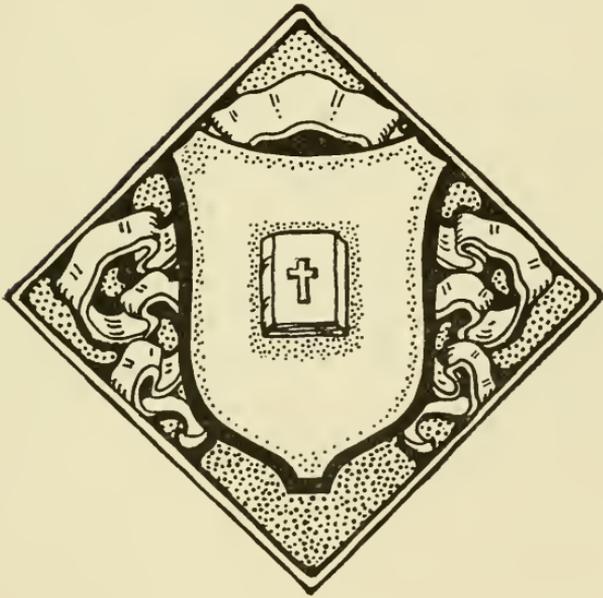


THE
DUKE DIVINITY SCHOOL
BULLETIN



Volume 25

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Number 1

Prayer at the Opening of the United States Senate

TUESDAY, JANUARY 19, 1960

Holy, holy, holy art Thou, O Lord God of hosts. Heaven and earth are full of Thy glory. Glory be to Thee, O God most high.

Almighty God, through whose will we live, under whose judgment we stand, in whose mercy we are redeemed, we commend unto Thee those whom we have entrusted to make just laws for our good land. Grant unto them insight to know the truth, courage to face the truth, and consideration to speak the truth in love. Among angry voices that deafen and deaden the ear, before problems that beset and vex the mind, amid rumors of war that frighten the heart, in the multitude of choices that puzzle the will to act, give them peace and poise and the assurance that all things can work together for good, under Thee; to the end that these Thy children may live with integrity and charity, worthy to hear Thy "Well done, good and faithful servants."

And unto Thee, and to Thee only, we shall ascribe, as is most due, honor and majesty and dominion and power, forever and ever. Amen.

—The Reverend Professor James T. Cleland.

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Editorial

Sinclair Lewis' controversial novel, *Elmer Gantry*, will soon be coming to movie screens across the country. The faithful will be scandalized in the portrayal of a gabby extrovert, pious humbug, and irresponsible sensationalist whose ministerial career was a sleek adventure in shrewdness and self-interest. Elmer Gantry, viewed as portrait or caricature, is a formidable protest against a thin veneer of Christian culture and education and a reliance upon trickery and the cult of personality in the pulpit. A damning indictment of Elmer's seminary was that "it merely sharpened his shrewdness without deepening his spirituality." Such irritants, from whatever source, prod us to continuous examination of our institutional soul.

The theological seminary, ideally, is the place where the Church supremely exercises the intellectual love of God and the Christian criticism of life. The learning it fosters is no mere conventional homage to the intellectual life of the world but is rich in images of wonder as we "think God's thoughts after him." In an enviroing world of charming fictions it seeks standards of discrimination and reflective commitment to Christian ideals. Within its fellowship and beyond its walls humane usefulness is expressed within a wide expansiveness of sympathy. Its disciplines can even confer a measure of grace to perform with cheer the benumbing chores of "duty's common round." And most of all it seeks that practical keeping alive of sustained communion with God which so suffuses all that "life, law, joy and impulse are one thing."

Can the Practical and the Academic Be Integrated?

PROFESSOR W. A. KALE

The traditional cleavage between the cultural and the vocational aims in education has its counterpart in the theological curriculum. On the cultural side is the ideal of the well-furnished mind, thoroughly trained in subjects long recognized as necessary foundations and essential disciplines for persons preparing for the ministry. Through the basic disciplines, discipline is fostered. The well-ordered mind, historically associated with intellectual éliteness, is a worthy end in itself and provides the chief requisite for effectiveness in one's career. Vocational education, on the other hand, is avowedly more utilitarian in purpose. While it is also based upon minimal requirements in cultural disciplines, it declares its purpose to serve society through training prospective ministers for the specific responsibilities of the parish. Its intention is to meet recognized needs. The vocational principle asserts that man's duty to his fellow man is of primary importance and the satisfaction of fully developed mental faculties ought not to be an end in itself. An idea has to become incarnate in action before it can avail anything.

Seminary catalogues list courses in both categories, the traditionally cultural ones usually being designated as Biblical, historical and theological studies and the vocational ones called practical or professional studies. In recent years the number of courses in both groups has increased. It would have been impossible to make available to the rising generation of clergymen the fruits and insights of recent research and scholarly labors without adding new units of study. Many of these additions have come in response to requests from students who demand that catalogue listings keep abreast of proposals and trends in theological thought in both Europe and America. Other students seek orientation for their careers through an examination and interpretation of sociological and psychological data affecting individual and community life. Some additions have come in response to requests from church leaders who insist that young clergymen be given specific training for professional responsibilities. The curriculum of most American

theological schools has been flexible enough to admit many of the suggested studies and the door is apparently open for others. The results of this expansion have been both constructive and damaging. With a wide range of courses the student is assured of some concern and provision for virtually any interest he has, and the churchman who has complained that theological education is unrelated to the life of the parish is reminded of the impressive number of studies in the practical fields. On the other hand, troublesome problems have appeared. The multiplication of new units of study—courses, seminars, practica, field work, *et cetera*—has resulted in overcrowding, fragmentation and several varieties of duplication. Both students and instructors sometimes feel that quality has been sacrificed for variety, that the stretching of the curriculum has resulted in thinness. A more serious condition is the inadequate correlation of the parish-related studies with the traditional disciplines. To state this condition another way, the separation of the practical and the academic continues in spite of serious attempts through repeated curricular revisions to integrate them. Progress toward correction has been made, but some courses are regularly offered that have little relationship to the concerns of the parish and other courses are taught that give great stress to the techniques of the practicing ministry while ignoring the heritage of the faith. This tendency to develop autonomous self-interpretations apart from the concerns of others has encouraged attitudes of mistrust and impeded the processes of complementation. Students are influenced to feel that the gulf between faith and action is legitimate and that the correlation of the “content” studies with the “practical” courses is not important. In a parallel fashion students are made aware that they are “taking courses,” perhaps all of them relevant to a minister’s interests and needs, but only incidentally related to one another. Unity of structure is difficult to observe.

Another way to pose the basic problem is to ask whether the teaching of theology and the training of the clergy are incompatible tasks that should never be attempted by the same agency at the same time. Dr. A. E. Garvie, of Britain, made this distinction in a statement in 1936: “. . . I distinguish the teaching of theology and the training of the ministry. There is the teaching of theology as the ‘queen of the sciences,’ the disinterested study of religion as in itself a liberal education and not merely as a bread and butter study as an equipment for the exercise of a profession. . . . In the training of the ministry . . . there is need of practical dis-

ciplines of which a university cannot take cognizance."¹ One of the growing concerns in both England and Scotland today relates to the question of whether the conventional training of the clergy is adequate for today, and proposals for curricular revisions are being debated.

Many British students are asking for the "American" type of theological education, with less emphasis on the cultural and more attention to the functional. Professor John McIntyre, of the University of Edinburgh, in a paper read at a conference of the members of the staffs of the Theological Colleges of four Scottish universities, at St. Mary's College, University of St. Andrews, May 16, 1958, reported that "we have attempted to meet what we felt was a deficiency in the British theological system by adding indefinite numbers of new fragmentary subjects under Pastoral Theology. Periodically we rebel and deport these undesirable immigrants, reverting to the simple system. The folly of adding indefinitely many techniques and skills under Pastoral Theology is that we are attempting to bring together two quite different concepts of theological education. Those odds and ends of fragments can be added to the American type of system indefinitely, because that is the way the system works. It is indefinitely expandable. The British system is not: for good or ill it has no elasticity."²

On this side of the Atlantic one may be grateful for elasticity but theological faculties are aware that the American system cannot continue its expansion much longer. Perhaps the British pattern is too rigid for America, just as the American design is too free and comprehensive for Britain. But must one choose between two extremes? Is the issue really "rigidity versus freedom," or "intensity versus comprehensiveness," or "unity versus multiplicity," or "skills versus discipline" or "content versus practice"? Perhaps the current interest in the re-structuring of theological curricula is evidence that both truth and merit are to be found in opposing camps. Perhaps the time is ripe for accomplishing a synthesis of the opposing concepts. True education is never limited to studies that are merely "cultural" or merely "useful." In any case, it should be noted that in America no seminary is proposing to eliminate the vocational courses. The solution of difficulties seems to lie in the direction of greater depth for the several types of practical studies and a more nearly complete integration of the entire course of study.

¹ A. E. Garvie, "The Teaching of Theology," *Expository Times* (December, 1936), 115.

² John McIntyre, "The Structure of Theological Education," *Expository Times* (April, 1950), 211.

IS PRACTICAL THEOLOGY PRACTICABLE?

Any answer to this question should take into account several preliminary considerations.

(1) *Protestantism makes severe demands upon the clergy.* A clear call from God is presupposed in every candidate. Physical vigor combined with strength of personality and willingness to labor long and sacrificially are indispensable. The duties of the parish are varied and exacting. Intellectual preparation for a career involves the survey of a wide range of cultural subjects, plus the mastery of Biblical and theological material. Along with these theoretical studies, a training of a more practical type is required, since the clergyman is practitioner as well as scholar. Until Protestantism alters the functions which it commits to the clergy, the seminary cannot change the training to which it submits them.

(2) *The inclusion of parish-related studies in the curriculum is an authoritative recognition of the obligation of the seminary to serve the church as well as the student.* Such a responsibility is acknowledged in other ways, to be sure, but this is one effective and well-established way, and it is appreciated. Even the dubious term "practical" is reassuring to laymen who are overawed by other terms associated with theological education. Both laymen and clergymen feel that through such studies as "Pastoral Care," "Preaching" and "Worship" the parish church is represented in the community of learning.

(3) *All academic subjects carry definite practical implications.* They are not isolated from the rest of the world. Every scholar is related to the general public. Every lecture hall belongs to the community at large. Often the most effective instruction in practicalities will appear in the classroom of the professor of theoretical studies. For example, courses in English Bible are usually taught by scholars who are skilled in using and interpreting Hebrew and Greek, yet who are aware that neither language is used in Protestant life, either in the family or church. Interpretation is urgent. The use of the term "skilled" presupposes that these scholars are quite practical.

(4) *Theological education is for the student an expansion of the Christian nurture which began in his home and was continued in his church and college.* The seminary must assume a solid background of earlier training. The graduate-professional school is not an appropriate level upon which to begin the study of either the

"faith" or the "practice" of the church. All courses, whatever their classification, are advanced studies.

(5) *The personal relationships in the seminary community are often more vital than any unit of study.* Students learn from one another in countless ways. The fellowship between faculty and students does not fit the usual teacher-pupil pattern. While one group represents greater maturity and toward this group the other usually displays appropriate respect if not affection, yet all who are involved have had a similar experience and possess a common concern. All have responded to a "call." All are subjected to a life of discipline. "We are yoke fellows." In intimate personal fellowship the whole group participates in both teaching and learning.

More specifically, what should be said in answer to the question of the practicability of professional training in a theological school?

(1) Of immediate concern for administrators and curriculum designers is the removal of the stigma of shallowness from the studies called practical. The trade school type of education, with a generous proportion of instruction in the "tricks of the trade," has never been accepted as a pattern for ministerial training, yet accusations have been voiced that some of the more recent additions to the curriculum have been taught in a superficial way and that the contents of some of these courses are limited to "minor particulars." Without question, immediate correction of such a deficiency is required. Slipshod work in any theological classroom is indefensible.

Actually, the specifically professional studies, while not recognized as "disciplines" in the traditional sense, can contribute definitely to the disciplining of ministerial candidates. Consider the importance of such matters as personal prayer experience, use of the Bible in private worship, or motives for entering the ministry. Do not overlook the minister's duties as a writer. Sermons, lectures, Sunday school lessons and other regular literary productions of the clergy need not be consistently dull. Guidance in these matters is a responsibility that appropriately belongs to the area of practical theology. Consider likewise the importance of the public reading of the scriptures, liturgy and ritual. These are not incidental matters. The poor use of the voice, the distracting pulpit mannerisms, and the awkward forms of expression commonly associated with seminary graduates are not considered minor errors by discerning laymen. The avoidance of such mistakes requires painstaking and persistent labor on the part of instructors who see the relationship of their classroom drills to the full range of subject matter being discussed in nearby classrooms.

(2) The true test of the worth of these studies cannot be stated in terms of the treatment given to such items as "techniques," "program," and "the organization and administration of the local church." While these auxiliary subjects are important and should not be ignored, they involve methodologies under constant revision. What might be said in a seminary course in any given year could become irrelevant in another year. The legitimate function of the seminary in such matters is the critical evaluation of current practices plus recommended procedures for revision. Much of the actual training in techniques can more appropriately be done by related agencies, such as the Boards of Ministerial Training, Education, and Missions. These bodies might send instructors (from their own staffs or from a list of approved persons) to the divinity school to direct special, short term studies in selected technical areas. Many students can undertake this type of inquiry without supervision or they can learn from fellow students and other clergymen. Self-education is a great factor in every man's growth.

Vocational studies in the seminary are to be judged in terms of their relationship to the total curriculum. By raising some of the questions the parish minister faces daily they furnish a context within which theological issues become relevant. One of the primary sources of theological interest is in the parish itself. Pertinent data from church members who struggle with the problems of fear, sex, property and war is necessary for an adequate consideration of the "faith of the fathers living still." In assembling and interpreting this data the vocational studies are not set apart from other units in the curriculum. They are yoke-fellows in a common task.

The most severe judgment of the total curriculum comes at the point where the seminary is asked whether the kind of minister it trains is the kind that the contemporary world requires. Professor McIntyre says this is the crux of the problem, and he adds that "while at the present time we have achieved very considerable definition on the nature of the ministry, we are comparatively very obscure about what it is to be a minister, in this Church, in this society, at this time."³

(3) Among the current practices which illustrate the possibility of greater coordination in education is the use of several instructors, sometimes from a variety of fields, in the same course. At Duke the senior seminars, which include representatives from both the "content" and the "practical" studies, have demonstrated their effectiveness for several years. Within the last two years

³ *Ibid.*, p. 214.

other courses of the symposium type have been developed. In sister institutions similar patterns for instruction and directed study have been created within the past five to ten years.

(4) Perhaps the best known and at the same time the most controversial area where a synthesis of the cultural and the functional has been attempted is the field work program now a part of the operation of nearly all seminaries. Here the student finds specific connections between the life of the school and the rest of the community. Class discussions are sharpened because subject matter is seen in the context of a live human situation. The work of the school is seen to have direct value for the parish. Correspondingly, the needs of the parish are brought into direct relationship to theory. Yet actual experience indicates that field work sometimes is more frustrating than helpful as an educational endeavor. It is literally a slave-driver for some students. When several hours each day have to be spent away from the community of learning, some of them literally "on the road," the student loses the opportunity for exchange of opinions with fellow students and for consultation with instructors. When sustained periods of study and reflection are few, the student does practically all his work hastily. When for three or more years the student lives a divided life, with the needs of the parish disturbing him in every period of attempted study and the requirement of some course weighing heavily upon him in the midst of pastoral calling, he risks both his present and future mental and physical health. Other weaknesses and abuses are present in the field service plans and operations of most institutions. It is recognized, however, that without the financial support of this program many students could not complete their training. Also, it is apparent that field work keeps open many channels of communication between the church and the seminary, to the mutual benefit of the two institutions.

Solutions for the problems involved in field work must be found—and soon. Fortunately, serious study is being given to them on every campus, and through regular consultation among the directors as well as through the work of such agencies as the American Association of Theological Schools and the Association of Professors in the Practical Fields proposals for correcting deficiencies have already been made. These will need to be restudied by seminary administrators and then submitted to denominational executives before they are put into operation. Meanwhile, the prevailing opinion seems to be that the values of field work outweigh the evils and weaknesses.

The problem of clashing points of view in theological education will remain unsolved for a considerable while, but the continuation of discussion will keep alive the sense of expectancy. Perhaps the prevailing mood at the moment may be summarized in the observation that the student's training should be both scholarly and practical—as scholarly and as practical as he himself is fitted to receive.

The Corporate Life

XIV. "PLANS AND HAPPENINGS" IN THE PASTORAL MINISTRY

RICHARD A. GOODLING

Associate Professor of Pastoral Theology

With an eloquent plea, and a note of deadline desperation in his voice, the current editor of *The Bulletin* asked that program plans and developments in the field of The Pastoral Ministry be shared with its readers. The response to this plea was equally desperate: "So soon!" To recall a Churchillianism, the "new" professor in this field has not as yet reached the ". . . end of the beginning . . .," and he has mostly hopes. However, the opportunity to discuss "plans and happenings" is welcomed.

The person who compares a 1960 catalogue of the Divinity School with one of a year or two ago will notice what may seem to be relatively minor changes. Yet more than mere words are being moved about. The implications of these changes go beyond wording or labeling to significant emphases. The most obvious changes will be those of title and program heading. The professorship in "Pastoral Care" is now "Pastoral Theology"; the program is now called "The Pastoral Ministry" rather than "Pastoral Care"; the vocational group is now "The Pastoral Ministry" rather than "The Chaplaincy." There are at least two things that are being said through these changes. One has to do with the relationship of pastoral care and counseling to theology. The other has to do with the relationship of studies in pastoral care and counseling to the ministry.

We look upon pastoral care and counseling as the expression of the minister's affectionate concern for his people, individually and in relationships, based upon his understanding of what it is to be a

person, and upon his ability to provide spiritual resources to people in the tasks of living and to promote spiritual growth within and among persons. All well and good. Yet there is the danger that this emphasis on the affectionate concern for people, individually and in relationships, will result in a de-emphasis upon man's relationship to the ultimate concerns in life. In Paul Tournier's words, ". . . the authentic person cannot be revealed by science or even introspection, only through living dialogue between man and man, and man and God."

The pioneers in pastoral care and counseling discovered and applied clinical insights from their own experiences, mainly in their hospital ministries, and from psychology, psychiatry, and social work. But shortly, from both within and without came pressures for a theological orientation for pastoral work. Perhaps this concern for a theological orientation in pastoral care and counseling has not developed as rapidly as those in Biblical, historical, and systematic theology would wish but the concern is a developing one (see Hiltner, *Preface to Pastoral Theology*, 1958). It has, of course, been spurred on in the last ten years by continuing and growing discussions between psychiatry and religion. If these two fields are to relate they must define and clarify their own position with reference to their common areas of concern. This is particularly true of those in religion, and especially of those in pastoral psychology. We cannot merely borrow psychological or psychiatric theories and expect to communicate that which is distinctly religious in the dialogue between psychiatry and religion. At the level of curriculum, the student's training does not end when he can respond to a parishioner *à la* Sullivan (*The Psychiatric Interview*, 1954) or Rogers (*Client-Centered Therapy*, 1951). The student's training does not end when he can describe a parishioner using the "orientations" or character types of Fromm or the psychosexual stages of psychoanalytic nomenclature. All these need to be part of his working vocabulary, but these do not constitute his final and ultimate vocabulary. In pastoral care and counseling our interest goes beyond personality development to Christian nurture, beyond personality disintegration to alienation, beyond personality reorganization to redemption, beyond catharsis to confession, beyond acceptance to judgmental love and divine grace. Following Hiltner's train of thought in *Preface to Pastoral Theology*, pastoral theology ". . . is not merely the *practice* of anything . . . not merely applied theology . . . not just pastoral psychology or pastoral sociology under a new name . . . not the theory of all pastoral operations save preaching . . . not the link between the

organized fields of theological study and the acts and functions of ministry and church." Pastoral theology raises theological questions and concludes with theological answers as it examines the expressions of the minister's affectionate concern for his people.

As indicated, the change in titles also says something about the relationship of studies in pastoral care and counseling to the student's preparation for the ministry. The student's course work in this field is thought to be part of his total preparation for the pastoral ministry rather than for some specialized ministry, i. e., the chaplaincy. While many of those who select The Pastoral Ministry as their vocational group major will plan on entering the chaplaincy, either with the armed forces or in an institutional setting, the program, at the B.D. level, is intended as preparation for the parish ministry. Those interested in the chaplaincy will be encouraged to pursue graduate studies, with the Th.M. the minimum and the Th.D. or Ph.D. the preferred degree. In this way we hope to raise up not only well-qualified chaplains for the positions to which they are called but also those who will be able to participate in training programs involving not only lay people but their fellow ministers and those of other professional groups, notably those in medicine, nursing, and psychology.

The curriculum in The Pastoral Ministry, as it will appear in the 1960 catalogue, has been designed for three groups of students: those who will take only one or two courses in pastoral care and counseling, those who will select this field as their major vocational group, and those who plan to take the Th.M. degree in this field when such a program is offered.

The first course in The Pastoral Ministry is also a required course in the B.D. program and comes in the student's first year of theological study. The objectives of this course are: to present the development and organization of personality; to view personality as it is encountered in the various pastoral care settings; to acquaint the student with Christian resources and the resources of other professional groups in meeting the crises of individual, family, and community life; to initiate in the student growth in self-knowledge; and to relate our understanding of personality and our pastoral care and counseling resources to the purpose of the Church and its ministry and to its theological bases.

The student's second course in the field can be selected from among three courses, depending upon his current interests and vocational group objectives. One course brings to the student the philosophy and techniques of pastoral counseling through discussions

of textual and interview material. Basic readings in this course are those of Carl R. Rogers, Carroll A. Wise, and Seward Hiltner. Recorded verbatim interviews supplement classroom work with practical experience in forming care and counseling relationships. A second course in this group of three deals with the place of historic and present day offices of the Church in mental health and in pastoral care and counseling relationships. The third course deals with the relationship between psychotherapy and the Christian faith in relation to the critical human problems involved in man's organization, disorganization, and restoration.

For those who elect The Pastoral Ministry as their vocational group a series of Pastoral Care practicums are available: Pastoral Calls and Personal Counseling, Marriage and the Family, the Rehabilitation Program, the Psychiatric Setting, and the Hospital Ministry. In each of these the student spends two hours per week in the classroom and from three to five hours per week in a practicum setting, calling on parishioners or patients. The supervision of the student's pastoral care and counseling relationships is shared with chaplains in the practicum settings. Through both textual and verbatim interview records students are confronted with the crucial and at times critical moments in personal and social living (personal and family tensions, grief, marriage, pre- and post-operative moments, educational and vocational decision, evangelism, Christian commitment). These confrontations provide the student with opportunities to understand himself in his personal and professional relationships, to understand the nature of human needs encountered in the common and critical ventures of life, to develop psychologically sound ways of relating to others ". . . as one who is to be a channel for the hope and help promised in the Christian Gospel," to become acquainted with resources in the Christian faith and within the general community which are available to him and his people in their needs, to explore the relevant aspects of the Christian faith and, indeed, to formulate a theology relevant to the situations being confronted. For those students who encounter difficulties in establishing sound pastoral care and counseling relationships therapy groups will be made available through the cooperation of several psychotherapists within the University.

In addition to the courses available in The Pastoral Ministry, the student majoring in this field will be encouraged to take courses in related areas: Theological and Psychological Interpretations of Man, Christian Faith and the Problem of Evil, The Person and Work of Christ, Sacraments in the Christian Church, and Historic

Interpretations of the Church. Through special lectures and joint seminars resource persons from other professional areas contribute to the preparation of students in pastoral care and counseling. One interesting possibility for a cross-discipline approach at the training level is to pair Divinity School students majoring in The Pastoral Ministry with graduate students in clinical psychology and medical residents in psychiatry to share supervised experiences with the people to whom they minister. There is also the hope that select Divinity School students would be able to share in pastoral care and counseling opportunities with out-patients served by the Duke Hospital. In these and other ways we hope to participate with other professional groups in a vital, comprehensive, meaningful healing ministry.

The faculty of the Divinity School is in the process of recommending to the University the establishment of a course of study leading to the degree of Master of Theology. The Pastoral Ministry would be one of the Practical fields participating in this program. In addition to courses outlined above the student pursuing his degree in The Pastoral Ministry would spend the equivalent of three months in clinical training under supervision in a practicum setting. Initially, this practicum setting would be the Duke University Hospital under Chaplain Wesley Aitken, although it is hoped that several other practicum settings would also be available in later years. The Th.M. program, as outlined, would be a full-time program, and those interested in taking their degree in The Pastoral Ministry should plan to be in the program from June 1 to June 1 in order to complete their academic and clinical work.

One final word about plans. Beginning with the summer of 1961 the Divinity School will offer, through The Pastoral Ministry, summer institutes of one or two weeks' duration in pastoral care and counseling, paralleling the courses outlined above. We suspect that pastors in this area of the state will be most interested in such institutes, and more information is promised as plans materialize.

These, then, are some of the plans and happenings in The Pastoral Ministry. We hope that through those who participate in this program we may contribute to the life and work of His Church.

The Dean's Desk

From our perspective one of the finest avenues of service to Christ and his Church available to the Divinity School is our acceptance of dedicated Christian nationals from abroad for training at Duke. Some few of these are Crusade Scholars, but the majority—from Korea, Japan, the Philippines, Austria, Germany and elsewhere—are promising Christian youth whom we are able to support in part by limited scholarship resources.

These students bring to our community and school not only a wider perspective in the range and sweep of world Christianity; they also receive training under our faculty for lives of Christian service in their own lands. Thus there is created among us the mind of world Christendom, the broadening of our own student and faculty horizons, and at the same time we are made party to the World Christian Mission.

A few churches or congregations in the area make annual contributions to our Foreign Student Scholarship Fund, but they are very few, and without enlarging support from similar interested congregations we can hardly hope to support our present program of assistance to qualified nationals. We have in our midst a young woman and a young man from Germany, one from Norway, one from the Philippines, and two from Japan. We are negotiating the admission of a Korean student for next year, and there is a worthy applicant from Cuba and one from Brazil. Almost without exception these young people have done superior, even brilliant work, and in addition they have been exemplary among us for Christian dedication of life.

Last year Mrs. Beatrice K. Reavis of Henderson, North Carolina, greatly assisted our efforts in behalf of the training of American and foreign students for mission service by establishing in honor of her deceased brother, Lewis Clarence Kerner, a substantial memorial scholarship fund. For this the Divinity School is deeply grateful. Mrs. Reavis has in a very practical way extended the efforts of the Divinity School in the cause of Christian missions and world Christianity. It may be that there are other individuals or congregations who wish to support in a tangible way the highly important work of ministerial education and missions through the Duke Divinity School. We need help.

The spring semester of the current academic year will begin February 3. At that time Dr. William H. Poteat, Associate Professor of Christianity and Culture, and Dr. Frederick L. Herzog, Associate Professor of Systematic Theology, will both assume their duties in the School and in the curriculum. Their arrival will complete the complement of new faculty appointed last year. They come with our warm welcome and our high expectation.

Professor and Mrs. James T. Cleland will embark for Scotland and the Continent of Europe February 4. Professor Cleland is on richly deserved sabbatical for the year. He will fill preaching and lecturing engagements at Cambridge, Oxford, Glasgow, Berchtesgaden, and will resume his duties as Professor of Preaching and Dean of the Chapel in the fall of 1960.

I am able to report that Dr. James Cannon is enjoying virtual retirement and is in health somewhat improved over that of a year ago. Dr. Gilbert T. Rowe suffered a fall and concussion and has been hospitalized since early January. Mrs. Rowe is by his side. Dr. Rowe's home is Pinecrest Road, Durham, North Carolina. It is with extreme sadness that I mention the severe bereavement which has come to Professor Emeritus and Mrs. A. John Walton in the sudden death of their son, John G. Walton, in Nashville, Tennessee. Upon his retirement Professor and Mrs. Walton removed to Nashville and are at home at 3650 Mayflower Place in that city.

ROBERT E. CUSHMAN
Dean

The Bulletin Board

Our faculty has been as busy as ever with their customary round of activities. In this they followed the example of the Dean, who, besides preaching in Duke Chapel on December 6, attended the meetings of the Association of Methodist Theological Schools at Atlantic City, January 2-5. In addition he was the principal speaker at a retreat for the Study of the Articles of Religion and their Significance Today, sponsored by the Rock River Conference, Illinois, January 17-18. The end of January saw him at Evanston, Illinois, for a meeting of the Committee on Ecumenical Consultation. On February 10 Dean Cushman spoke at Knoxville, Tennessee, on "Our Church's Faith in an Industrial Age."

Several of our faculty attended professional meetings during Christmas vacation. Professors Petry, Smith, and Hillerbrand were in Chicago for the meeting of the American Society of Church History, where both Petry and Smith participated in the program.

In December Dr. Hillerbrand read a paper on "Values of Studying Abroad for the Teacher of Religion" at the annual meeting of the North Carolina Teachers of Religion at Southeastern Baptist Theological Seminary, Wake Forest.

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Our two Biblical scholars, Professors Clark and Stinespring, attended in New York the golden anniversary of the National Association of Biblical Instructors and the Society of Biblical Literature and Exegesis held at Union Theological Seminary.

During the fall, Professor Stinespring taught several courses on "Old Testament—Content and Values," "The Book of Isaiah as Christian Literature," and "The Wisdom Literature of the Old Testament" at Schools of Religion in Wilson, Durham, and South Boston, Virginia.

Again this year Dr. Clark provided able leadership for two successful Divinity School Seminars which were held at Salisbury and Wilson and in which some of our readers doubtlessly participated. The high standards of these Seminars have recently been recognized in national contexts.

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Mr. O. Kelly Ingram, our Associate Dean of Students, preached in churches at Oxford, Wilmington, Erwin, Washington, and Durham.

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Dr. Thomas Langford taught in Christian Workers' Training Schools at Thomasville, High Point, and Sanford. He also lectured at a Bible Conference at Aberdeen, N. C.

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Dr. John W. Carlton gave the concluding address at the Christian Vocations Conference held on the campus of Pfeiffer College on January 31. He is also serving as interim minister of the Temple Baptist Church in Durham.

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Dr. McMurry Richey participated as representative of the Divinity School in a consultation between staffs of the Methodist General Boards of World Peace, Temperance, and Social and Economic Life and Methodist theological seminary professors meeting at Gar-

rett Biblical Institute, Evanston, Illinois. The last week of January he taught a course on "Communicating the Christian Faith" in the Durham Presbyterian Leadership School. He was also elected Director of the North Carolina Pastors' School and Christian Convocation, which will be held jointly with the Gray Lectures, October 24-26, 1960.

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Professor Guy H. Ranson's article on "The Trinity and Society: A Unique Dimension of F. D. Maurice's Theology" was published in *Religion in Life* (Winter, 1959-60 issue). He also gave three lectures on "The Ethics of Redemption" before a ministers' group in Charlotte, and attended the meetings of the American Society for Christian and Social Ethics at New York City, January 29-30. At these meetings Dr. Waldo Beach read a paper on "The Teaching of Christian Ethics."

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Finally, our indefatigable Professor Cleland delivered the Keyser Lectures at Southwestern University, Texas, on December 17 and 18, and along with Mrs. Cleland, sailed for Europe on February 11. We know that this is not a case of cause and effect.

Book Reviews

The Chosen People, A Narrative History of the Israelites. Osborne Booth. Bethany Press, 1959. 264 pp. \$4.00.

A History of Israel. John Bright. Westminster. 1959. 500 pp. \$7.50.

The work of Booth is a college textbook, a sort of up-to-date Bailey and Kent, with fewer maps and no illustrations, but more attention to literary criticism and special problems. This is a very competent book, which should be carefully considered by college teachers looking for good teaching material, especially on the freshman level. It is unfortunate that the effort to keep the cost down resulted in the total exclusion of illustrations that would help the student to visualize some of the scenes of the history.

Bright's *magnum opus* is something else again, and merits more space than we have here. Not since *Old Testament History* by Henry Preserved Smith (1903, reprinted 1929) has an American attempted a full-length treatment of the subject. To be sure, there is the two-volume work of the Britishers, Oesterley and Robinson (1932), now almost as antiquated as H. P. Smith; and there came forth as recently as 1958, *The History of Israel* by Martin Noth, sloppily translated from the German second edition of 1954 (see the review in our issue of November, 1959). But now we have something both thoroughly American and thoroughly good which will doubtless be soon translated into various foreign languages. Meanwhile it reads exceedingly well in English.

One of the good things about the book is its honesty in admitting its large indebtedness to W. F. Albright, one of Bright's teachers. In a meas-

ure, we have here the hands of Bright, but the voice of Albright. This is not bad, for many have wanted to know how Albright would reconstruct the history of Israel. But let no one imagine that Bright has not also spoken in his own right.

His differences with Noth come largely at the beginning. Noth notes that Israel was known historically only as "living on the soil of Palestine"; therefore extra-Palestinian researches have little relevance to a history of Israel, and hence Noth's history begins with the settlement of the tribes in the "promised land"; there is little about Egypt or Mesopotamia. Not so Bright. His first 120 pp. deal summarily with the whole history of Egypt, Palestine-Syria, Anatolia, and Mesopotamia from the earliest Stone Age to the thirteenth century B.C. This approach is justified because "the prehistory of a people . . . is quite really a part of its history," and because the ordinary theological student, for whom the book is primarily intended, is sadly lacking in historical perspective.

When we come to the actual history of Israel in Palestine, Bright finds a little more support from archeology for the Book of Joshua than does Noth, especially in the idea of a great onslaught rather than a quiet infiltration. However, for the ensuing period, the amphictyonic theory of the tribal relationships as set forth by Noth is taken as "fundamental." From here on, the sources are fuller, and there is less disagreement among all the historians. Bright tells the old, old story in splendid fashion, with some classic Albrightisms thrown in from time to time, such as: unkind cuts at Wellhausen, but with retention of the documentary hypothesis; use of the term "monotheism" to describe the

religion of Moses; the contention that the prophets were not very original, but basically were trying to restore Mosaism; the two-campaign theory of Sennacherib's warfare against Jerusalem; the idea that Ezra was the Chronicler; etc.

Whereas Noth carries his story to the death of Bar-Cochba in A.D. 135, Bright stops with the victories of Judas Maccabeus in 165 B.C.; thus Bright has more at the beginning, Noth more at the end. More important than the differences is the fact that both authors see where this history was of necessity leading. Noth has a tragically significant section on "The Rejection of Christ"; near the end Bright says: "Old Testament history assumes . . . a new meaning as a part of a redemptive drama leading on to its conclusion in Christ."—W. F. Stinespring.

The Old Testament as Word of God.

Sigmund Mowinckel, translated by Reidar B. Bjornard. Abingdon. 1959. 144 pp. \$2.75.

A Christian Theology of the Old Testament. George A. F. Knight.

John Knox Press. 1959. 383 pp. \$5.00.

There is a growing appreciation of Old Testament theology among Christian thinkers. More specifically, Christians are beginning to realize that they must see the Old Testament as Christian Scripture—the Bible as a unity, with the main stream of tradition running through both Testaments. Americans seldom write in this theme (Wright and Fuller of course excepted), hence we have had recently some notable translations, such as those of Jacob and Vriezen, and most notable of all, *He That Cometh* by the Norwegian, Sigmund Mowinckel. Compared with this towering work, Mowinckel's little book before us for review is only a fragment. Indeed, the book is not new except in English, being the gist and revision of lectures for a popular audience in 1938. Yet every word

strongly emphasizes the theme mentioned at the beginning of these remarks, and thus the book is relevant for today. Without any violation of reason or history, Mowinckel makes us see how every page of the Old Testament leads to Christ. This is a splendid prescription for any enquiring layman or minister who is not quite sure of his Old Testament.

G. A. F. Knight, formerly an Old Testament professor in New Zealand, is now at St. Andrews University in Scotland. Here again we see the more "theological" approach of the non-American. Knight says that the Old Testament "is nothing less than Christian Scripture" and that "the Church believes the Old Testament to be the Word of God, just as surely as it believes it of the New Testament." As in Mowinckel, we see the "Word of God" theme. There is also much emphasis on "the acts of God" (as in Wright and Fuller). Knight has written a more complex, a deeper, and a more difficult book than Mowinckel's. It is for the trained Christian seeker who wishes to probe more deeply. But the result is the same. Two of the last subject headings are: "The Church Continuous with Israel"; and "The Uniqueness of Christ."—W. F. Stinespring.

Allegory and Event, A Study of the Sources and Significance of Origen's Interpretation of Scripture. R. P.

C. Hanson. John Knox Press. 1959. 400 pp. \$6.00.

The modern revival of Biblical Theology has been accompanied by a widespread resurgence of interest in Biblical hermeneutics. R. Bultmann, influenced by the general hermeneutical principles formulated by Wilhelm Dilthey, has proposed the 'de-mythologizing' of the Gospel, by which in effect he means the existentialist interpretation of the Gospel as a hermeneutical method. Karl Barth has subjected Bultmann's existentialist hermeneutics to rigorous criticism. The contemporary debate about the

problem of Biblical hermeneutics is animated and is likely to continue.

If we would understand what is involved in the current discussion, we have to view it in historical perspective, against the background of the history of Biblical interpretation. Origen occupies a pivotal place in that history. Dr. Hanson's scholarly and intensive study of Origen's hermeneutics is therefore both timely and relevant, and a most valuable contribution to pressing issues of the day in the Biblical field. Hanson takes his stand against such champions of Origen's interpretation of Scripture as von Balthasar and de Lubac, and like most of us, holds no brief for Origen's discounting of the plain historical sense of the Biblical text and the resultant extravagances and grotesqueries of his allegorical method. Nevertheless he does justice to Origen's great aim of applying the message of the text to the inward depths of human existence.

Hanson deals comprehensively and critically with such subjects as Origen's view of Inspiration, the Law, the Sacraments and Eschatology. In particular his chapter on Historicity is of great interest. It bears upon recent controversy about Faith and History, Event and Event-meaning. It shows how closely parallel Origen's *old* hermeneutical approach is at several points to Bultmann's *new* one. Origen is concerned to get the Gospel across the frontier of the pagan philosophies of his day, Bultmann to get it across the frontier of the modern scientific world-view. Both tend to dissolve the historical events recorded in the Old and New Testaments, and especially the Christ-event, into present religious experience.

The long first section of the book is devoted to an exhaustive investigation of the sources of Christian allegory. There is much here that is highly controversial. But Hanson argues persuasively that the earliest Christian allegory in the N.T., and in the sub-apostolic period owed nothing to Alexandrian or Philonic

influence. It stemmed rather from Palestinian Jewish sources, from Rabbinic allegory and typology. It was only with Clement of Alexandria and Origen that there developed a quite openly Philonic and unashamedly a-historical allegory.

I commend this significant work to all preachers of the Gospel, who feel under constraint to study to prove themselves diligent exegetes of the sacred text. They will find in the solid diet offered here much food for thought.—Hugh Anderson.

Jesus' Promise to the Nations.

Joachim Jeremias, translated by S. H. Hooke. Alec R. Allenson. 1958. 84 pp. \$1.75.

This 24th monograph in the Series, Studies in Biblical Theology, by the eminent Göttingen professor, enhances both the Series' and the author's already notable reputations, and is important far beyond its size. It is an excellent example of Jeremias' skill both in exegesis and in the art of writing footnotes. Look hither, Ph.D. candidates particularly, for a model of comprehensiveness, conciseness, clarity and correctness in footnoting!

The main thesis of the essay is that three important negative conclusions can be adduced regarding Jesus' attitude to the nations from the evidence of the Gospels. They are *first* that Jesus pronounced a stern judgment upon contemporary Jewish attempts at proselytizing, *second* that He forbade His disciples during His own lifetime to preach to non-Jews, and *third* that Jesus limited His own activity to Israel. But Biblical scholarship has all too frequently stopped there, and so has been guilty of a false approach. For Jesus' eschatological message has also to be taken into account. On the basis therefore of a searching investigation of the relevant eschatological sayings of Jesus, Jeremias reaches three positive conclusions. *First*, Jesus removed the idea of vengeance on the Gentiles from the eschatological expectation; *second*, He promised the Gentiles a

share in salvation; *third*, His redemptive activity and Lordship include the Gentiles.

The result of this study is to lead us into apparently complete contradiction. The clue to the resolving of this contradiction lies in many hints in sayings of Jesus about the gathering in of the Gentiles in God's Last Day to the Holy Mountain of God, e.g. Matt. 8:11; 5:14; 25:31. Jesus' mission to Israel and the promise to the nations are not contradictory. They are two successive events. The call to Israel is the necessary pre-condition of the eschatological incorporation of the Gentiles in the Kingdom of God through God's redemptive grace.

Not everyone will agree with Jeremias' exegesis in detail, nor even with his conclusions. But all will admit that here is a good instance of the best type of modern N.T. scholarship from one of those more conservative scholars who have refused to surrender to the extreme contemporary scepticism about the possibility of recovering the actual words and deeds of Jesus.

This book is, however, more than a monument to Jeremias' redoubtable scholarship. It has profound practical import for the Church today, showing that its missionary enterprise is rooted in the redemptive activity of God, that its mission is already "part of the final fulfilment . . . eschatology in process of realization" (p. 75). Many will find a solid *Grundwerk* for a theology of Christian mission.—Hugh Anderson.

Risen Indeed: Studies in the Lord's Resurrection. G. D. Yarnold. Oxford. 1959. 134 pp. \$2.25.

There are two reasons why this book is enthusiastically recommended to you for purchase and perusal. It is, first of all, a much needed study on the Resurrection. As the author notes in his foreword: "Are we in danger of losing a true theological balance by concentrating our devotion too exclusively on the *death* of the

Saviour?" He writes emphatically in the last chapter: "Christian salvation is logically dependent upon the Resurrection" (p. 102). In the second place, *The New York Times* "Book Review Section" for November 29, 1959, recommended it among the dozen religious books chosen in "A List of 250 Outstanding Books Published in the Past Year—A Christmas Guide." The author deals, in ten chapters and six appendices, with the New Testament accounts of the risen Jesus. The scholarship is conservative, though knowledgeable in the lower criticism. One objection may be that he is too much under the spell of "harmonization": the laudable (though, to me, impossible) attempt to fit almost every post-Crucifixion appearance into a chronological sequence. Yet his purpose is homiletical: "Admittedly, any such harmonization of the traditions is tentative and open to criticism, but for practical purposes (preaching and devotion) it should be allowed to stand as legitimate" (p. 123). Here is valuable material for preaching purposes—material which will drive us back to the commentaries for correction and forward to the pulpit for proclamation and teaching.—J. T. Cleland.

Philemon Among the Letters of Paul: A New View of Its Place and Importance. Revised Edition. John Knox. Abingdon. 1959. 110 pp. \$2.00.

Do you ever preach on a whole book of the Bible? Do you ever have a teaching session—a real Bible class—with your folk, *didache* rather than *kerygma*? Yes? Then why don't you lay possessive hands on this revised re-issue of John Knox on *Philemon* and read it, like a detective story, as it evolves a theory from clues, hints, and surmises? Who and where was Philemon? Did Paul want Onesimus freed? Did he want Onesimus returned? Did Onesimus, the runaway slave, become the Bishop of Ephesus? Did he have anything to do with the compiling and editing of

the Pauline *corpus*? Is *Philemon* linked with the last letter to or from Laodicea? This volume is written with that happy blend of vigorous scholarship and quiet devotion which we expect from John Knox.—J. T. Cleland.

Sandals at the Mosque: Christian Presence Amid Islam. Kenneth Cragg. Oxford University Press. 1959. 160 pp. \$2.75.

This is the first title to be published in a new series, "The Christian Presence Series," under the editorship of Dr. M. A. C. Warren. This series has as its concern "the challenge of the present world situation in which mankind is being united and the great world-religions are brought into contact as never before."

Dr. Cragg was professor of Arabic and Islamics at the Hartford Seminary Foundation from 1951-56 and has since returned to the Near East. His earlier volume, *The Call of the Minaret*, was a major contribution to Christian-Muslim understanding. This present book is an auspicious, if somewhat heavy, beginning for this new series.

The theme of "sandals at the mosque" represents the Christian taking off his shoes to enter the mosque to worship with Muslims. The study is divided into three parts: "In Quest of Islam"; "Conditions of Inter-religion"; and "Present with the Peace of God." In Part One we are taken inside the mosque to hear a Muslim sermon. The meaning of a typical sermon to the average Muslim and its meaning to the Christian are presented as foils to introduce the reader to Islam and its thought. But Cragg assumes that the reader already has some familiarity with Islam, and the novice would find the going heavy, but very rewarding. For the author has the power to open doors and to set the reader in the midst of the household of Muslim believers.

Part Two attempts to serve the cause of the development of a "frontier theology" by discussing the "conditions of inter-religion" in terms of the common plight of all men in the modern world. The mutual and disparate answers of Islam and Christianity to the problems of "men of like passions" are presented. Emphasis is upon the superiority of the Christian answers but there is the constant note of warning against Christian complacency. Part three centers on a basic claim of Muslims that Islam means not simply "submission," but also "peace" with Allah. Cragg agrees, but stresses the superiority of Christian peace and concludes that the Gospel must be borne by each of us in a ministry of peace.

The book is an excellent example of the great need for means and opportunities for Christians to experience the religious feelings of those other faiths. Though this is a Christian criticism of Islam and a strong apologetic for the truth of the Gospel, it is anchored in sound scholarship and based upon the sympathetic experiences of the author in intimate fellowship with Muslims. My only observation on this is that Cragg is at times so sympathetic in his understanding—"bi-religio," if that barbarism is possible—that it is not always clear whether he is criticizing Islam or the shortcomings of all men of Biblical faith. Perhaps it is symptomatic that in his writing Cragg appears to think of Allah and "the God and father of our Lord Jesus Christ" as synonymous, whereas for the Muslim this is not possible. That is, Cragg grants more tolerance than the Qur'an would appear to permit the Muslim.

The addition of an excellent "Word-list of Islamic Terms" at the end will be invaluable to one with little background in Islamics. It is to be hoped that many will read and re-read this volume to the end that all men might some day know "the peace of God."
—D. G. Bradley.

Major Religions of the World. Marcus Bach. Abingdon. 1959. 128 pp. \$1.00.

This little manual is from the prolific pen of the associate director of the School of Religion at the University of Iowa. Bach treats briefly nine of the world's religions (omitting only Jainism and Sikhism). A brief glossary of strange terms precedes each chapter. The approach is much like a travelogue, the style is ironic, and the treatment of religions is quite elementary.

If there is such a thing as "writing out loud," the author achieves it in this book. His style is felicitous but his approach is unpredictable and his emphases are quite uneven. One who knows little about the world's religions would not be greatly helped by this volume, and for one who has some introduction it could be annoying in its lacks. This probably is to be charged to the publisher's limitations placed upon the author since he has shown himself to be capable of much sounder writing.

There are many puzzling errors of fact and of interpretation. To state that "Five thousand years before these words (Gal. 6:7) were written, the Hindu holy books had already said that a man became good by good deeds . . ." is meaningless since writing was not even invented that early.

A good indication of the point of view of the book may be reflected in these words from the chapter on Christianity: "Wherever and whenever man's highest relationship with God is contemplated, there Christianity is found."—D. G. Bradley.

Western Asceticism. Owen Chadwick (ed.) (Library of Christian Classics, XII). Westminster. 1958. 368 pp. \$5.00.

The Library of Christian Classics has already demonstrated its value to the teacher, student, and pastor. The tradition of well translated, sensibly edited sources for reliable reference

and continuing, intensive reflection is here maintained. In a general introduction of cogent brevity, Dr. Chadwick authoritatively discusses the connotations of asceticism for early Christian life and places these in the context of congregational worship, eremitic withdrawal, the new martyrdom of the self-sacrificing life, and, ultimately, of cenobitic monasticism.

Prefaced by succinct introductions and accompanied by useful notes, three major bodies of significant sources are translated: 1) *The Sayings of the Fathers*, 2) *The Conferences of John Cassian*, and 3) *The Rule of St. Benedict of Nursia*. The first, comprising one half of the entire work, reveals the hardy sanctity out of which the later Christian monasticism arose. The second, levying upon the wise renunciatory genius of the *Sayings*, transforms these with literary creativeness into masterpieces of devotional experience. Benedict employs all the foregoing in a new, creative synthesis of the renunciatory life. He produces a classic *Rule* that will serve, principally, the contemplative vocation, but that will give rise, also, to significant by-products in terms of active ministry. This admirably translated and annotated *Rule* is now set forth in a form best calculated to introduce beginners to, and strengthen the initiated in, the use of a master work of Christian worship and social stimulus. Every Christian leader, regardless of specific communion and immediate spiritual inheritance, may expect to find here a significant treasury of inner replenishment and outer resourcefulness.—R. C. Petry.

Unpublished Letters. Friedrich Nietzsche. Ed. and trans. by Kurt F. Leidecker. Philosophical Library. 1959. 156 pp. \$3.75.

This book is noted rather than recommended for purchase. The selection of Nietzsche's letters found in this book is taken from a much longer and more critical German edi-

tion by Karl Schlechta. As is well known, Nietzsche's sister, Elizabeth, obtained exclusive publishing rights to her brother's works. With this power she attempted to edit the works in such a way as to remove his own suspicions of her and perhaps made in her edition of *The Will to Power*. Schlechta has done a good job of unraveling the editorial job and Leidecker reflects this work in the small selection of letters he has made. The letters as such do not add any new information about Friedrich, though they perhaps confirm, even though indirectly, unkind suspicions about Elizabeth. A more complete selection and some of Schlechta's critical apparatus are needed to make the book technically helpful. On the other hand, the book does reveal again a tortured man who seeks meaningful personal relationships. But in the end Nietzsche still remains a unique and enigmatic figure. For those who would know something of Nietzsche, his own works, especially *Beyond Good and Evil* and *Thus Spake Zarathustra*, or the comprehensive discussions of his work by Morgan or Kaufmann are recommended.—T. A. Langford.

John Wesley's Theology Today.
Colin W. Williams. Abingdon.
1960. 242 pp. \$4.50.

One of the "serendipities" of ecumenical discussion has been the spur to theologically vague Methodism to rediscover its surprisingly rich Wesleyan heritage and its relationships. We have had interpretations of Wesley's thought in terms of its Calvinistic affinities, its Catholic tendencies, its Anglican essentials, its Pietistic spirit, its Lutheran fulfillment. There have been recent studies of key doctrines—justification, sanctification, assurance, the sacraments. But, we have needed a fresh general work covering Wesley's theology as an organic whole, exploring its unique combination of Protestant, Catholic, and Free Church contribu-

tions and its consequent inner tensions, offering needed reformulations, and realistically assessing its distinctive witness and guidance for divided Christendom. Abingdon Press has at last obliged us with a competent guide-book (in appropriately fine type, format, binding, and jacket) for our intramural theological conversations as well as ecumenical dialogues.

"The central focus of Wesley's theology," Dr. Williams reminds us, "is on the saving work of Christ and the human appropriation of that work" (p. 41). Hence he develops Wesley's thought in sequence of the "order of salvation"—prevenient grace, repentance and justification, new birth and assurance, repentance in believers, Christian perfection, and eschatology. (The author makes much, with Dr. Gordon Rupp, of Wesley's "pessimism of nature" and "optimism of grace," and consequent insistence on "expensive" rather than what Bonhoeffer calls "cheap grace.") In the course of developing the Wesleyan doctrines of salvation, he deals also with original sin, the atonement, the Holy Spirit, the Church and sacraments. Especially valuable is a long appendix analyzing historically "Wesley's Doctrine of the Church and Ministry as Seen in the History of His Relation to the Church of England" (pp. 207-242), and suggesting its significance for ecumenical ecclesiology today.

The author spent some years in this country, studying at Drew (B.D., Ph.D.), teaching at Garrett (historical theology), and serving as a pastor, before returning to his homeland as Professor of Systematic Theology at Queens College, Melbourne. He is able to see Methodism and Wesley in more than simply British or American perspective. His book is thorough, incisively analytical, critically appreciative, a bit redolent of dissertation cumulativeness of content and argument, but not pedantic or doctrinaire. He is not out to foster a new Wesley orthodoxy or scholasticism but to bring the word of Wesley to

Methodism and the other traditions, while we also listen to theirs. Such an open, "Catholic Spirit" is authentically Wesleyan. Why not start some study groups of Methodist preachers to read this book and the *Standard Sermons* in relation to contemporary theology?—M. S. Richey.

The Hinge of History. Carl Michalson. Scribner's. 1959. 256 pp. \$3.95.

This most recent, and most provocative, contribution of Carl Michalson to the contemporary theological discussion is subtitled, "An Existentialist Approach to Theology." This approach takes the *pro-nobis*, the subjective intention of the Gospel most seriously. It insists that the Gospel cannot rightly be understood or received except as an answer to the most pressing question of human existence—the question of the ground and meaning of existence (p. 215).

The author is professor of systematic theology at Drew Theological Seminary, Madison, New Jersey, and has become known through his lecturing and writing as a leading American exponent of this existentialist approach, as both a student of and a participant within the school of thought. With Bultmann, Gogarten and others, Michalson is endeavoring to pitch an existentialist key for Christian theology.

The existentialist key is identified by Professor Michalson as the historical. In the past, theology has been set in the context of alien conceptions of history, conceptions borrowed in the main from the world of Greek thought. The task of this book is to free theology from this context and set it within the dimension of history as it is found in the Bible. Michalson calls attention to the several "dimensions of history." (Ch. I.) The common sense dimension is "world history," history as "something which happens and is past." However, hidden behind the facts of world history is "inner history," the intentions of the human subjects of which outer

history is the ambiguous expression. The dimension of "existential history" is the history in which the interpreter of world history is himself involved; it is the story he tells by his own existence. He commences to be historical in the existential sense when the question of the inner history of world events, their inner intention and meaning, becomes a question about the meaning and direction of his own existence. He is existentially historical when he reads about the past in order to live his own future; when he looks for the meaning of the past as meaning for him.

History as meaning has the task of setting up the condition of meaningful existence in history (28).

The religion of the Bible is historical in this existential sense. It is not historical primarily in that it is based upon events as events that once happened and are now past, but in that it records events, the meaning of which, the inner history of which, is the source now of *my* history, *my* life, *my* existence.

"Faith affirms not so much that Jesus Christ is in history as that Jesus Christ constitutes history. . . . To know who he is means to have a history . . . Jesus Christ is the hinge of history. . . ." (175f.).

The Gospel is *eph hapax*, once for all, not for "the sheer fact of a happening in the past." No, it is "the good news proclaimed by Christians as something new every day . . . the once for all news. It is the final edition . . . in the sense that it is so full and complete that it can never be rivalled or superseded." (225f.) Myth leaves the Word and event in world history: it is a "seismographic account of the thunder that marks the place where God once spoke, but its power to let God speak again is in question." (201). On the other hand, Kerygma, the preaching of the Church, presents the word now as the real possibility of

my history, my existence, of my salvation.

The most notable problem in Michalson's interpretation, and for that matter, in all existentially oriented theology, is its inability to explain the myth-making tendency of the Church, the tendency to anchor the word of God in past history. Jesus of Nazareth is not well accounted for.

This is interesting, striking reading. Indeed, the reader will have to duck quick and often to avoid being struck. It will take some serious digging, however, to understand precisely what it is that has hit him. The preacher who is concerned with the Gospel in the dimension of its existential relevance, who is searching for the language to set it in this dimension will find *The Hinge of History* exciting and rewarding reading.—R. T. Osborn.

Creation and Fall. Dietrich Bonhoeffer. Macmillan. 1959. 96 pp. \$1.50.

Creation and Fall are lectures delivered in the winter, 1932-33, at the University of Berlin. Inspiring, imaginative and profound, they are a poignant reminder of the great loss to the world of Church and theology in the death of Bonhoeffer in 1945 to Nazi martyrdom. Nevertheless, this publication is one of many which suggest that Bonhoeffer's potential, while it did not bloom fully in his own life, may find expression in this and coming generations. Indeed, these lectures, a theological interpretation of Genesis 1-3, already have borne fruit in a similar exegesis of these passages in Karl Barth's *Church Dogmatics*, Volume III, part 1. Mankind, says Bonhoeffer, exists in the middle of a vicious circle—the circle of sin and death, the old world which is passing away. The circle knows of no beginning. Man, therefore, "no longer lives in the beginning—he has lost the beginning. Now he finds he is in the middle, coming from the beginning and going towards

the end." (p. 10.) Only when the beginning of the World, which is also its end, the *alpha* and *omega* speaks to man-in-the-middle, can man speak of the beginning. Jesus Christ is this first and final word. In His Word, the words of man in the middle as we find them in Genesis 1-3 become the words of the beginning, the words of God the Creator. Otherwise they do not escape the circle; they cannot but be the words of the liar who says, "I am the beginning and you, man are the beginning." (p. 11.) Without the Word of God man cannot get beyond himself and his own words. But, with *the Word* we can; so Bonhoeffer takes Genesis 1-3 seriously, not merely as a collection of primitive anthropomorphism, but as the Word of God. This reader is convinced! He had the uncanny and embarrassing feeling—like Adam, ashamed of his nakedness—that he is not hidden, but found out and called out by this scripture; that indeed he is Adam. Although I find every page exciting, I would call special attention to the discussion of the *Imago Dei*, in which Bonhoeffer conceives man as like God not by virtue of any analogy of his being, but by the *analogia relationis*, the analogy of the relation existing preeminently between man and woman. One should compare this with Barth, who even more emphatically stresses the same point. Now man no longer exists in relation to God and man, but in the dialectic of good and evil, the knowledge of which man gains by sin and fall. Good and evil are inseparable and signify the "deepest division of human life in every aspect." Hence the good, signifying "the pleasurable, the good, the beautiful" which, in the beginning were known in the immediacy and purity of radical and free obedience, are now known as "that which has been wrested from evil, which has gone through evil. . . ." (p. 53). But this means death, as God promised; for the evil in the good is that the good does not lead to life, and the good in evil is its death, its finitude. Such is man's plight.

The story cannot conclude here, however, for Bonhoeffer reads the beginning through the eyes of the end. Thus, as it all began with a tree, the tree of life, so it ends with a tree of life. Just as Adam, the first man, forsakes the tree of life for the tree of death and begets a son of murder, Cain, so the second Adam, Jesus, forsakes the tree of knowledge for the cross, the tree of life, and begets sons of God.

What a strange tree of life, this tree on which God himself must suffer and die—but it is in fact the Kingdom of life and resurrection. . . . The tree of life, the cross of Christ, the middle of the fallen and preserved world of God, for us that is the end of the story of paradise." (p 96).

This little book is a must for the preacher. It will tell him a story about himself; but also it will show him how the Bible can be preached, with excitement and relevance—how the same story can also be told the congregation.—R. T. Osborn.

Preparing for the Ministry. Charles F. Kemp. Bethany. 1959. 128 pp. Paper, \$1.50.

Have you sometimes wished for the right book put in the hands of high school or college young people considering the ministry? This helpful manual, prepared by an experienced minister who is also a guidance specialist, asks and answers a hundred and fifty questions about the ministry: about calling and decision, variety of church vocations, the nature of the ministry, qualifications, psychological tests, pre-theological and theological studies, the minister's personal life, and many other concerns. One appendix is "On Learning How to Study." Another appendix of addresses of major denominational and interdenominational offices suggests the wide range of service anticipated for this useful guide.—M. S. Richey.

A Handbook of Church Public Relations. Ralph Stoodly. Abingdon. 1959. 255 pp. \$4.00.

Use the term "public relations" among many of the more sophisticated ministers and the response usually verges on the violent. Too often it has suggested a Madison Avenue manipulation of public opinion for the promotion of the sale of soap, toothpaste, and other items that have been touted out of proportion to their true significance. It has connoted "propagandistic manipulators," "engineers of consent," "subliminal suggestion," and press agents prostituting their creativity to vend the charms of Brigitte Bardot to a sex-crazed public. When the ministers vent the emotion with which public relations is charged, however, and they take a sober second look, they recognize the necessity of giving attention to the subject. The question is not "Shall we have public relations or not have public relations?" but "Shall we have good public relations or poor public relations?" As Ralph Stoodly observes, failure on the part of the minister in public relations is usually not because of an inadequate vocabulary or the "lack of a bag of tricks or because one has not mastered certain esoterica. Bad public relations result from not having given a situation enough thought."

According to the author of *Handbook of Public Relations*, public relations may be defined, as one corporation does to its employees, "What everybody in our company does to earn—or lose—the public's good will." He does not point out that winning public approval is not the primary aim of the church, but he rightly suggests that "good public relations mean obtaining *merited* recognition and understanding for the causes you represent." In this sense, most would agree that the pastor has the task of making the church appear as attractive to the public as it deserves to appear.

The book begins with the thesis that the means of communication are usually privately owned. Since it is

not a study in social ethics, the author does not question the propriety of private ownership of anything so vital to the general welfare as mass media. He simply begins with the *status quo* and proceeds to make the minister aware of what such ownership implies for his attempts to use mass media. The implication is that the minister has a choice: He may elect to resist an evil system that permits such ownership and control, in which case he probably must accept the fact that the media will not be available to him; or he may choose to use the means of communication, thereby committing himself to cooperate with the standards imposed by the owners.

Private ownership means that the minister uses the owner's facilities on the owner's terms. News must be prepared to meet specifications of the editor, and radio and television programs must square with station regulations. The minister who successfully resists the temptation to "look the gift horse in the mouth" and makes a positive effort to be pleasing in the sight of editors and station managers may reasonably expect publication of his news and the broadcast of his programs happily ever after.

Mr. Stoodly's book is largely concerned with how to keep from becoming *persona non grata* in city rooms and radio-television studios. The minister, forewarned, at least should not make mistakes borne of naiveté. If we are to be "as wise as serpents," we must not be ignorant of the serpent's province. The author, from extensive experience in the field, has become familiar with the world of newspaper, radio, and television; and his book introduces the pastor to editors and program directors and what they would like in the way of news copy and programs for broadcast.—O. K. Ingram.

Discovering Love. Lance Webb. Abingdon. 1959. 167 pp. \$3.00.

Wesley published a fifty-volume "Christian Library" of English "practical divinity" for spiritual guidance

and edification of his preachers and societies. Here is a bit of contemporary "practical divinity" by a Methodist preacher well furnished in literature, depth psychology, counseling theory and practice, and current theology. Like his earlier book on *Conquering the Seven Deadly Sins*, this is a high level "how" book spelling out and applying the gospel. Theologians may shy away from this task, but preachers may not, whatever the dangers of distorting the gospel of salvation into hortatory moralism, legalistic casuistry, prudential utilitarianism, or superficial self-help. Dr. Webb seems to avoid these pitfalls; and more positively, he gives encouraging guidance for human response to the divine *agape* and what this means for growth in the Christian life.—M. S. Richey.

A Book of Family Worship. Elfridia and Leon McCauley. Scribners. 1959. 176 pp. \$2.95.

This book was planned, with the aid of a distinguished advisory board, to help parents and children of growing families participate daily in reverent, real praise and prayer to God. Thus its larger pattern: Foreword, by Walter Russell Bowie; Seven Daily Services of Praise; Special Occasions (John Wesley would have loved this!); Holidays and Special Times; Christian Life; From the Life of Jesus; Services for Young Children, and Appendices (graces and benedictions).

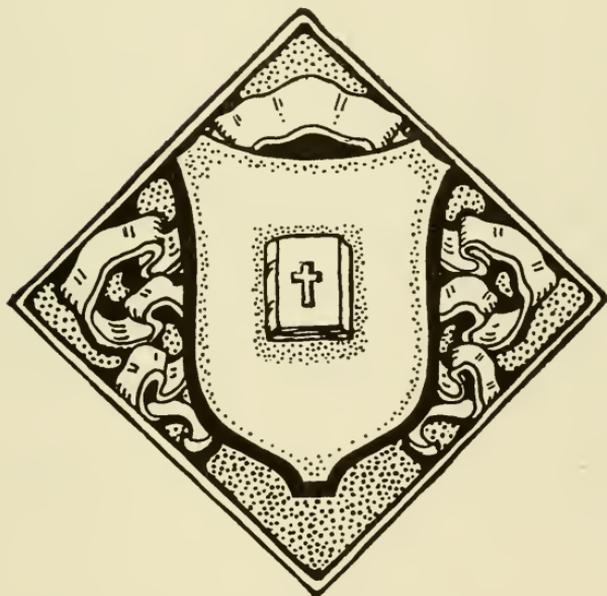
Then the pattern of each two page service gently but surely establishes the age-old sequence of praise, prayer, and Word. To this end each service provides a Biblical sentence, a brief, reverent prayer with fitting address to Deity, the title of a hymn of adoration, a 40-to-60 word "comment," a longer Scripture (usually a Psalm), another collect-type prayer, a call to pray "The Lord's Prayer," and Benediction.

The praise and Bible are objective yet warm and personal, the prayers

of the Church with aptly phrased addresses to Deity guide our petitions into the elemental themes of faith, and the varied divisions of the book supply needed relevance without weakening the central thrust of adoration and praise.

Thus any growing family, daily and gratefully acknowledging God's steadfast love, should reap those other secondary but "blessed bonuses" of family worship—a growing sense of the Divine presence and a knitting of family ties.—J. J. Rudin.

THE
DUKE DIVINITY SCHOOL
BULLETIN



Volume 25

May, 1960

Number 2

A Prayer of Thanksgiving

OFFERED AT THE MEMORIAL SERVICE FOR DR. JAMES CANNON

Our Father, we come now to praise thee for the spirits of all great men through whom revelations of thy nature and glory have come to us—men of resource and furnished with strength, men who by thy grace have been true and brave and productive, who have been trusted mentors of youth and honored colleagues in the tasks of preserving and extending knowledge.

We especially call to remembrance thy servant, James Cannon, who used with diligence his appointed span of years; who was not found wanting in the hour of crisis; who when trials came upon him did not shirk the issue and did not lose faith in thy goodness; who was tenderly devoted to family and loyal to friends; and whose heart's desire was to serve thee in faithfulness.

For his commitment to the cause of Christian higher education and his loyalty to the University he helped to build; for his response to thy call to service as a preacher and a teacher of preachers; for his yearning after things excellent and his impatience with presumption and hypocrisy; for his readiness to make decisions and his ability to speak unpopular truth in love; for his example of honesty, fairness, and democratic concern; for his confident and reverent walk with thee we praise thee, O God, and acknowledge these special riches of grace in which we rejoice this day.

—W. Arthur Kale.

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THE DUKE DIVINITY SCHOOL BULLETIN

VOLUME 25

MAY, 1960

NUMBER 2

Editorial

A grievous deprivation has come to the Divinity School community in the passing of former Dean James Cannon and Professor Emeritus Gilbert T. Rowe. In this issue of the *Bulletin* we reverently and gratefully recall the personal impress of these two men upon our institutional life. Nature lavished her endowments upon them both, and each actualized his potential in accomplishment and service. We shall long remember and gratefully cherish their rugged expressions of native independence, combinations of irenic patience and stern demand, sallies of irrepressible humor, comradely infusions of strength, and the silent heroism with which they bore personal affliction.

The forward thrust of the mind, the connecting power of conscience, and the fragility of human tissue—these constituted the reaches of their life and work. They pass from our ranks as when

a lordly cedar, green with boughs,
goes down with a great shout upon the hills
and leaves a lonesome place against the sky.

Such men are truly a summing up of all that's right with the human race.

In Memoriam

GILBERT THEODORE ROWE

September 10, 1875-February 10, 1960

ADDRESS DELIVERED AT MEMORIAL SERVICE IN YORK CHAPEL
ON FEBRUARY 26, 1960, BY DR. KENNETH W. CLARK

In the decease of Gilbert Theodore Rowe on February 10, 1960, at the age of eighty-four, a career of unusual quality and distinction came to its completion.

It was almost thirty-two years ago (1928) that he began a long period of service to Duke University, and particularly to her infant School of Religion (as it was then called), as Professor of Christian Doctrine. Although his chair came later to be entitled Systematic Theology, the earlier title reflected better his own approach, for he was ever a teacher of people with the human touch, who sought to transmit the tradition of the Protestant faith. As a theologian his basic affirmations were traditionally sound although many considered him "liberal," perhaps because as a teacher he reveled in provocation and shock with sharp challenge and exotic declaration. Always perceptive and alive to the student's leading, he was both entertaining and stimulating in response. For twenty years he served the Divinity School, spending one year (1938-39) at Drew University as Visiting Professor, and finally acting in the capacity of Dean during a year's interval between formal appointments.

Dr. Rowe was not only a professor but also an active churchman. He was already fifty-three when he came to teach at Duke, with a full career as minister behind him. Trinity College and Duke University had already honored him with the D.D. (1914) and Litt.D. (1925) degrees. He had been born the son of a Methodist minister in central North Carolina (Rowan County, near Salisbury) on September 10, 1875, and he personified the native culture, especially its religious and Methodist character. He earned the baccalaureate degree at Trinity College in 1895 (three years after its removal to Durham) and, ten years later, the S.T.D. degree at Temple University. He was admitted to the North Carolina Methodist Conference in 1896, only six years after the two state conferences were formed. Received into Full Connection in 1898, he was then ordained a

Deacon, and two years later an Elder. He began at once to serve pastorates, in eleven successive appointments up until 1920, his restless spirit moving on across the Conference. It was while he served the church at Albemarle that he married Pearle Bostian in 1902, loyal "first lady" of many parsonages and mother of two sons. Dr. Rowe's later pastorates were at Central Church in Asheville, Tryon Street (now First Church) in Charlotte, Wesley Memorial in High Point, and Centenary in Winston-Salem. He was the "Presiding Elder" of the Greensboro District in 1913-14 and served for many years as a Trustee of Duke University and of Greensboro College. For a quarter of a century he attended successive official conferences of his church, including the Ecumenical Conferences in Atlanta and in London and the historic Uniting Conference in Kansas City in 1939.

At this point in his career, the pastor became editor, first of the *North Carolina Christian Advocate* and then of the *Methodist Quarterly Review* at Nashville until 1928—serving simultaneously as Book Editor for the Methodist Episcopal Church, South. It was in this period that he produced his works, *The Meaning of Methodism* and *Reality in Religion* (the Quillian Lectures for 1927 at Emory University). From his post in Nashville he contributed a sermon to *The Southern Methodist Pulpit* (edited by J. M. Rowland) in company with Ivan Lee Holt, Frank Smith, Clovis Chappell, and others.

Gilbert Rowe has been admired and beloved by many over the years. He himself was a man of affection and gentleness and he drew a like response from others. He stood as a patriarch among us, and a link with an eventful history in the Church and in the University. Through a long career he witnessed and participated in historic achievements which made him wise and found him faithful. His colleagues and his students everywhere would honor him, and in this special service today we bespeak the tribute of all to one "filled with the fruits of righteousness which come through Jesus Christ, to the glory and praise of God" (Phil. 1:11).

RESOLUTION ADOPTED BY THE FACULTY OF
THE DIVINITY SCHOOL, APRIL 13, 1960

The faculty of the Divinity School of Duke University is moved to record a corporate and official word pertaining to the recent death of one of our beloved colleagues, Gilbert Theodore Rowe. It was in 1928 that he assumed the chair of Christian Doctrine, in which post he continued for twenty years until retirement.

His academic qualifications were early reflected in under-graduate studies at Trinity College (A.B., 1895) and graduate studies at Temple University (S.T.D., 1905). He came to Duke after eight years of editorial service in the Church, recognized by the award of the Litt.D. degree by Duke University in 1925. To his teaching assignment he brought also the experience of twenty-three years in the ministry. His preaching was a remarkable blend of considered wisdom and spontaneous utterance, homely metaphor and startling originality, delivered in an inimitable manner and, as he often remarked, with his "usual liberty." As early as 1914, Trinity College awarded him the D.D. degree in recognition of his ministerial attainment.

The intellectual leadership for which Dr. Rowe was known corresponded with the liberal movement in the religious life of the South. We catch the spirit and stress of those controversial days from a contemporary who has written of his "daring independence" and pictured him as a "knight in shining armor, doing battle for freedom and advance."* He sought to expound the new approach not only in the pages of his *Methodist Quarterly Review*, but also in his first book, which was entitled *The Meaning of Methodism* (1926), and in still another called *Reality in Religion*, which had been delivered as the Quillian Lectures for 1927.

Throughout his teaching career Dr. Rowe maintained close ties with the Church, both as preacher and as teacher in Training Schools. For decades his ministerial colleagues elected him as delegate to the quadrennial General Conferences and as leader of the delegation in the year of his retirement. He served as a Trustee of Duke University until 1928 and in 1940 became a Trustee of Greensboro College. Thus his influence was widely spread upon student, layman, preacher, and educator. Of special note were the unusual years when Dr. Rowe taught at Drew Theological Seminary in exchange with Professor John K. Benton (1938-39) and served in the role of our dean on two occasions: in 1933-34 in the absence of Dean Russell and again in an interim in 1946-47.

After his retirement in 1948, Dr. Rowe fulfilled a busy schedule teaching in Leadership Training Schools, in which he was especially effective. He was widely known, greatly loved, and came to be respected everywhere, and through his continuing service strengthened the bonds of our school with our alumni and with the Methodist people generally.

* Consult the "Appreciations" published at the time of Dr. Rowe's retirement, in *The Duke Divinity School Bulletin*, Vol. 14, No. 2 (May, 1949), pp. 18-26 (esp. p. 23).

Now after twelve years of retirement he has passed from our midst and we, his professional colleagues and personal friends, record our gratitude for his service, our joy in his friendship, our blessing under his daily ministration, and our enduring memory of his great heart and Christian spirit.

MEMORIAL STATEMENT BY DEAN ROBERT E. CUSHMAN

On February 10, 1960, Gilbert T. Rowe departed this life and entered upon new vistas which God has prepared for them that love and serve Him. The Reverend L. B. Hayes wrote tellingly and truly, "God's valiant gladiator for truth has gone Home. He leaves the arena, tired but triumphant"; and Mr. Hayes adds, "He possibly did more to defeat dogmatic obscurantism in the field of religion than any man in our Conference and more in support of liberal theology than any preacher-teacher among us." I would judge that this is true, and not alone in the Western North Carolina Conference, but in the Methodist Church South of those days. Twenty classes of Duke Divinity School students were edified more than they were also amused by the pungent power of his theological reflections. Again, Mr. Hayes is right: "He was too big to be generally popular, too honest in his convictions to deal in double talk, too earnest to compromise." Oh, may his tribe increase.

I came to Duke when Dr. Rowe had passed the zenith of his power and was near retirement. First as his colleague in theology, then as his successor, he received me gladly—quizzically, to be sure, for he had heard rumors of a "neo-orthodoxy" abroad, whereas he had only lately returned scarred but undaunted from his battles with the dragon of an old orthodoxy. Yet in the ensuing years he would sometimes place his finger beside his nose and say: "Cushman, I think you are, on the whole, sound." Visiting him from time to time during his declining years of enforced quiet, one thing recurrently impressed me: He was always questing, never content with solutions because he had held them, always alert for nuances of truth that had escaped him or awaited beyond the security of all established positives.

On February 25, 1960, a Memorial Service for Dr. Rowe was held in the Divinity School Chapel. A statement, which is printed in this issue of the *Bulletin*, was read by Professor Clark and is reproduced in these pages by official direction of the Faculty and Dean of the Divinity School, together also with a Resolution adopted by the Faculty in regular meeting. Mrs. Rowe resides at the home on Pinecrest Road with their son, Ted. Gilbert T. Rowe, Jr., is Professor of Romance Languages at Shreiner Institute, Kerrville, Texas.

JAMES CANNON III

November 30, 1892-March 9, 1960

ADDRESS DELIVERED AT MEMORIAL SERVICE IN YORK CHAPEL
ON APRIL 19, 1960, BY DR. RAY C. PETRY

How do you say farewell to a departed friend? Especially if he be not far away? How speak, not only of what a man accomplished, but also of what he was? James Cannon was a man of integrity who did nobly. He brought honor to a distinguished family; learned the arts, letters, and theology at Webb School, Trinity, and Princeton; merited decoration as a chaplain in France; served the Christian Church and Methodism, loyally, in conference, editorial chair, and academic endeavor. To Duke Divinity School he gave a life-time of dedication as Professor, Chairman of the Faculty, Acting Dean, and Dean. He raised the standards and set in world focus the role of the School as a component of university life and as servant of the Church. With self-effacing assiduousness, he performed the great task of doing many important, little things.

Yes, he achieved nobly. But who, and what, was he who lived behind photograph and beyond biography? He was a faithful Christian of simple piety, a dutiful son, a fond brother, an affectionate husband, a tender, proud father, a kind friend. An educated man, he was nurtured on the Bible, Methodist hymns, Latin grammar, and the glories of English literature. As teacher, preacher, and writer he gave unsteretyped exposition to the Hebrew-Christian Scriptures and to the sacred writings of other world-faiths. He was an uncommon administrator with uncanny ability to see and to serve the divine-human end. Saying little, while ruminating much, he often spied the elusive point buried in university committees, church conferences, and theological associations. While chief curate of souls within the Divinity School parish, he knit tighter the bonds of Christian *koinonia* that united church, alumni, student body, faculty, those in honorable but oft-forgotten retirement, and the university community as a whole. Everywhere, and always, he was the friend of students and of their families. Ceaselessly, on all fronts, he contended for the spiritual honor, professional advancement, and total well-being of teachers and associates. He upheld the hands of his executive superiors and planned with unassuming thoughtfulness for the welfare of his faculty, his administrative assistant, his library colleagues, his student conferees, his secretarial staff, and his janitorial co-laborers. Together with his wife, Margaret Faw Cannon—a

Christian woman of unique graces deeply beloved in her own right—he remembered who was joyful, sad, or locked in wordless communion with a sick child. He was an advocate of those liberalizing Christian arts that free the true Christian pastor for unaffected ministry in classroom, parish, and world mission. As secretary of the Duke Chapter of Phi Beta Kappa and as Senator in the national fraternity, he gave his personal allegiance to comprehensive scholarship.

What, then, and who, was he? A gallant fighter against implacable enemies in the realms of spirit and flesh; a fertile thinker bursting out with practicable ingenuity and feasible advance across the ruts of prescribed logistics; a worthy opponent and a gracious friend; a generous benefactor of antagonist and protagonist, alike. He saw unbelievably well—even with his eyes shut. His closest friends marvelled to the very day of his death at his alertness when they thought him unaware.

We shall miss him increasingly. Much of the Christian heritage of love and service committed to us—veterans and newcomers as well—was transmitted through his hands and heart. Repeatedly, he insisted that the Divinity School was his love and his life. The burden of proof rests heavily on any who would dispute his right to give that testimony. Hail and farewell, James Cannon! We shall not see your like again!

RESOLUTION ADOPTED BY THE FACULTY OF
THE DIVINITY SCHOOL, APRIL 13, 1960

We, the faculty of the Divinity School of Duke University, would record our sense of loss and sorrow in the passing of our former colleague and Dean, James Cannon. We would acknowledge with gratitude his long and faithful service among us, his beneficent influence, and his cordial comradeship.

From 1910 until 1960 the life of James Cannon was for this half-century associated with the history of Trinity College and Duke University. His baccalaureate studies were completed here in 1914, followed by a period of graduate study at Princeton University (M.A., 1917) and war-time service as a chaplain in Europe, for which he was decorated with the Croix de Guerre in 1919.

It was in 1919 that he returned to Trinity College to teach Biblical Literature and, later, Missions. During this time he continued graduate studies at Princeton Theological Seminary, earning both the Th.B. and Th.M. degrees in 1925. He was the first to occupy the endowed chair as Ivey Professor of the History of Religion and Missions, established at the foundation of the School of Religion, which

post he held until his death. His students in college and seminary recall with affection and respect his personal interest, faithful teaching, and imaginative procedure in imparting and enlivening knowledge.

We, his colleagues of the faculty, gratefully attest the great influence that James Cannon has had upon the formative years of our school. His rich experience, incisive mind, and wise counsel have meant much in the deliberations of the faculty and its committees. It was fitting that, after serving as trusted counsellor to deans through many years, he himself was chosen for that role of leadership in 1950. Through eight years he guided the Divinity School in curricular revision, plant improvement, ecclesiastical favor and support, and academic distinction. Statements of appreciation have previously been formulated by faculty and students upon the occasion of his retirement from the deanship.*

Dean Cannon was an active churchman. Upon graduation from Trinity College in 1914 he became the editor of the *Richmond Virginian*, and business manager of the *Virginia Christian Advocate*. He joined the Virginia Methodist Conference in 1917 before his chaplaincy duties abroad, but his "pastorate" was always at Trinity and Duke and her students were his parishioners. He was a skillful statesman in representing the Divinity School in conference and council, and was frequently in attendance at the Jurisdictional and General Conferences of the Methodist Church.

Dean Cannon's concern with educational standards was clearly evinced by his long service to Phi Beta Kappa. First selected for membership in 1925 at Duke University, three years later he became Secretary of the Chapter (1928-59), subsequently Chairman of the South Atlantic District, and ultimately, a national Senator (1953-58). As Divinity Dean he was known as a strict disciplinarian of academic performance. His own attainments were recognized in the award of honorary degrees: the D.D. by Birmingham-Southern College in 1938 and the LL.D. by Kentucky Wesleyan College in 1956.

Beyond our respect for his professional achievement, and honor conferred for his personal integrity and Christian grace, we pay tribute to a friend and give thanks to God for the years of his fellowship with us in our common task.

MEMORIAL STATEMENT BY DEAN ROBERT E. CUSHMAN

My last sight of Dr. Cannon was on the day of Gilbert Rowe's

* *The Duke Divinity School Bulletin*, Vol. 23, No. 3 (November, 1958), pp. 68-72.

funeral as he made his way with difficulty and with assistance up the steps of the great Chapel to pay final respect and tribute to his long-time colleague. On grounds of ordinary caution, he should not have ventured forth that day to tax his already failing strength, but James Cannon had long since subordinated the flesh to his iron will and to the call of duty, especially where he could lift the load of others' suffering. He should be there; he would be there; and there he was; but I remembered the line in his decanal prayer of a previous commencement service. With more than ordinary earnestness he offered thanks on behalf of all for having part in the ongoing of a great university. He spoke of the transiency of individual lives but of the privilege of weaving into the fabric of the unfinished structure the power of influence which would outlive the fleeting span of years the individual can claim. Less than a month later, on March 10, 1960, James Cannon was received into the hands of his Maker. Thus ended a dedicated career of more than forty years of intelligent service to the education of the young for life and for the Christian ministry. Professor Emeritus Frank S. Hickman wrote almost immediately: "James Cannon's personality and friendship stitch their way in and out of our whole memory of Duke University, and especially of the Divinity School. He had a remarkable command of the ramifying details of the Divinity School organization and operation. Once when Dr. Edens was talking with me concerning the possibility of Dr. Cannon's assuming the deanship, I said that I regarded his grasp of organizational detail as equal to that of any other administrative officer on the campus, if indeed, not above any other." And this was so in the opinion of many of us who served with James Cannon, not only in the period of his deanship, but through the long years of his leadership as chairman of the Committee on Curriculum. As for the work of his deanship, it is acknowledged by all that he put the administration of the Divinity School on a firmer and sounder basis than it had hitherto attained. But there are other things to be said. Behind James Cannon's often austere exterior there was a perfectly honest concern for the well-being of his students and his colleagues. Through great personal suffering he had learned great sympathy for the suffering of others, and now and again in most unexpected ways it would manifest itself in inconspicuous deeds or words of kindness and beneficence. James Cannon is remembered as a whimsical teacher, a masterful administrator, an educational leader, and a kindly friend. Perhaps of him the Psalmist says it best: "Blessed is the man that walketh not in the counsel of the ungodly,

nor standeth in the way of sinners, nor sitteth in the seat of the scoffers. But his delight is in the law of the Lord. And on his law doth he meditate day and night."

On April 19, 1960, a service of memorial was held in York Chapel. A statement, prepared and presented in that service by Professor Petry, is published in this issue of the *Bulletin*, together with the Resolution of the Faculty adopted at its regular meeting April 13, 1960. Mrs. Cannon resides at 803 Lancaster Street, Durham, North Carolina, and Walter, son of Dr. and Mrs. Cannon, is Assistant Professor of Humanities at Massachusetts Institute of Technology, Boston, Massachusetts.

Holy Week Chapel Meditations

FREDERICK L. HERZOG
Associate Professor of Systematic Theology

1. *The Affirmation of Suffering*

Text: "He learned obedience through what he suffered; and being made perfect he became the source of eternal salvation to all who obey him." Hebrews 5:8, 9.

In our deeds every day anew we must affirm *who we are*. It is never fully decided at our birth, baptism, confirmation, or ordination who we are. No natural event, religious rite, or social custom can decide who we really are. It is the burden as well as the blessing of every day that we must choose ourselves, and it is the *choice* that matters. What we chose yesterday never fully determines what we choose to be today.

In the Western world in recent years the complaint is growing that we no longer care to choose. We drift. We still speak of the dignity of man, but what we really do is adjust to the expedient, the comfortable, the easy. The soft line is becoming more and more the center of the Western dream.

Recently President Eisenhower spoke relative to programs for youth here in America. Among other things he claimed, "Underlying all these (programs) as both *preventive* and *cure* is a happy family; one that finds its greatest enjoyment in such things as the family picnic, the 'cook-out' or home movies . . . We must see to it that our children grow up in a climate that encourages the dignity of man." These words are bad as such. But it is obvious that the dignity of

man is not the same as our enthusiasm for "home, sweet home."
 Commented *The Reporter*:

Bring the charcoal for the grill,
 Don't forget the mayonnaise,
 Roast the wienies with a will,
 Daddy's got himself a raise.
 Momma's got herself a brood
 Battened on a barbecue,
 Happiness is fun and food
 Kodachromed for later view.
 Pass the mustard, pass the can,
 Grandpa's set the nation's goal:
 Spread the dignity of man
 Lightly on a toasted roll.

Does organized Christian religion have anything to say to the soft life? All kinds of revivals are mushrooming again this Lenten season, but are they to the point? Describing a revival, someone related, "The speaker told them that they were damned, damned, damned. This charmed them." Many of us are enchanted by the gospel. It helps us to achieve a richer and more abundant life, that is, in material things. We do not see that the gospel is not given us for material happiness.

Holy Week reminds us of the exact opposite of worldly attainments. We are asked to consider obedience to God to the point of self-sacrifice. The first Holy Week uncovered God's true being as well as man's true being. We easily think of the gods or the one true God as leading a life of eternal bliss, if not sipping ambrosia at least relaxing in golden armchairs. If it were desirable to imitate the gods we should be engaged in a pursuit of happiness in which all obstacles to comfort are overcome. However, this would be as illusory an enterprise as we could possibly be engaged in.

God is love, which is not an abstract principle. God as love is the suffering Son of which our text speaks. Divine love is the love of the *cross*. God in his very being sacrifices himself and suffers thereby. The cross does not reveal the wellspring of all things as eternal blissfulness. Here is pain and sorrow, loud cries and tears.

Jesus learned obedience through what he suffered. His obedience indicates that obedience consists in conforming to God's being. By obedience Jesus "became the source of eternal salvation to all who obey him." This means that those are saved who conform to him.

To be saved means to choose *what we really are*. If we obey Jesus Christ we have chosen our real selves. But this choice cannot be made without suffering. By natural bent we tend to alleviate and

evade suffering. Anesthesia for pain and barbiturates for the nerves are acceptable as long as they are administered within proper limits. However, to claim that insensitivity to pain is ideal in every respect and that we should strive for an anesthetized condition of mind and soul as the ideal human condition is plainly illusory.

What saves us is the suffering obedience of Jesus Christ. As to our response, more is necessary than empathy with his suffering, more than admiration as expressed in the words, "O Sacred Head, now wounded, with grief and shame weighed down!" Faith without re-experiencing Christ's sufferings in some suffering of our own is not faith. Faith is obedience in suffering. As Jesus Christ learned obedience by the things he suffered, we also can learn obedience only by what we suffer.

How should this happen? I have no neatly packaged answers to offer. From the word of Scripture it is clear, however, that unless we become obedient to the way of the cross we'll more and more spread our Christianity lightly on a toasted roll. We cannot be sanctuary, desk, or book Christians only. We must again step out into the world not afraid to be persecuted for righteousness' sake. Jesus Christ stepped out associating with the needy of all walks of life. The needy are always with us, whether they are white or black, or of whatever color they are. We need not become more specific. Of course, we should not seek out suffering for suffering's sake. A martyr complex is a very clear sign of disobedience. But as long as we experience only spiritual ease and comfort we have not chosen salvation in Jesus Christ. Christianity spread lightly on a toasted roll or suffering with Jesus Christ, this is the choice before us. Amen.

2. *Personalized Salvation*

Text: "And being found in human form he humbled himself and became obedient unto death, even death on a cross."
Philippians 2:8.

So many of us, I included, go through Holy Week without fully realizing that it is *Holy Week*. My church calendar lists a national family week, youth week, church and economic life week, and what have you week; also Holy Week. The routine of classes is going on this week, the analysis of dogmas, the study of Greek and Hebrew, the reflection on historical facts; the smooth, at times even sophisticated, dispensing of theological knowledge. There is hardly an interruption. Our studies are running decently and in order as we

expect it of everything in our well-oiled society, for example, of the Durham water and sewage system. Do we feel anything of the agony of Gethsemane right now? Let us not mistake for it the agony of our *busyness*!

In this mood we turn to God's book, to the week we commemorate in Holy Week 1960. We enter an atmosphere of turmoil. A town is "shook up" by a rebellious outsider. Someone had disregarded the disciplines of theological studies and ignored the theological textbooks. He had dared to throw a wrench into the well-oiled machinery of organized religion.

It had been as though someone would come along today and tell the trustees of our university or its professors or whoever sets the religious tone of this institution: "You think you have figured it all out how to run religion around this place, 'You tithe mint and dill and cummin' (tobacco not yet having been imported to Palestine!), 'and have neglected the weightier matters of the law, justice and mercy and faith.'" (Matt. 23:24) Not to speak of calling them names, "You blind guides, straining out a gnat and swallowing a camel!" (Matt. 23:24) But the rude attack on their well thought out rules and regulations and the vilification were only one part of the rebellion.

In a final step Jesus even took matters of salvation into his own hands. Forgiveness of sins, communion with God, this had been well organized in religious institutions. The high priest, the priests, temple worship, all the paraphernalia of Jewish religion were part of a pattern in which religious men had made their life secure on a spiritual plane. Then someone came along, one single human form, and declared the attainments obsolete, the testimony of hundreds of wise religious men, the product of generations of saints and sinners. Salvation, he declared by the sacrifice of his life, was not a matter of tradition, law, rule, regulation, ordinance, or the like but the personal act of one human form in obedience to God.

Salvation, he claimed, must be personalized. It can take place in a human being without the application of any rule or regulation. How? One man has to offer himself up in the service of others, disregarding the barriers of status, religion, or race, knowing no limit in the giving of his self. Someone "forces you to go one mile, go with him two miles! Give to him who begs from you." (Matt. 5: 41-42) Thus it was that Jesus Christ broke down the wall of partition between all men, "the dividing wall of hostility, by abolishing in his flesh the law of commandments and ordinances, that he might create in himself one new man in place of the two, so making peace, and

might reconcile us both to God in one body through the cross, thereby bringing hostility to an end." (Eph. 2:14-16)

If I wished to assume the posture of the prophet this morning I might continue by asking: What would Jesus tell us today? With a bit of paraphrase I might arrive at the following demand: If someone applies for admission at Duke, not only open the doors to any capable applicant, also have a scholarship ready whether the person is black or white. But I do not intend to play the prophet. Moreover, it would be too easy within the confines of a sympathetic fellowship of the faith and the sheltering walls of this chapel.

However, what I at least must say is this: Had Jesus acted the way we usually act and also act this Holy Week we still would be in a rut as far as salvation is concerned. It would still go by rules. But now he has acted contrary to the demands of those who were in the spiritual "know," the respected theologians and the pious church members of his day, in an extremely rude, uncultured, impolitic, even brutal way by having himself nailed to a cross. He believed that salvation takes a personal need of sacrifice.

Are we willing to stake our salvation on his unusual behavior, not trying to save ourselves by any kind of rules or regulations, but accepting his self-effacement in the service of God and fellowmen as sufficient for salvation? We are not Jesus Christ called to destroy the established religious order. But are we willing to bring his work of salvation to bear upon our sinful order and to have him transform it? Why is it that we fail so miserably where Jesus Christ did not fail? Apparently we do not understand the message of the first Holy Week which claims that human life can be transformed by one who becomes "obedient unto death."

Permit me to close with a comment on a text which is not from the Bible but from the pages of contemporary life, from John Kenneth Galbraith, *The Affluent Society*. "These are the days when men of all social disciplines and all political faiths seek the comfortable and accepted; when the man of controversy is looked upon as a disturbing influence; when originality is taken to be the mark of instability; and when, in minor modification of the scriptural parable, the bland lead the bland." If it is true what Galbraith writes, and I have no reason to doubt it, it is all the more urgent that we recapture the meaning of the cross. Human life is meaningful only in the act of self-denial. Our Holy Week services are no more than water over the dam if we do not begin to represent Christ's humbling himself, his sacrifice, in our lives. Salvation is real only when a human being

embodies it. This is the great spiritual lesson our easy-going generation is invited to learn. Amen.

A Responsive Prayer of the Good Friday Worship

APRIL 15, 1960

Almighty God, our Father, direct our thoughts to the cross of Thy Son, to His suffering and death. Give that in His agony we find our salvation, in the sacrifice of His life the power for a new life.

Lord, illumine our minds.

Forgive our sins and reign in the inuermost recesses of our hearts. When we waver make us steadfast, when we hesitate determined, when we fear give us love.

Lord, transform our wills.

Make our community of faith a community of the cross ever remembering that "greater love has no man than this, that a man lay down his life for his friends."

Lord, renew our lives.

We pray for those who suffer throughout the world, the sick, the hungry, the lonely, those persecuted for righteousness' sake. May every suffering be joined to Thy suffering, every cry to the cries of Thy Son, every tear to His tears.

Lord, help us to bear one another's burdens.

We pray especially for South Airica, for the just and the unjust, those who see the truth and those who are blind to it. Make the sacrifice of Thy Son the reconciling power.

Lord, be Thou the peacemaker.

Where in our nation or community our fellowmen suffer from injustice make Thou us witness for justice. Help us to acknowledge that in Thy Son Thou hast broken down every wall of partition. Make us strong to do away with racial segregation also in our own community that we more fully embody the meaning of the cross of Thy Son.

Lord, make us true witnesses of the cross.

Grant us to see that there is more than one wall of hostility separating us from our fellowmen, that we are also alienated from ourselves, and that we must be completely reborn to meet the needs which confront us in our social and personal tasks. Help us not to postpone until tomorrow what we can do today.

Lord, give us the will to act.

Make us singlehearted, free us from self-deception, spiritual sloth and pride. Make us unafraid of the disapproval of unbelievers and help us to do nothing but the right.

In Jesus' name. Amen.

XV. The Corporate Life

A NEW DEGREE PROGRAM: MASTER OF THEOLOGY

McMURRY S. RICHEY

Associate Professor of Theology and Christian Nurture

In the coming academic year the Divinity School will inaugurate a new program of studies leading to the degree of Master of Theology. The new Th.M. degree is not to be considered a step toward the Ph.D. and the profession of teaching and research; rather it is an opportunity for a limited number of superior students to strengthen their theological preparation for the parish ministry, pastoral care, or other special ministries. In effect, it adds a further year of advanced study to the B.D. program.

The new degree program is being instituted to serve the needs of several classes of students. Each year some of our strong senior students express the desire for additional theological training to consolidate their thought and enhance their ministry. Some go abroad or to other seminaries. Others already in the ministry express interest in a return to study for theological reorientation or refresher studies. A few students from other countries, with the B.D. degree or its equivalent, come to the Divinity School for advanced study. Occasionally students with the B.D. from other seminaries in this country request opportunity for further studies at Duke. An increasing number of those returning for clinical training desire to combine this with advanced theological study. Applications from such as these are now being received.

Enrollment in the Th.M. program will be open to a small number of students who have received the B.D. (or its equivalent) with superior academic records. Their program for the Th.M. will require (1) thirty hours of advanced studies, with a minimum grade of "B" in each course. Six hours of the thirty may be taken through directed reading. Those in the area of Pastoral Care may take nine to twelve hours in clinical training. (2) Each student will have a major of at least twelve hours in one of the basic divisions of study (Biblical, His-

torical, Theological, or Practical), and a minor of at least six hours in another of the divisions. At the close of his course of study he must show superior performance in a comprehensive examination over his major and minor areas. (3) Residence for one academic year is required. No more than twelve hours may be taken in summer sessions, and no more than six hours credit may be transferred from another institution. Ordinarily the entire program of studies and comprehensive examination should be completed in a year. In exceptional cases, the time limit may be extended, but in no case beyond three years. (4) There are no general language requirements, but classical or modern languages may be required for certain courses (for example, Hebrew or Greek in Biblical studies).

Each student will plan his program of courses and directed reading or clinical training with the guidance of a committee of two to be appointed by the Director of the Master's Program. The committee will include a professor in the student's major area of interest, who will act as chairman, and a professor in the minor area. The chairman, in consultation with the Director and the other member of the committee, will prepare, administer, and evaluate the comprehensive examination.

Inquiries or requests for application forms may be addressed to Dr. McMurry S. Richey, Director of the Master's Program, in care of the Divinity School.

The Dean's Desk

Winter departed abruptly from the campus just about the end of March this year, and spring hurried forth to walk with glistening freshness through the Duke gardens. To be sure, there were some too preoccupied with human events to attend the stately goings of nature, but this in no way checked her course; and, in the end, most of us believe that the University herself will resume her measured pace toward larger self-fulfillment and usefulness. President Edens' resignation was accepted regretfully by the Board of Trustees March 23, 1960, as was that of Vice-President Paul M. Gross. The University has most certainly lost the able assistance of two men who, each in his particular way, had achieved greatly and had yet much more to give in leadership of Duke and for education. Those entrusted with appointing a successor to Dr. Edens, namely, the Trustees, are proceeding with all deliberate speed, and meanwhile the work of teaching and learning goes on.

In the Divinity School this year there have been signs of renewed and intensifying effort and enthusiasm on the part of students and faculty. Mr. Farris, our Librarian, reports that the circulation—we presume also the reading—of books has outdistanced that of any previous year.

It has been a year when ten new faculty members have taken up their tasks of instruction; and they have been warmly received by students and colleagues. It has been a year of learning to live together, of re-thinking and re-shaping the curriculum together, of increasingly lively discussion of theology and its relation to the actual problems facing the Church and Christian men in our place and time. I do not think I have known a year when there has crystallized a fuller consciousness on the part of the students that not all is right with the world, or even the Church, and that entering upon the ministry calls for something more than accommodation to the status quo.

We shall graduate about sixty seniors this year. Our enrollment has remained at about the level of previous years, with 240 students in candidacy for the B.D. degree. Because our building simply will accommodate no more, we are prevented from enrolling in excess of ninety students in any entering Junior Class. Space has become an absolute priority, and unless we can find means of greatly expanding our physical facilities, we cannot maintain even the present program to which we are committed.

Meanwhile we anticipate the addition to our staff next year of Dr. Robert E. Smith, Assistant Professor of Pastoral Care and Psychiatric Counsel, a half-time appointment in co-operation with the Department of Psychiatry. Miss Harriet V. Leonard will come to us in the much-needed role of Reference Librarian. In co-operation with the Department of Religion, the part-time services of Visiting Associate Professor Frank Baker of Hull, England, will be had in the area of Wesley studies. Assistant Professor Herbert P. Sullivan, graduate of the University of Durham, England, and a student of Oriental religions, with research experience in India, will offer courses in the history of religions, beginning in the fall. It is hoped that we shall be able to announce an appointment in Old Testament before the end of the academic year to fill the post left vacant by the departure of Professor Brownlee.

This year the program leading to the degree of Master of Religious Education has been thoroughly overhauled, and we have the satisfaction of being able to announce the inauguration of the Th.M. or Master of Theology degree. This is a one-year course of study beyond the B.D. and based upon it. It is open to students with superior

B.D. records who desire to pursue more intensive study in a major and minor field. This may be done in any two basic divisions of the present theological curriculum, such as theology and pastoral care, or Bible and Christian Education, etc. The Th.M. program was carefully prepared and, after adoption by the Divinity School Faculty, was presented to the General University Faculty and approved in February. Professor McMurry S. Richey is the appointed Director. Finally, we are able to say that the second or Middle year of the new Divinity School curriculum has been readied for institution next fall. We can report encouraging results from the trial run on the first year of the new curriculum offered for this current year's Junior Class.

This year we have made an effort to visit a goodly number of colleges. Sixteen colleges and universities in the Central Atlantic and Midwestern states were visited and interviews with students had by the Associate Dean of Students, Kelly Ingram. In addition, five other institutions in the Southeast were visited by Mr. Harmon Smith and Dean Cushman, together with three colleges in the South Central region.

ROBERT E. CUSHMAN
Dean

The Bulletin Board

Dean Cushman was Lenten preacher at a number of Indiana churches March 13-17: First Methodist Church, Whiting; City Methodist Church, Gary; First Methodist Church, Valparaiso; First Methodist Church, Chesterton; and the First Methodist Church, La-Porte. On April 18 he gave the annual Phi Beta Kappa Lecture at Davidson College, speaking on "Plato: The Liberal Arts and the Good Life."

From April 27 to May 8 he attended the meetings of the General Conference at Denver, Colorado. His itinerary to the Conference included visitations at the University of Chattanooga, as well as Millsaps College, Jackson, Mississippi, and Hendrix College, Conway, Arkansas.

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Dr. John W. Carlton was the preacher for Religious Emphasis Week at Shorter College, Rome, Georgia, February 8-12. He addressed the Baptist Ministers' Association of Roanoke, Virginia, on March 28. On May 16 he delivered a paper before the ministers of

the city of Roanoke, Virginia, on the preaching theory of Horace Bushnell.

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Professor Waldo Beach has been awarded a \$3,000 fellowship by the American Association of Theological Schools to be used in research and travel for the study of the concept of Christian community in contemporary sociological analysis of American culture. Always in demand as speaker, his recent engagements include addresses at the Conference on Religion of the Independent School of Religion at Buck Hill Falls, Penna., Vanderbilt University, Davidson College, Meredith College, the North Carolina Conference for Social Studies, and Randolph-Macon College.

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Professor William Poteat lectured at the Institute of Religion at Raleigh on February 15 on "Existentialist Themes in Contemporary Literature." Besides giving three lectures at the Presbyterian Church at Chapel Hill, he also participated in the Carolina Symposium at Chapel Hill, March 27-28, and spoke to the Wake County Association of Phi Beta Kappa at Raleigh on April 25.

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Professor William F. Stinespring gave two lectures at the Trinity Methodist Church, Durham, N. C., on "Biblical Prophecy" and "Biblical Archeology."

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Professor Kale conducted preaching missions at St. James Church, Tarboro, and at Oxford, N. C., during the weeks of March 27 through April 8, 1960.

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Professor John Hanks has been engaged at tenor soloist with the University Methodist Church in Chapel Hill, the Duke University Symphony Orchestra, and the Durham Civic Choral Society. He was also tenor soloist in Handel's "St. John Passion" given at St. Paul's Episcopal Church, Philadelphia.

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Professor Kenneth W. Clark attended the sessions of the Southern Section of the Society of Biblical Literature, and the National Association of Biblical Instructors, held jointly at Vanderbilt University on March 28-29. He presented a paper entitled "Worship in the Jerusalem Temple after A.D. 70." He also participated in the Symposium at Dumbarton Oaks in Washington, on "The Mosaics and Frescoes of Kariye Camii" in Istanbul. He will conclude this spring his year of duties as President of the Duke Chapter of Phi

Beta Kappa, and also an eight-year period of service on the Board of Ministerial Training of the Western North Carolina Conference of the Methodist Church.

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Professor James T. Cleland has preached in Broomhill and Wellington Churches, Glasgow; in St. Michael's Church, Dumfries; at the University College of North Staffordshire; at Mansfield College and St. Mary's, Oxford; at St. Mary's, Cambridge; and at Glasgow University (Graduates' Day). He has also visited various Divinity Schools in Great Britain, including Aberdeen, St. Andrews, Glasgow, Oxford, and Cambridge. While in Dumfries, Scotland, he visited with the Reverend Jerry Alexander (B.D., Duke, 1959), who is Assistant Minister there this year.

Book Reviews

The Prophets of Israel. C. Ross Milley. Philosophical Library. 1959. 143 pp. \$3.75.

The Cruel God: Job's Search for the Meaning of Suffering. Margaret B. Crook. Beacon. 1959. XV, 222 pp. \$3.50.

Of the making of books on the prophets there is no end. This one is much like the others. It treats only Amos, Hosea, Isaiah, Micah, Jeremiah, Ezekiel, and Deutero-Isaiah. It does, however include Deuteronomy, and the development of monotheism in the discussion, a procedure much to be commended. The author, a minister with a Ph.D., on the whole writes clearly, though he still seems a bit confused as between the original prophet and the later editors in the books of Hosea and Isaiah.

Miss Crook, retired professor from Smith College, has given us a very thoughtful interpretation of the book of Job, a subject not so heavily over-worked as that of the prophets. Unfortunately, the publisher, succumbing to modern advertising exaggeration, has placed these words on the dust jacket: "A Revolutionary New Reading of the Job . . . Literary Detection at Its Best." Fortunately, a dust jacket can easily be thrown away, so that the book can stand on its own merits.

Our present author, in order to explain some of the peculiarities of structure and ideological contradictions in the book of Job, has assumed that the original author was "an educator working among his students in something like a graduate seminar." Once this hypothesis is assumed, it is possible to imagine any amount of manipulation of the folk tale. It is also possible that the "teacher" sometimes contradicted himself, or discussed the

problem of suffering from different points of view. Moreover, some of the contributions of the "graduate students" may have been included in the published result of the researches.

Here are some of the insights gained from this hypothesis: In the folk tale, Job was on trial; in the debate (body of the book) everyone, including God, is on trial. The Poet (i.e., the teacher) can see both (or all three?) sides. The pupils demand that Job and God must confront one another. The Elihu speeches are later interpolations from two different writers. When Job meets God he loses his desire for self-justification. Job's recantation and apology are a genuine insight of the Poet (teacher). The happy ending of the old folk tale was added by the Poet to show that Job's questionings were really better than the friends' conventionalities. Only 42:16 ("Job lived a hundred and forty years," etc.) is an interpolation at the end. Date: 475-460 B.C.

There are two useful appendices, a selected bibliography, and an index. An excellent book for scholar and non-scholar alike.—W. F. Stinespring.

Biblical Chant. A. W. Binder. Philosophical Library. 1959. 125 pp. \$5.00.

Worship in Ancient Israel. A. S. Herbert. John Knox Press. 1959. 51 pp. Paperback, \$1.50.

The term "Biblical" in Binder's book refers to the Old Testament only. "Chant" here really means what is more correctly called cantillation, i.e. Jewish liturgical chanting of the Old Testament. Christian students of the Hebrew Old Testament sometimes ask the meaning of the accent markings other than the Masoretic vowel points found in every edition. Herein

a Jewish professor of liturgical music explains clearly the whole system of cantillation and transcribes it into the familiar lines and spaces of our modern musical notation. Many practical examples are given. The Ashkenazic system is used throughout; this is common in American Jewish liturgical usage, but less familiar to Christian Hebraists. The high price of the book is probably due to the large amount of musical notation required for illustration. The book should be of interest to all Hebraists.

The small book of Herbert is No. 5 in the series entitled *Ecumenical Studies in Worship*. It is an attempt to survey Old Testament ritual in theory and practice. The author regards *Heilsgeschichte* (salvation-history) as the basis of the system. He discusses terminology, practices, objects, persons, and occasions as these appear in cultic activities. The influence of the myth-and-ritual school is evident in the discussion. Many of the Psalms are interpreted as "ritual recitals" and thus are given a *Sitz in Leben* (life-situation). Similar treatment is accorded certain passages from other books, including those of the prophets. Certain kinds of prophets are to be considered as "cultic persons," and even the great reforming prophets did not condemn the cultus outright, thinks the author. The study ends with the thought that it is difficult for modern man to appraise or understand an ancient cultic system and that the fulfillment of Israel's worship is seen in Jesus Christ. An informative and interesting booklet.—W. F. Stinespring.

The Layman's Bible Commentary.
Balmer H. Kelly, Editor. John Knox Press. Volume I, *Introduction to the Bible*, 1959, 171 pp., \$2.00. Volume II, *Genesis*, 1959, 127 pp., \$2.00.

This series will eventually include twenty-five volumes. It is an attempt on the part of the Southern Presbyterian Church to reach their laymen with popular, inexpensive, and yet in-

tellectually and dogmatically sound knowledge of the Bible, book by book. Other denominations are doing similar things, often in paper-back; the present offerings are substantial and cloth-bound.

Volume I was written by the Editor and four associates. It has sections on What Is the Bible?, Bible History, Message of the Bible, Versions and Manuscripts, and How to Study the Bible. For the most part this volume is competently done, and it will undoubtedly be of great help to educated persons with no real knowledge of the Bible. However, it will not be as easy for the average layman to understand as the publishers had hoped. The theological position is moderate enough to command wide approval. Only a few superficial clichés, such as "Hosea, prophet of love," are retained. On the whole the doctrines of judgment and redemption are presented realistically, and the fulfillment of the Old Testament in the New becomes thrillingly clear. It is specifically stated that "the Christian Church" is "The New Israel"—an absolutely basic doctrine if the Old Testament is to have any meaning for Christianity.

Volume II has a single author, Charles T. Fritsch of Princeton Seminary. His little book consists of an Introduction, an Outline, and a Commentary. The Introduction quickly disposes of the notion of Mosaic authorship, and adopts the documentary hypothesis, carefully explaining what is meant by J, E, and P. Lest the inexperienced reader be frightened by this sudden plunge into higher criticism, our author follows immediately with a soothingly theological discourse on the Message of Genesis, with an excellent defense of religious values. The Commentary, which takes up most of the space, simply retells the story of the book chapter by chapter, with documentary classification and a few explanatory remarks. The work is competent, but not so interesting to read as most of Volume I. Perhaps there should have been less repeating of what can be read in the Bible, and

more explanatory discussion.—W. F. Stinespring.

The Life and Times of Herod the Great. Stewart Perowne. Abingdon, 1959. 187 pp. \$5.50.

The Later Herods: The Political Background of the New Testament. Stewart Perowne. Abingdon, 1959. 216 pp. \$6.50.

This is a useful pair of history books on a subject of perennial interest to Christians especially: Palestine under the Herodian rulers when Christianity began.

The format is attractive, the end-paper map of Palestine and diagram of the city are excellent aids, as are various Tables and the map of the Roman Empire. Especially to be praised is the generous selection of well executed pictures, about forty in each volume. It is evident that the author knows Palestine at first hand. In addition, a fine bibliographical guide is found in the writer's acknowledgment of indebtedness to sources.

Actually these texts were first published in England in 1956 and 1958, respectively. The story rests heavily, as it must, upon the accounts of Josephus and Tacitus and Dio Cassius; yet the critical reader must regret that these sources are so credulously followed without sifting and amending. Perowne has chosen to write for the laity, and therefore the responsibility is the greater to purify his account from common error and traditional prejudice. For example, it is not historically honest to repeat that John the Baptist was beheaded "to satisfy the whim of an adulteress" or that "Herod was the man who massacred the Innocents of Bethlehem." However, the basic account is effective and informative, despite a stolid style. Unhappily, this pair of short books is high-priced for the individual, although worthy of a place in a public library.

The dedication of the second title to the late Anglican Bishop Weston Henry Stewart will remind recent pil-

grims to the Holy Land of a noble spiritual leader, who for more than thirty years served Palestine throughout a troubled generation. Known everywhere in his purple episcopal robes, he was the lively personification of the Land and its Story which Perowne has here presented.—K. W. Clark.

The Gospel of Truth, a Valentinian Meditation on the Gospel. Translation from the Coptic and Commentary by Kendrick Grobel. Abingdon. 1960. 206 pp. \$4.00.

The Gospel of Truth is one of many Coptic works which were discovered near Nag Hammadi in upper Egypt in 1946 when some peasants accidentally dug into an early Christian tomb. Eleven papyrus volumes were found; only one (now called the Jung Codex) has reached the outside world. It contains five works, one of which is the *Gospel of Truth*. The fate of the other works is not fully known.

In 1956 the portion of the Jung Codex which contains *The Gospel of Truth* was edited and published in photographic facsimiles along with a text in Coptic type and three translations (French, German, and English) by Malinine, Peuch, and Quispel. While this edition must be consulted for the original text, it is expensive, the notes are few, and the English translation seems to have been made from the French translation by a scholar whose native tongue is not English. Grobel has provided us with a much cheaper edition, a very good English translation, and a most helpful commentary.

Professor Grobel has attempted to make his translation correspond line for line with the original work. Where this is impossible because of difficult syntax the section is marked. The translation is printed on the left hand side and the commentary in the form of notes on the right. This format is a happy one because of the ease with which one can turn from the text to necessary explanatory notes and the more detailed com-

mentary. There are copious references to other early Christian works, canonical and non-canonical, which are echoed in the *Gospel of Truth*, as well as theological comparisons and contrasts with the whole panorama of early church thought as it is known.

Besides the translation and commentary there is also a twenty-five page introduction which tells the story of the find of this group of works and gives probable answers to the usual introductory questions. Grobel is in agreement with the continental scholars who first worked on this text that the *Gospel of Truth* is a gnostic work written toward the middle of the second century by one of the Valentinian school, if not by Valentinus himself.

There is also a rather complete bibliography of other works on these Coptic writings which will give the reader some suggestions as to where to go for further study. However, this bibliography will soon be out of date because many other works should be forthcoming shortly.

The importance of the *Gospel of Truth* along with the other works found near Nag Hammadi is difficult to assess. Any work that comes from a Christian group, heretical or not, as early as the second century is important. Our understanding of early Christianity in its varying forms of development is very sketchy. Our knowledge of Gnosticism has come heretofore almost entirely from its opponents. The fact that with these works we may learn something of Gnosticism from those who held these beliefs is exciting. Even a quick reading of the *Gospel of Truth* shows that these Gnostics were much closer to "orthodox" Christianity than has been generally assumed. Certainly the wild speculations described by Irenaeus as gnostic philosophy are not reflected in the *Gospel of Truth*, or if they are, their form is early and much closer to New Testament Christianity. In fact, Grobel is careful to point out how many times the *Gospel of Truth* depends upon New Testament ideas,

particularly those of Paul, the author of the Fourth Gospel and the Gospel of Matthew. This is reflected in the subtitle of our book: A Valentinian meditation on the Gospel.

Since the reading public has been conditioned to become excited about new manuscript finds, and the interest to learn more about these works has become great, it is indeed a happy situation that a scholar has given us a good English translation of this work along with a good introduction and commentary, and all of this at a price that is within the reach of all.—R. H. Sales.

Classics of Protestantism, ed. by Vergilius Ferm. Philosophical Library. 1959. IX, 587 pp. \$10.00.

This book of selected readings was designed for use in survey courses in the history of Protestant thought. Although the selections are abridged, they are of sufficient length to give a good impression of the thought of each writer. Seventeen pieces are included, illustrating Protestant thought from the unknown author of *Theologia Germanica* to Karl Barth. A two-page introduction to each item gives the historical context, an estimate of significance, and an indication of the content. Professor Ferm has admirably achieved his task. By common consent, the selections are acknowledged as highly influential writings in the history of Protestantism. Although one might profit more by reading the entire work in each case, Prof. Ferm has given large samplings, e.g., Calvin's *Institutes*, 61 pages; Edward's *Sinners*, 16; Schleiermacher's *Christian Faith*, 43; Barth's *Dogmatics*, 75. Others included are Luther, Samuel Clarke, William Law, Wesley, W. E. Channing, Ritschl, Kierkegaard, Bushnell, Theodore Parker, William Inge, and Rauschenbusch. Different writers and selections might have been made, but Prof. Ferm has chosen and edited with insight into the story of Protestantism. Unfortunately, the price on this book will probably limit the general readers.—Clyde Manschreck.

The Atonement and the Sacraments.

The relation of the Atonement to the Sacraments of Baptism and the Lord's Supper. Robert S. Paul. Abingdon Press, 1960. 396 pp. \$6.50.

According to the claim of the author—presently professor of church history at the Hartford Theological Seminary, formerly (for 10 years after B.A., M.A., Ph.D. from Oxford) a parish minister in England and later the Associate Director of The Ecumenical Institute in Geneva—"the book is written by a minister for those ministers and other Christians who have discovered that they cannot altogether dispense with theology . . ." (p. 7) The two major parts of the book (296 pages) present a summary of the doctrine of atonement.

In the first part the historical account is limited in a very arbitrary fashion. From the Church Fathers the discussion immediately moves to Anselm, Abelard, and Aquinas, continuing with Luther, Calvin, and later Calvinism. The Victorines, the mystics, the Radical Reformers, and the later Lutherans are not even mentioned. Here R. S. Paul generally depends on not very wisely selected secondary sources, summarizing them in an often repetitious manner. When on occasion he does go to the primary sources, his performance improves but little, since he consults only limited material and without the aid of the better scholarly works dealing with these areas.

The second part of the book continues with the history of the atonement, devoting most of its attention to British and American theology. German liberal theology is completely by-passed; that it might have influenced some of the British thinkers is not even considered. When finally R. S. Paul comes to the contemporary scene, he is content to limit his attention to Aulen, Hicks, Vincent Taylor, Brunner, and D. M. Baillie. The views of Paul Tillich and Reinhold Niebuhr are summarized in exactly two sentences. Developments in

Roman Catholic thought are not even mentioned. There are occasional references to "transubstantiation," but it does not appear that R. S. Paul understands the precise meaning of the term.

When finally in the third part of his book the author does come to speak about the sacraments, the historical relationship to the doctrine of atonement is not worked out. Presenting an interesting synthesis of the views of Forsyth and Bonhoeffer, he argues that here we have the essence of the best in Protestantism. A summary of the doctrine of baptism and eucharist follow, based on selected contemporary works—leaving out some of the very best—and without any attempt to see the historical development of the theology of the sacraments. Nevertheless, it is in this section that R. S. Paul presents his one truly original contribution:

"I would ask the churches to consider a view of the Sacrament that would include the 'baptism' of infants followed by confirmation of believers by immersion, not as constituting two Baptisms, still less as a form of anabaptism, but as constituting one act, one *sacrament in time*—the Sacrament of Baptism by water and the Spirit. The Church should comprehend both actions as complementary halves of the same Sacrament. This would presuppose, of course, that both those who have been 'baptized' as infants and those who have not would undergo the same act in public confession of their faith, but that whereas in the case of the former the action would be acknowledged by the Church in the words of confirmation, in the case of the latter it would be solemnized as believer's Baptism." p. 357.

In conclusion, it should be observed that the book is written with great sincerity and contains many devotionally beautiful passages in good pulpit style. Although inadequate as a doctrinal discussion, it may have a con-

siderable value in providing the parish minister with profound quotable quotations and in acquainting the unaware with the Christocentric nature of the Christian faith and life.—Egil Grislis.

The Degrees of Knowledge. Jacques Maritain. Trans. by Gerald B. Phelan. Scribner's. 1959. 470 pp. \$7.50.

Jacques Maritain stands as one of the very significant Roman Catholic philosophers of this century. He is committed, as would be expected, to the Thomistic tradition, but he also exhibits a freedom of thought and expression which makes possible an attempt to relate his tradition to the present. In this new translation of one of his more important works, the reader is reminded again of the wide range of Maritain's intellectual interests (*per* Thomas) and of his highly individual manner of expression. This is an exacting book in its demand that one read an unfamiliar vocabulary and follow a rather loosely joined argument. To enter into a conversation with Maritain over particular points in the book is probably not wanted and would be of little profit in such a short review. But the reviewer can witness to the demanding and rewarding value of the book for one who wants to see Thomism in modern dress taking on some of the adversaries of the twentieth century.

The one question which I would ask of Maritain at the present is: who does he intend to speak to? The crypto-Thomistic language makes the reading difficult if not offensive to non-Thomists. His argument for the validity of metaphysics may be strongly put, but will those outside the Thomistic tradition read it? Unfortunately we have another effort to speak for Thomism which ends in speaking primarily to Thomists.—Thomas A. Langford.

The Freedom of the Will. Austin Farrer. Scribner's. 1960. 330 pp. \$4.95.

Austin Farrer, the exciting Angli-

can theologian, has undertaken what he calls a "purely philosophical" enquiry into the problem of the freedom of man. The discussion is in the idiom of contemporary analytical philosophy and, by coming to the questions from this perspective, Professor Farrer has achieved his goal of being clear. But clarity in this area does not mean simplicity. And these essays are not simple.

Dr. Farrer takes many of the classical problems of freedom, such as the relation of mind to body and the relation of motive to choice and brings to bear upon these problems the concerns of contemporary psychologists and philosophers. As a consequence, he carries on conversations with important names in contemporary English philosophy, e.g. A. J. Ayer and Gilbert Ryle. But the most striking feature of the study is the careful analysis of the positions of both contemporary determinists and libertarians.

The position which Farrer himself takes is an avowed libertarian one, though it is anything but naive or shallow. The book is not easy reading, but the approach is helpful and the emphasis upon viewing man as a "whole person" is important.

In spite of the fact that this is a "purely philosophical" work, the theological implications are always in the background and the last chapter points in a tentative way to some of the possible relationships between this study and theology.—T. A. Langford.

The Humanity of God. Karl Barth. John Knox Press. 1960. 96 pp. \$2.50.

This little volume contains three lectures of Karl Barth delivered in 1953, 1956, and 1957. While all three are equally instructive on their particular subjects the lecture on *The Humanity of God* (1956) may be regarded as a key to understanding Barth's present theological position. *Evangelical Theology in the 19th Century* (1957) covers a field in summary fashion that Barth treated before,

most extensively in the widely praised *Die Protestantische Theologie im 19. Jahrhundert* which was published in 1947. *The Gift of Freedom* (1953) is an essay on the substance of Christian ethics.

After publication of the three lectures *Time* already heralded "The New Barth." It is true; especially the second essay is indicative of a new approach in Barth. He greatly takes himself to task for the theology of his early period. Speaking of the entire movement which he spearheaded in his commentary on Paul's Romans, he asks a number of sharp questions. "Did not the whole thing frequently seem more like the report of an enormous execution than the message of the Resurrection, which was its real aim? Was the impression of many contemporaries wholly unfounded, who felt that the final result might be to stand Schleiermacher on his head, that is, to make *God* great for a change at the cost of *man*? Were they wrong in thinking that actually not too much had been won and that perhaps in the final analysis it was only a new *Titanism at work*?" (p. 43). In his Romans commentary Barth stressed the distance between God and man to the extent of allowing no common ground whatsoever between the two. That, says Barth, was not quite the thing to do.

Now he stresses the humanity of God. If God's deity is rightly understood his humanity is included. This is not a statement on the basis of a general anthropology. It grows out of Christology. Jesus Christ reveals who God is and who man is. In Jesus Christ God is really known as God. Here God also enters into a covenant with man and proves that he has room for communion with man. "His free affirmation of man, His free concern for him, His free substitution for him—this is God's humanity." (p. 51)

A change in Barth must be acknowledged. First he stressed God's deity, now he emphasizes his humanity. But how much of a real change has actually taken place? Revelation is still

an event which occurs beyond all men who are not the Christ. What Barth is now saying is that God not only reveals who God is but also who man is. In the process every man receives a peculiar dignity. But the material of theological concern is the deity of *God* and the humanity of *God*, not the deity of God and the humanity of *man*. What new element is introduced when Barth calls Jesus Christ the *Revealer* of both God and man?

Barth adds one theological statement to the other. But he does not really concern himself with the man who is not Jesus Christ and with him who as yet has not accepted God's revelation. He says nothing about what the humanity of man outside of Jesus Christ can contribute in the appropriation of revelation. The individual man as a separate entity responsible for himself, humanity which is not part of God's humanity, seems to have no special relevance.

It is a great task to bear witness to God's humanity in Jesus Christ. But what is man to understand of this witness if *his* humanity in its relationship to revelation is not even considered? Barth does not analyse the structure of man as such and does not ask whether man might have something to contribute to revelation—even if only negatively. As long as the humanity of man is not taken more seriously, the humanity of God, as Barth sees it, might as well still presuppose the *vacuum* of man's humanity in terms of the Romans commentary. Those who speak of the new Barth still have to do more than quote Barth's assertions of a change in his thought to prove that he has really changed. "The new Barth" might well be only one version of the *same* Barth. —Frederick Herzog.

The Ecumenical Era in Church and Society: A Symposium in Honor of John A. Mackay. Edited by Edward J. Jurji. Macmillan. 1959. 226 pp. \$5.00.

This volume honors an eminent Christian missionary, educator, theo-

logian, author, denominational leader, and ecumenical statesman, on the occasion of his retirement after over two decades as President and Professor of Ecumenics, Princeton Theological Seminary. Dr. H. T. Kerr, a Princeton professor and editor of *Theology Today* (which Dr. Mackay founded and edited), celebrates Dr. Mackay's theological contribution and ecumenical leadership in an appreciative lead article. The other eleven chapters, by three colleagues and eight distinguished world churchmen, deal with the structure, theology, world context and mission, and evangelistic, missionary message of the Church in our day. They are enough to disturb profoundly our comfortable provincialisms, whether denominational, regional, national, or hemispheric. Dr. W. A. Visser 't Hooft, veteran World Council secretary, interprets the Biblical and contemporary mission of the Church as a people gathered by God to gather his other people and shows how missions and the ecumenical movement belong together under this divine imperative. Dr. George S. Hendry of Princeton sums up current ecumenical ecclesiological discussion, with a fresh view of the traditional marks of the Church as one, holy, catholic, and apostolic. The essential of apostolicity, he maintains, "is neither succession [Catholic] nor confession [Protestant] . . . but mission" (p. 53). Dr. Emile Cailliet, another colleague, calls for a richer representation of the gospel which will speak to the basic will for life and meaning beneath our culture. Dr. Eugene Carson Blake, prominent American and international churchman, calls for a world base to supersede our national base for the world mission, and looks to the World Council of Churches for such a world center of ecumenical missionary endeavor.

The next four articles may enlighten us and disturb us most. Dr. Hendrik Kraemer, eminent Dutch scholar in world religions, probes the meaning of the East-West encounter for the message and task of the Church; and Dr.

Paul D. Devanandan of India deals with the resurgence of Hinduism and other Asian religions. Dr. Norman Goodall of the International Missionary Council looks at "The New Frontiers of the Church's World Mission," including those of nurturing an adequate ministry in Asia and Africa, theologically out-thinking new and old paganisms, developing the lay missionary witness of the Church, and speaking to present social and political and technological problems. These frontiers are here as well as abroad. Dr. G. Baez-Camargo of Mexico reveals surprising evangelical impact on Latin America in the past, and not-so-surprising urgent need for it today, to go between rigid, authoritarian Catholicism and anti-Christian materialism with "a deep, dynamic faith, coupled with freedom, progress, and cultural creativity" (p. 144).

In the last part of the book, the British churchman Dr. F. W. Dillistone examines "The Encounter between Christianity and the Scientific Ecumenical Movement" (does a cathedral or a reactor best represent our times?); and Dr. D. T. Niles of Ceylon and Dean E. G. Homrighausen of Princeton Theological Seminary wrestle with the problems of the authority, urgency, message, and means of evangelism today. The book ends with biographical notes on Dr. Mackay, and a bibliography of his writings. Perusing these, the reader can be grateful for this and other great leaders in the ecumenical reformation of the Church in our day.—McMurry Richey.

Religious Education. Edited by Marvin J. Taylor. Abingdon. 1960. 446 pp. \$6.50.

Can it all be put into one book? Of course not, but one book can appraise the past, describe present needs and operations, indicate trends for the future and delineate some abiding essentials that relate to all eras. Such a volume is *Religious Education*, edited by Professor Marvin J. Taylor, of the University of Pittsburgh, and to

which forty writers of reputation have contributed. The book analyzes the numerous and varied aspects of contemporary religious education against the backdrop of current thought in the areas of educational philosophy, psychology, theology and ecclesiology.

This volume is similar in purpose and format to the one entitled *Orientation in Religious Education* which Abingdon Press published ten years ago and which presented a broad survey of principles, agencies and methods and has been widely used. The term "orientation" fairly accurately suited the earlier publication and is not inappropriate for the present volume. Using only four "repeaters" Abingdon has chosen a group of collaborators from among scholars, educators and churchmen whose influence has been nationally and internationally recognized during the past decade. Representatives of Protestants, Catholics and Jews, as well as interfaith groups, have written as specialists in their particular areas, each chapter having a distinctive emphasis. Yet the editorial policy has made possible an unusual congruity. Through a logical sequence in the order of the subjects discussed and through careful footnoting, by which many cross references are made back and forth among the chapters, the book has been arranged as a unified, coherent and well-balanced explication of both theory and practice in current religious education.

While the tone of the book is positive, it is also open-minded. Several of the chapters conclude with a list of "areas for additional study," or a statement of "unmet needs," or a presentation of "burning issues." The reader is aware that here is an account of a movement that is adjusting to the swift currents of the times and is prepared to make additional changes, yet is conscious of its own distinctive and positive contributions to past generations and its obligations to the future. An example of the sense of obligation now felt by religious educators is given at the end of the chapter on "Current Theological Develop-

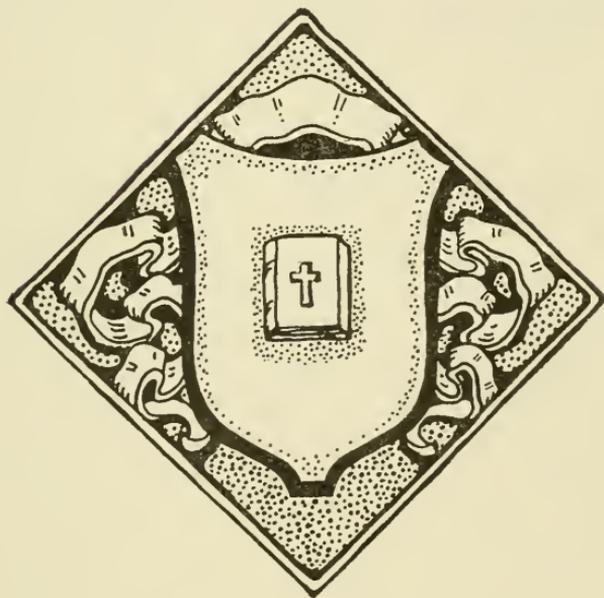
ments and Religious Education," in which Professor Daniel Day Williams discusses "Christian Education as Theological Inquiry" and declares that "Christian educators . . . not only draw upon theological insight provided by the tradition and thought of the church; but they help to create the body of materials and the reflective criticism which make a living theology possible."

For its excellent coverage of a wide area of relevant subject matter, for its uniformly clear style, in spite of the large number of contributors, and for its possible use as a resource book for an extended period of years this comprehensive survey of present-day religious education is recommended to all religious educators, both professional and lay, who recognize that they also must keep the open mind.—W. A. Kale.

The Need to Believe. Murdo E. Macdonald. Scribner's. 1960. 126 pp. \$2.95.

Murdo Macdonald is a minister in the Church of Scotland who ably preaches with relevance to the contemporary person. This book of short essays or sermons illustrates an awareness of the tensions which afflict our time and a grasp of the answers which Christian faith offers. The book is dedicated to Donald Baillie—and meaningfully so—for it reflects the theological and practical interests of that "great Scotsman." The topics discussed run from psychology, to secularism, to science, to the nature of man, God, and Christ. As an interpretation of these ideas in simple, straightforward language these essays are very good. Especially to be noted are the illustrations which Macdonald uses. These illustrations are for the most part fresh and vital. Because of these positive values this book can be recommended to the minister as a good guide for preaching both in terms of ideas and content. It will serve both to induce thought and to be helpfully suggestive as to ways of expression.—T. A. Langford.

THE
DUKE DIVINITY SCHOOL
BULLETIN



Volume 25

November, 1960

Number 3

A Prayer for the Nation

O God, almighty Father, King of kings and Lord of lords; grant that the hearts and minds of all who go out as leaders before us, the statesmen, the judges, the men of learning and the men of wealth, may be so filled with the love of thy laws, and of that which is righteous and life-giving, that they may be worthy stewards of thy good and perfect gifts; through Jesus Christ our Lord.

—Knights of the Garter (14th century)

(reprinted with permission from *Student Prayer*, Student Christian Movement Press, 1950, p. 170)

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At the Edge of a Rut

The *Divinity School Bulletin* is in a rut, and it is time at least "to look over the edge of the rut." This judgment from the Dean implies no lack of respect or appreciation for the editorial task. He and the present writer would express sincere gratitude to Dean Cleland and Dr. Carlton and their associates, who for eight years have been turning out a paper full of informative news, provocative wisdom, and delightful whimsy. Successive committees have been—and are—inhibited by poverty and ignorance, by University restrictions and faculty inertia—but never by indifference.

Now a fresh Editorial Board has been instructed to come up with "some creative thinking" about what the *Divinity School Bulletin* ought to be and do. The focal source of guidance in this assignment should be our reading—or nonreading—public, our alumni and friends. Dean Cleland has often reported that his most poignant appeals for alumni opinions have brought little or no response. If it is "time for a change" in the *Bulletin*, it is "time for a change" in reader-reaction. Do you want a journal of scholarly theological essays, from within the faculty or outside? Should we try to handle our own Divinity School alumni notes? Would you rather have book reviews served up in comprehensive departmental articles (e.g. "most significant books on preaching in the past year"), or itemized as they appear, with single-sentence appraisals? Do you like your news past, present, or future? Would you pay a subscription fee—for what?

Silence on your part will indicate that the rut is deeper than we think. Your suggestions may dig it further; they may enable us to "look over the edge;" or they could even put us "on the level." "Criticism is the endeavor to find, to know, to love, to recommend, not only the best, but all the good. . . ." (George Saintsbury). We humbly welcome that kind of criticism.—C.L.

“The Nature of a Divinity School”

The Opening Convocation Address, September 22, 1960

DEAN ROBERT E. CUSHMAN

We welcome into our Divinity School community today—and I mean to stress the word “community”—approximately 104 new fellows. We also take satisfaction in the return of 157 Middler and Senior students. With the student members of the graduate division of studies, we shall be a community of over three hundred persons—all engaged in pursuing related courses of study, with differing degrees attached to the end-result, and all within this human society we know as Duke University Divinity School.

I said I meant to stress the word *community*. I also used in a rather unfamiliar way, for it has become pretty narrowly academic, the word “fellow.” I said we welcome today 104 new “fellows.” I do so properly, provided we understand the word “community”: that it is, historically, distinctively a Christian word; that a Divinity School has the right to use that word of itself; and that, therefore, its members are, or ought to be, “fellows.”

The word “community” is another word for the communion or fellowship which, according to St. Paul (II Cor. 6:14), properly exists among Christians. It is the concord, agreement, or mutuality of concern one for the other, that rightly characterizes the Church. It is the *koinonia* men have with one another on the level of history that, in turn, derives from the *koinonia* they have severally and corporately with the living Christ, who transcends history. Since the Church is a fellowship, its members are fellows—members one of another.

So we welcome new “fellows” into our school, and, by the same token, we say something rather important about our school, about our particular kind of school, the Divinity School. We acknowledge, to be sure, that it is a school within a university. We acknowledge that it is an integral part of the total academic enterprise of the University; that it entertains, encourages, and requires fulfillment of academic standards of excellence on the part of both students and faculty. We acknowledge that the Divinity School is, like other

divisions of the University, committed to the pursuit of truth. Here we honor fidelity in research, candour in scholarly findings, honesty and probity in the evaluation of evidence. All this and much more we share with our colleagues in other schools and other divisions of the University.

Nevertheless, we are a particular kind of school. The fact that we are peculiarly entitled, as a school, to use the word *community*, *koinonia*, fellowship, plainly indicates that we are, although *in* the University, not altogether *of* it. The fact that we properly use the word *koinonia* of our school indicates a distinctive relation—entertained by no other part of the University—a distinctive relation to the Christian Church. A theological school—even a university divinity school—cannot be divorced from the actual living institutional church, from which its students come in order that they may again return.

It is believed, and—however reality may shatter belief—it is hoped, that the student who comes from the church to the divinity school returns to the church with promise of being a better servant of the church, and the Lord of the Church, than if he had not come. This is not always true. It is not necessarily true, but it is true in a sufficient number of instances—both in the judgment of the church and of the school—to justify the continuing efforts of the Divinity School.

But leaving these last considerations out of account, I return to the theme that a divinity school or any school committed to the education of the ministry of the church is a distinctive kind of school—and, in the university, a unique kind of school. It is not alone responsible to the university nor alone pledged to the achievement of mere academic excellence. Strictly speaking, that is, in the historic sense—the Platonic sense—the divinity school is not an academy. It does not represent, nor does it promote, either purely experimental or merely apodictic findings.

The Divinity School is called into being, not because men have not yet found God and are relying upon theological scientists to do so, but because God has discovered himself in a unique way to his Church in a saving revelation which recapitulates and perpetuates itself through successive generations of Christian people.

Persons, therefore, who come to the Divinity School—who engage in theological study—both students and faculty—come in nearly every case, if not all, because they have already participated in some measure, great or small, in the saving revelation that is preserved, transmitted, and revered in the Church. They come, not to begin

their quest for God or to begin *de novo* their knowledge of God, but because, through the Christian community, God in Christ has already laid his hand upon them with a pressure firm enough to have prompted some response.

It may be only the response of further waiting and heeding. It may be such a response as seeks to learn further what the true direction of response should be. Or, again, it may be the response that says with Samuel, "Speak, Lord, for thy servant heareth," or the articulate response of Isaiah in the Temple, "Here am I, Lord, send me!"

Some of us come to Divinity School with a response less clear and articulate than we suppose. Conversely, some of us come with a response implicitly more mature and precise than we ourselves are aware. In either case, it is part of the efficacy of divinity school life and study to enable him who comes to have clarified to his understanding and confirmed in his will the meaning and nature of the response he has already made to the divine summons, and to discover its fuller import. In the clarification process the response itself may be steadied and informed, and the vision of the Lord who prompts may itself become crystallized.

This latter possibility is indeed the plain indication and meaning of the profound words of our Lord in John 7:17. It is the basic Christian teaching about our knowledge of God: "If any man willet to do his will [that is, God's], he shall know of the teaching (*didachê*) whether it is of God, or whether I speak from myself." Our Lord is saying that we cannot know what is of God unless we are willing to commit ourselves to *do* the will of God that we have glimpsed and known, however dimly or incompletely.

And now I am prepared to suggest that it can and may be true of us that, in entering upon the disciplines of theological education, we are in fact taking an important initial step in responding, in doing something appropriate to that measure of the revelation of God in Christ that has so far come to us through the community in the Church.

But, returning to our theme, all this means very much for our conception of the Divinity School. Academicians may wince, the pseudo-intellectual may sneer, but the plain fact is that every theological school has its antecedent reason for being in the living faith of the Christian Church from whence, in overwhelming numbers, both its students and its faculty are recruited.

Everyone will agree that the theological school is a graduate-professional school. It is professional because its curriculum is calcu-

lated to discipline persons for their calling, their vocation. That vocation is manifestly some variant response to the pressure of God's life upon ours, issuing in some phase of the ministry of reconciliation. If this is true, as indubitably it is, then the Divinity School is essentially related and responsible to the living, on-going, actual Christian community, the Church. It is, in the best sense, a servant of the Church. In its loyalty to the Church, it will always be interpreter of the faith of the Church. Likewise, in loyalty, it will also always be alert and alive as critic of the form and manner in which the Church exists and communicates its faith to each age and generation. For the Church and the message of the Church are always in need of re-examination and criticism, since the Word of God, in the keeping of the Church, is always tending to be accommodated to the word of the world both in the Church and outside the Church. But criticism of the school will be the self-criticism of the Church, because the divinity school has not become divorced from the life of the Church, but is an extension of that life.

When the school is divorced from the Church, its criticism ceases to be prophecy, that is, the self-criticism of faith, and becomes philosophy. This latter is the direction in which some theological education has moved during this century. Increasingly, its criticism cannot help the Church, because increasingly it is criticism that comes from outside the Church and is directed *at* the Church. Its impulse is to create of itself a new church, perhaps "the coming great church."

Members of the entering classes, I have said these things not to confuse you, not even to bore you, but because there is no great clarity today, even among practitioners, about the purpose of theological education and the relation of that time-honored enterprise to the actual living Christian community. I believe that evidence points to the fact that, depressing as are many aspects of the life of the actual Church, Christian theological education presupposes the on-going life of faith in the Church or churches. It has its reason for being in that life.

The task of theological education is to receive raw recruits, discipline them, and return them chastened, better-informed, and more serviceable servants of God in the world. The divinity school, this Divinity School, should itself be a community of the dedicated and the committed. But the Divinity School is not itself the Church by virtue of its special function. Its primary function is constructive criticism, illumination, and clarification through discipline. And yet it is, nevertheless, true that in a large sense the Divinity School has inherited an ancient phase of the life of the Church itself—the *catechet-*

ical phase, the teaching function of the Church. And so it may be said, although the notion calls for elucidation, that the theological school—by a kind of division of labor—has become and may properly be regarded as the intellectual matrix of the life of the Church.

It is your privilege for the next few years to live in and experience this germinative center. Do not squander the rich opportunities that are yours, and will not come again, by failing to put first things first. Do not have your eye so much on the future that present riches escape you. Do not focus so much on the prize, the degree at the end of the course, that you slight its constituents. Let first things be first: neither wife, nor child, nor charge, nor district superintendent, nor bishop! Remember that, like poor, these will be always with you. Now is the time to walk with the saints, think with the sages, commune with the prophets, and heed the apostles. It is your time; now is the acceptable time! I pray and the faculty pray that you will, and we will, walk as redeeming the time. "Look therefore carefully how ye walk, not as unwise, but as wise, redeeming the time, because the days are evil."

And finally, we ought to remember that we in this Divinity School are a community, a community of fellows in a fellowship that is more than that of an academic society. As an extension of the work of the Church, we are a community of many members, but one body—one body in Christ and in our common calling. Therefore, what the Apostle declared for the Church should also be true of us: that "whether one member suffereth, all the members suffer with it; or one member is honored, all the members rejoice with it." This is the spirit that should control our relations one with another in the Divinity School. And we remember, at the same time, that high attainment in the Christian life is the marvelously precious and desperately difficult admixture of love in discipline and discipline in love. And this, with peculiar appropriateness, is the aim of the Divinity School and its fellows.

Theological Faculty Member in a Religious University

FREDERICK HERZOG

The motto on the seal of Duke University which apparently announces its character reads *eruditio et religio*. The latter, I presume, means Christian religion. Before a faculty member would want to offer his own interpretation of both terms he should inquire whether or not the university itself has already interpreted them. Such an interpretation is perhaps found in its First Bylaw which outlines the "Aims of the University." It reads as follows:

"The aims of Duke University are to assert a faith in the eternal union of knowledge and religion set forth in the teachings and character of Jesus Christ, the son of God; to advance learning in all lines of truth; to defend scholarship against all false notions and ideals; to develop a Christian love of freedom and truth; to promote a sincere spirit of tolerance; to discourage all partisan and sectarian strife; and to render the largest permanent service to the individual, the state, the nation, and the church. Unto these ends shall the affairs of this University always be administered."

I understand the bylaw to imply that a faculty member is bound to function within the area staked out by these aims and to speak up should he feel that the practice of the university contradicts them.

At the Methodist General Conference in Denver this year a move was made to cut off church support from the Divinity School until Negroes are admitted as theological students. Ironically, about the same time the trustees of the Duke Endowment hinted that it might well be possible to cut off funds necessary to run the university as a whole. Will threats to sever the purse strings solve anything at Duke? Perhaps they will be merely another distraction from the real issue.

The basic problem in the present dilemma is whether Jesus Christ is still Lord of Duke. Does he still call the signals? Is he still the decisive influence in faith and learning? The word *decisive* must be stressed. Undoubtedly he still has some influence. Worship services still flourish on weekdays and Sundays. But can Jesus Christ get in any word that would change men's lives? He calls men to decide

now. He did not put off the decision until history gradually worked things out; thus he was crucified. It has been much of the glory of the Christian faith ever since that Christians do not have to drift along until history takes care of itself. We can decide to acknowledge Jesus Christ as Lord *now*. "Today when you hear his voice do not harden your hearts." (Heb. 3:15)

Because of the Lordship of Jesus Christ I should like to know what it means "to defend scholarship against all false notions and ideals; to develop a Christian love of freedom and truth; to promote a sincere spirit of tolerance." Three questions come to my mind as I seek to understand the meaning of these aims.

"To defend scholarship against all false notions and ideals." Has a religious university the right to prohibit a scholar from admitting to his classes those of black color?

"To develop a Christian love of freedom and truth." Has a religious university the right to demand of an ordained minister who happens to be a faculty member that he develop Christian love of freedom and truth while excluding one segment of humanity from his ministry?

"To develop a sincere spirit of tolerance." How can a theological faculty member live up to this demand if he is not even permitted to tolerate his black brother in Christ in the search for truth in the classroom?

Having invited *ministers* of the Gospel to teach, a religious university must know that it is calling those who stand in the tradition of Jeremiah, Jesus, and Peter. They committed themselves to a distinct witness, "We must obey God rather than men." (Acts 5:29) This is not a matter of having the theologians run the show. The point is whether the church in a religious university is still permitted to be the church.

The real test of the true character of a religious university is its willingness to be religious under the Lordship of Jesus Christ. He has created a "*university*" of men. A university of sciences without the "*university*" of men is not really a university but an academic country club.

As far as the Divinity School is concerned, it should be clear that a segregated *divinity* school cannot be the *Lord's* school. It is not free to serve the Lord *only*. Duke Divinity School is a school in shackles. Those who stress that Duke is a private institution and can therefore invite to study whomever it pleases all the more expose the plight of the Divinity School. A divinity school cannot be private

because it belongs to the *Lord* who excludes exclusive privacies among his people.

The point is not that the Christian's responsibility in race relations is to bring people into closer proximity with one another. But the Christian knows that he cannot develop *Christian* love of freedom and truth while excluding Christian brethren from this endeavor.

The present segregation policy of the university goes against the Christian conscience of many faculty members. Over a year ago Professor Waldo Beach stated that the trustees "should be made sharply conscious that many of us on the faculty are obliged to operate with a policy that goes squarely against our Christian conscience." (Cf. *The Christian Century*, June 3, 1959) He suggested an exchange of views between the trustees who set the policy and the faculty who is forced to live under it. Especially since the establishment of a liaison committee between trustees and faculty this spring the segregated status of the Divinity School might well be item number one on the agenda of conversation as far as its future is concerned.

How long can our Christian conscience wait without shriveling? "Once to every man and nation comes the moment to decide."

The Corporate Life

THE CONVOCATION AND PASTORS' SCHOOL

The annual Christian Convocation and North Carolina Pastors' School (October 24-26) brought to the Duke University campus an impressive number of ministers and denominational leaders.

The James A. Gray Lectures were delivered this year by Dr. Jaroslav J. Pelikan, Jr., Professor of Historical Theology in the University of Chicago, and author of *The Riddle of Roman Catholicism*, the Abingdon award volume for 1959. Speaking on the theme, "Christ the Light of the World," Dr. Pelikan set forth a brilliant exposition of the Christology of St. Athanasius, the great defender of the Nicene faith. The lecturer acknowledged that faith must be sensitive to the problems inherent in metaphors and symbols, and he then described the decisive role of the symbol of light in the theology of the Alexandrian bishop. For Athanasius God is uncreated Light and the ultimate source of every illumination, and Christ is the radiance of the Father within "God's darkling world."

In a lecture entitled "The Radiance of the Father," the speaker posed again the question of the ancient Church—is the Divine that has appeared on earth and re-united men with God identical with the

divine which created heaven and earth? Dr. Pelikan observed that the Christian faith has had difficulty in exorcising the designation "Son of God" of its mythological implications and that the term "Logos" suggests an abstraction that is hard to identify with the birth, suffering, and death of Christ. He then pointed to the profound connotations of the metaphor of God as Light and Christ as radiance. In discussing "Salvation and Illumination" the lecturer contended that the greatness of Athanasius is his single-minded and undeviating conviction that Christianity is a religion of salvation. Christ as Son of God restores us to the Father and makes us the sons of God by adoption. Athanasius' famous term for salvation, "deification," means that Christ became human in order that we might become divine. While there is an unbridgeable ontological difference between the status of Christ and that of transformed humanity, the idea of deification for Athanasius was a highly dramatic way of saying that this change penetrates man and enables him to become a child of God. God had to come personally in Christ to achieve an illumination that would break the power of darkness and dispel its tyranny over the world.

In discoursing upon the theme, "Children of Light," Dr. Pelikan observed that in Athanasius the life of the redeemed finds its focus in the contemplation of God and of divine things. The fall of man is interpreted as his lapse from the contemplation of God to that of corruptible things and of the creature. Here Athanasius betrays the Greek ancestry of his thought, for hearing and obeying, rather than seeing and contemplating, are the primary aspects of faith in the Hebraic tradition. The lecturer pointed out that, in Athanasius' thought, darkness stands for sin, not merely as moral evil, but as the threat of non-being which hangs menacingly over man, but through Christ death is trodden under foot, a fact which accounts for Athanasius' cavalier treatment of the "last enemy."

Those who heard this memorable series of Gray Lectures, with their sensitivity and clarifying insight, will await with interest and anticipation their publication in a subsequent volume.

The Convocation Preacher for 1960 was Bishop Richard C. Raines of the Indianapolis Area of the Methodist Church. In his first sermon, based upon John 12:20-25, Bishop Raines observed that man is staring into a pit of potential extinction made in part by his discovery and in part by his disobedience. In this situation of tension the Church exists to fulfill the will and purpose of God; it is the historical agent of an eternal redemptive and reconciling purpose. He appealed for a more effective witness through the deepening of the *koinonia*

beyond mere human gregariousness. In his second sermon Bishop Raines described the role of the "ambassador of Christ." The effective ambassador speaks with the authority of personal experience and through his knowledge of the true message of Christianity. The true ambassador is willing to deliver the whole message faithfully. He observed that each generation seeks to avoid some segment of the gospel. Our generation seeks to avoid suffering, for ease is the desirable quality of life. The ambassador must know the language of the people he serves. Our world speaks a language of struggle, hunger, and sickness. The world knows not the meaning of its own life.

Dr. A. Dudley Ward, Secretary of the Division of Human Relations and Economic Affairs of the General Board of Christian Social Concerns of the Methodist Church, presented three special lectures on "The Imperative for Christian Social Witness." He discussed four distinctive emphases that undergird the Methodist Church—sin, redemption, perfection and good works. The Church is an organism within society for fellowship, for judgment, for witness and conviction, together with aid and assistance in expressing these convictions. He pointed out that the Methodist Church is an institution for witness to, and involvement in, the community. The Church acts as the conscience of the community for judgment, not in arrogance but in sympathetic understanding of the drama through which people are going. The Church exists as a force of renewal and redemption, and as the point at which diverse elements can be united it is a unifying center for the community. It is also an educator in moral and ethical problems and practices. Dr. Ward suggested that in its approach to such controversial issues as problems of Church and State, social welfare, international affairs, economic life, and public and private morals the Church must define the real issues involved, understand the technical aspects of the issues, and be selective and responsible in its stand.

Dr. Egil Grislis, Assistant Professor of Historical Theology in the Divinity School of Duke University, served as a special lecturer on the theme, "The Presence of Christ and the Lord's Supper." He indicated that, for Luther, the sacrament of the Lord's Supper is an effective sign which brings to the believing communicant the redeeming Presence of Jesus Christ. Zwingli emphasized that the sacrament is an illustrative symbol which aids the believer to recall the work of redemption and which serves as an opportunity to confess his faith through the act of partaking of the Lord's Supper. Both Luther and Zwingli believed in the presence of Christ at the Supper and

described it in Christological terms. Dr. Grislis stated that Luther viewed Christ as being present in both of his natures, human and divine; the real body of Christ was partaken in a spiritual manner. According to Zwingli, it was proper only to speak about the presence of the divine nature of Christ, since his human nature was now in heaven.

In discussing Calvin on "The Work of the Holy Spirit," the lecturer pointed out that Calvin criticized Luther for teaching the ubiquitous presence of Christ's body and using such an obscure phraseology as "in, under, with" to explain the presence of the body of Christ. Nor did Calvin fully agree with Zwingli, for he felt that, by speaking exclusively about the presence of the divine nature only, Zwingli had divided Christ and thus failed to give an adequate account of Christ's presence. Calvin's own suggestion was that the Holy Spirit unites the communicant with Christ, enabling the believer to feed on Christ's flesh and blood, i.e. the risen body which is in heaven, although the believer still remains on this earth. Dr. Grislis interpreted John Wesley as teaching that God has appointed effective "means of grace" through which God may convey to men either prevenient, justifying, or sanctifying grace, according to the individual need. Hence the Lord's Supper can be properly called a "converting ordinance." The meaning of the Lord's Supper is to be understood both as a memorial and as a presence. Wesley disparages the attempt to provide a too detailed account of the exact manner of Christ's presence, but generally believes that Christ is present through the mediatorship of the Holy Spirit.

Dr. Finis A. Crutchfield, minister of the Boston Avenue Methodist Church in Tulsa, Oklahoma, delivered the first annual Alumni Lecture. He received the B.D. degree from Duke University in 1940. Speaking to the question, "How do we honor our calling?", Dr. Crutchfield suggested three answers: (1) Maintain a healthy attitude toward the Church as an institution. Despite the fact that it is often a haven for mediocrity in its ministry, that it often places a premium upon conformity, and that it has suffered the disabling invasion of the standards and ethics of the business world, the Church as an institution continues to serve the community. One can develop a healthy attitude toward the Church on the interfaith and ecumenical level, in its connectional function, and in its own parish ministry. (2) Dr. Crutchfield urged his hearers to strengthen the bonds of brotherhood among the clergy and to learn to accept the intrinsic value of every man's contribution regardless of where it is made. (3) One should learn to nurture the prophetic spirit. With the in-

credibly swift changes of today it is harder to say, "Thus saith the Lord." The prophetic witness must reckon with the difference between the realizable and the ultimate, and it is not to be presented out of a spirit of contentiousness.

It was the consensus of Divinity School students and of returning alumni that, in range and relevance of subjects, and in perception and thoroughness of treatment, the lectures added significantly to our life and thought.

JOHN CARLTON

The Dean's Desk

The Divinity School opened its classes on September 22, 1960, with an enrollment comparable to that of the previous academic year. We received a junior class numbering 85 persons, which is comparable to that of earlier classes. However, it is to be noted that geographical distribution of students in the entering class is more varied than in some other years, showing a penetration of the Divinity School influence into the midwest and northern midwestern states, with one student coming from as far as the state of Washington. Our representation from Tennessee and Arkansas shows an increase, as also is the case of New York, Pennsylvania, Ohio, Iowa, Michigan and Nebraska. In all, there are 27 states represented in the student body with slightly less than one-third of the total coming from North Carolina. The state of Virginia ranks second, and South Carolina and West Virginia third and fourth, in the number of students represented in the student body. Of importance is the fact that Mississippi and Alabama rank respectively fifth and sixth in the number of students. Six of our number have come from abroad: one from India, three from Japan, two from Norway, and one from Korea.

This encouraging and desired presence of students from foreign countries will be of interest to the alumni, and we are hopeful that increasing scholarship support for students coming from abroad may be made available through the benevolences of interested alumni, laymen and individual churches. We are in increasing need of this support.

Our total student body for the current academic year numbers 304. There are 240 candidates for the B.D. degree, 11 for the M.R.E. degree, and six in the new program leading to the Th.M. degree. Five are special students, some missionaries on furlough, and

42 students are enrolled in the Graduate Division of Religion in the Graduate School of Arts and Sciences.

As we are about to embark upon the 35th year of instruction in the history of Duke Divinity School, I am pleased to extend a welcome to the following new members of the faculty and staff:

Professor Frank Baker comes to us from Hull, England. His address is Faculty Apartments, East Campus. We are sorry that this year he is obliged to be separated from his wife and daughters, who remain in England for the current year. Dr. Baker's appointment is both in the Divinity School and in the Department of Religion of Duke University.

Dr. Robert E. Smith joins the faculty in the field of Pastoral Care. His time will be divided between the Department of Psychiatry and the Divinity School. He will reinforce our work in the area of Pastoral Care in cooperation with Professor Goodling.

Prof. John Strugnell comes to us from researches under the Rockefeller Foundation which have occupied him for a number of years in Palestine. His expert knowledge of the Dead Sea Scrolls is known already to our number. He comes to us as visiting Assistant Professor of Old Testament on a two-year arrangement.

Dr. Herbert Sullivan is appointed to the Department of Religion and to the Divinity School as an Assistant Professor in the History of Religions. He comes to us from his doctoral work at the University of Durham, England, and after extensive researches in Indian religions in India.

I call attention also to the appointment of Miss Harriet V. Leonard, B.D., M.S. in L.S., as Reference Librarian to the Divinity School Library. Miss Leonard joined the staff and her work began July 1st of this current year. She will serve under the direction of our Librarian, Professor Farris.

As we go to press, we look forward to the first of the Divinity School seminars to be conducted under the direction of Professor Kenneth W. Clark in the Washington Street Methodist Church, Columbia, South Carolina. This is an extension of the seminar program which hitherto has been limited to the two North Carolina Conferences. Further announcement of Divinity School seminars to be held in North Carolina in January will be found elsewhere in

this issue. The general theme for this year is "Ministerial Education in a Changing South."

Also as we go to press, we look forward to a new departure in our alumni program whereby we are undertaking, with the assistance of Mr. Charles Dukes and the Alumni Office, to have our class reunions at the time of Convocation. We are experimenting with this procedure in view of our experience that our alumni find it exceedingly difficult to return to the campus in June at a time often conflicting with the spring Annual Conferences.

I would like to call the attention of the alumni to a project for the establishment of a Gilbert T. Rowe Senior Honors Scholarship, which is being proposed as a suitable memorial in tribute to the distinguished service which Professor Rowe rendered to the Church and to the Divinity School, a service so well known to his friends, to fellow churchmen and to alumni. This proposal has come from interested friends and prominent alumni, and is viewed with enthusiastic approval by the Dean and faculty of the Divinity School. A fuller statement of this project will be set forth at the time of Convocation by the alumni group, and it is anticipated that alumni support for this memorial program will be solicited during the months of January and February, 1961.

It is with regret that I announce that Dr. Kelsey Regen, Lecturer in Pastoral Theology since 1951, will terminate his services to the Divinity School, as he goes with our regret, but also with our blessing, to accept appointment as pastor of the First Presbyterian Church, Richmond, Virginia. Dr. Regen's contribution as a teacher and colleague has been characterized throughout the years by Christian grace and wisdom.

ROBERT E. CUSHMAN

Edwin Kelsey Regen

RESOLUTION ADOPTED BY THE FACULTY OF THE DIVINITY SCHOOL,
OCTOBER 12, 1960

It is with regret that the Duke Divinity School faculty, in formal session, says a professional *ave atque vale* to Kelsey Regen, Bachelor of Arts, Bachelor of Divinity, Doctor of Divinity, since 1951 Lecturer in the Care of the Parish.

Kelsey Regen came to Durham as minister of the First Presbyterian Church and ten years later joined us to teach students about

the urban church, which he knows so well. It is for the Kirk Session and the members of his parish to speak of his pulpit gifts, his liturgical sensitivity, his awesome celebration of the Sacraments, his pastoral and counselling wisdom. We at Duke have been aware of these qualities, and not only "by the hearing of the ear." He has been rightly called "the parish minister of Durham," and this town will miss him and his wife, Jocelyn.

So far as we are intimately concerned, we are conscious that we have lost a wise, sturdy, and generous colleague. We love him for the many-sided witness: his serenely Christian example amid the chaos of the so-called academic life; his classroom teaching born of a thorough knowledge of his subject and of his careful cure of souls; his embarrassing long-suffering and slowness to anger in the committee-meeting, that vestigial remainder of martyrdom. He has an obdurate, albeit winsome, Presbyterian sense of duty; a smile which can come only from loving people in spite of themselves; an addiction to the divine vocation; an unprofessional affection for ministers in training and for those who instruct them.

"And though he holy were, and vertuous,
 He was to sinful man nat despitous,
 Ne of his speche dangerous ne digne,
 But in his teching discreet and benigne.
 To drawen folk to heven by fairnesse
 By good ensample, was his bisnesse:

* * * * *

But Cristes lore, and his apostles twelve,
 He taughte, and first he folwed it him-selve."

We, too, shall miss him; we do so already. But we are glad for his sake.

A negative predestination takes him from us. He has had so many calls from so many places that he has concluded, in Calvinistic fashion, that God wants him no longer in Durham or at Duke. We wish him joy in the First Presbyterian Church of Richmond, Virginia. We hope that Union Theological Seminary will take the opportunity to use him. Richmond is going to be a better town in which to live when Kelsey and Jocelyn Regen settle there.

The Bulletin Board

DUKE DIVINITY SCHOOL SEMINARS, 1960-61

The annual Seminars which the Divinity School inaugurated in 1949 have been scheduled for the current academic year as follows:

November	7- 8	Columbia, S. C.
January	16-17	Statesville, N. C.
January	19-20	Kinston, N. C.

All three Seminars will consider the same subject: "Ministerial Education in a Changing South." That the subject is timely is attested by the fact that the American Association of Theological Schools emphasized the theme in its recent session in Richmond, and that the National Council of Churches also has chosen to consider it.

The Chairman of the Planning Group for the NCC will be one of the leaders in our Seminars, Dr. Gerald O. McCulloh, who is Director of Theological Education for the Methodist Board of Education. Two other leaders are members of the Divinity School faculty, Dean Robert E. Cushman and Professor H. Shelton Smith.

Additional guest leaders will be Dr. Ernest Trice Thompson, Professor of Church History and Polity in Union Theological Seminary in Richmond, who spoke this month in Columbia; Dr. Ansley C. Moore, President of St. Andrew's College in Laurinburg, N. C., who will speak in Statesville; and Dr. Olin T. Binkley, Professor of Christian Sociology and Ethics in Southeastern Theological Seminary in Wake Forest, N. C., who will speak in Kinston. The leadership will be interdenominational with three denominations represented in each Seminar.

It is planned also to have the subject discussed by a panel of active ministers, chosen from the membership of each Seminar. The panel members will represent different age-levels of training and experience. The specific subject assigned to them is "The Efficacy of My Theological Training."

The November Seminar in Columbia was arranged to inaugurate an annual series in South Carolina. The Meeting was held in the Washington Street Methodist Church, with Dr. Wallace Fridy as the host pastor. It was opened with a devotional service led by Bishop Paul Hardin, Jr. On the second morning a similar service

was led by the District Superintendent in Columbia, Dr. E. S. Jones.

In western North Carolina, the Reverend Julian A. Lindsey will be the host at Broad Street Methodist Church in Statesville, for the Seminar of January 16-17. In the same week the Seminar will meet on January 19-20 at the Queen Street Methodist Church in Kinston, with the Reverend T. Marvin Vick, Jr. as host.

Formal announcements for the January Seminars will be mailed out later, along with a Registration Card. Ministers of all denominations are eligible to attend as members of the Seminar. If an invitation is not received through the mail, a letter sent directly to the host pastor will be adequate for registration.

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The annual Symposium on the Christian World Mission will be held on February 7-10, 1961. Missionary speakers have not yet been selected, but the visiting team will include Dr. John Wilkins, Director of the Department of Missionary Education, and the Rev. Paul Yount, Secretary of Missionary Personnel. Alumni and friends are cordially invited to the public lecture on Wednesday, February 8, at 11 a.m. and the service in honor of alumni missionaries on Friday, February 10, at 10:10 a.m. Anyone desiring an interview for information or consultation with Mr. Yount during that week should communicate in advance with Professor Lacy.

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Dr. Kenneth W. Clark spent the past summer in Europe, engaged in research and professional meetings. The earlier part was devoted to the study of an unpublished papyrus in the Bodmer Library in Geneva, preserving a Greek text of the Gospels of Luke and John by a scribe of about A.D. 200 (the earliest copy now extant). The latter part was spent in the Russian cities of Kiev, Leningrad, and Moscow, where Dr. Clark consulted other Greek manuscripts which have been inaccessible for many years. The Russian visit concluded with participation in the International Congress of Orientalists held at the University of Moscow, where he presented a paper on "Research Resources in St. Catherine's Monastery in Sinai." En route from Switzerland to Russia, it was arranged to witness the Passion Play at Oberammergau. Dr. Clark's summer work concluded with a meeting in Denmark, the Studiorum Novi Testamenti Societas convening at the University of Aarhus. At this session Dr. Clark was made a regular member of the Executive Committee of the S.N.T.S.

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Professor and Mrs. Cleland crossed from Great Britain to Germany at the beginning of June, and during the months of June and July, Professor Cleland gave six lectures on preaching to the Army chaplains at Berchtesgaden and delivered seven sermons to the Protestant Youth of the Chapel (Army) in the same place. He also held a Duke reunion there, with eight alumni present, four of whom he had taught. In addition he preached in army chapels at Augsburg, Berlin, Garmisch, Heidelberg, Munich, and Verdun. In September, at the request of the Navy Chief of Chaplains, he conducted two seminars of five days each on preaching at the Norfolk Naval Base. He also had a part in the dedication ceremony of the Methodist Theological School in Ohio, where his former assistant, Dr. Van Bogard Dunn, is the Dean. In October he was the preacher at Sweet Briar and Randolph-Macon Woman's College.

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Dr. Hans J. Hillerbrand, who received a Duke University Faculty Summer Research Fellowship, spent part of the summer in Germany where he concluded the preparation of a comprehensive bibliography of 16th century Anabaptism. He also attended the Second International Congress of Luther Research held at Münster, Germany.

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Dr. Beach was co-director with Dr. Samuel Stumpf of Vanderbilt University this summer of the Lilly Endowment Summer Research Program in Christianity and Politics. This is a post-doctoral study program bringing to the campus scholars in the field of political science and theology for intensive research on problems of the interrelation of Christian ethics and politics. This summer's program was devoted to *Christianity and Law*.

Professor Beach's fall speaking engagements included the United Church in Raleigh, Bowling Green State University in Ohio, Temple University in Philadelphia, a Faculty Christian Fellowship meeting in Pennsylvania, Randolph-Macon Men's College, Sweet Briar and Hollins College, and Duke University Chapel.

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Dr. William Stinespring attended sessions of the Baltimore Conference of the Methodist Church as a representative of the Divinity School. He also attended the meetings of the American Association of Theological Schools at Union Theological Seminary, Richmond, Virginia, on June 13-16. In November he presented a paper on

"Eschatology in Chronicles" to Concilium (Graduate Religion Club at Duke University).

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Professor McMurry Richey taught in the second Summer Session and in the Approved Pastors' School at Duke. He lectured at the Southern States Faculty Christian Conference at Lake Junaluska, August 29-September 2, and gave five lectures on "The Recovery of Christian Nurture" at the North Carolina Directors of Christian Education Conference at Duke Memorial Methodist Church, November 1-3.

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Dr. John J. Rudin represented the Divinity School at the Florida Conference of the Methodist Church in June, and at the North Carolina Conference was elected chairman of the Conference Commission on Worship. He taught in the Supply Pastors' School, and on October 18-19 conducted a study-conference on Worship in Page Memorial Methodist Church in Aberdeen, North Carolina (of which B. D. alumnus Brooks Patton is minister).

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Professor Creighton Lacy and his family returned from thirteen months abroad, spent largely in research in India, but culminating in visits to mission stations through Southeast and Eastern Asia on the return journey. Since his return in July, Dr. Lacy has participated in the Approved Supply Pastors' School at Duke University and the Faculty Christian Conference at Lake Junaluska. He also consulted on an Ecumenical Training Center at Stony Point, New York, and lectured at Christian Workers' Training Schools at Statesville and Burlington, North Carolina.

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Dr. Frederick Herzog served from April to July as supply pastor of St. Mark's Evangelical and Reformed Church at Burlington. In August he lectured at the School of Missions and Christian Service at Duke as well as the Evangelical and Reformed Pastors' Family Conference at Dunkirk, New York. Early in September he attended the meeting of the North American Commission on Worship of the World Council of Churches at Lake Geneva, Wisconsin, and a meeting of the Commission on Christian Unity and Ecumenical Study, United Church of Christ, held at New York.

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Professor Hugh Anderson was the preacher to the West Virginia Annual Conference of the Methodist Church and also addressed the North Carolina Conference on the theme, "The Minister and His

Vocation." During July and August he preached in several places in California: Hollywood Presbyterian Church, Immanuel Presbyterian Church, Los Angeles, Stanford University Chapel, First Presbyterian Church in Berkeley. Last, but not least, he had a paper read in his absence to the Glasgow and Edinburgh Oriental Society on "Another Perspective on the Book of Job." It will appear in the "Studia Semitica et Orientalia."

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Professor Ray C. Petry delivered a series of four lectures before the Richmond Baptist Association on September 9. These lectures considered, in a historical setting, pastoral problems involving Catholics and Protestants.

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Dr. William Poteat gave the Baccalaureate Address at Randolph-Macon Women's College, June 5. He also led two Conferences on "Theology and the Laity," one in the Diocese of Southwest Virginia, June 20-26; the other for the Diocese of Honolulu, September 11-16.

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Miss Helen Kendall, Administrative Assistant and Registrar, again won several art prizes at the State Fair in Raleigh in October. One of her entries placed first among abstract oil paintings and another received third prize for drawing.

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Professor H. Shelton Smith has recently published, in collaboration with Professors Robert Handy and Lefferts Loescher, the first volume of *American Christianity, An Historical Interpretation with Representative Documents* (Scribner's 1960, 615 pp.; to be reviewed in the next issue of the *Bulletin*) and spent most of the summer months working toward completion of the second volume.

On May 9-11 he delivered three lectures to the Congregational-Christian Ministers of the Southern Convention on the general theme, "The Southern Mind." He also gave a memorial lecture on "James O'Kelly: Apostle of Liberty" at O'Kelly's Chapel on October 16, and is participating in each of the Divinity School Seminars in November and January.

Book Reviews

The Prophets of Israel. Curt Kuhl.

Translated by R. J. Ehrlich and J. P. Smith. John Knox. 1960. 199 pp. \$3.50.

The two most frequent themes of popular books on biblical subjects are the Prophets of the Old Testament and the Life of Christ from the New Testament. Indeed, the volume of literature on these two themes staggers the imagination. Usually, an author apologizes for adding another such book, but Kohl does not.

This book, translated effectively from German, covers all the Old Testament prophets in amazingly short space. There is nothing really new or original here (how could there be?), yet the coverage is well done. Perhaps this is the best book of its size on the subject yet to appear. No radical or foolish positions are taken, and many problems are treated with good, sound sense.

E.g., it is recognized that Egyptian prophecy, so-called, has no relevance to the question of hope versus doom in the pre-exilic biblical prophets; and throughout, Kuhl seems able to distinguish between "doom" and "hope." He is sensible also on the problem of ecstasy: the great prophets experienced it, but it was controlled ecstasy, not wild ecstasy. Moreover, he sees that recent researches showing the considerable frequency of culture prophets do not prove that the great Hebrew prophets were of that variety.

He attributes too much hope to Hosea; Isa. 11:1-9 is post-exilic; he is uncertain about Isa. 9:1-7, but inclines to Isaianic origin, as do Oesterley and Robinson. The outstanding chapters are on Jeremiah and Ezekiel. Post-exilic prophecy is treated too briefly, Daniel hardly at all. At the end the effort to keep the book short becomes rather painfully obvious. There is a good brief bibliography by

N. W. Porteous.—W. F. Stinespring.

Ancient Judaism and the New Testament. F. C. Grant. Macmillan. 1959. 155 pp. \$3.50.

We are already deeply indebted to Dr. F. C. Grant for his many distinguished contributions to the study of the beginnings of Christianity. Our sense of gratitude is increased by this recent small, but highly important volume. Here Dr. Grant brings us the fruits of a mature scholarship and a prophetic insight, sharpened by the wisdom of the years.

His book is a clear and, for its size, remarkably comprehensive account of the Jewish antecedents of primitive Christianity. The principal thesis, very persuasively argued and elucidated throughout, is that we can never really understand the New Testament or its religion without a profound and sympathetic understanding of Judaism. The work is divided into four parts. The first deals with *The Present Situation*, and is an attempt to offer a needed corrective to mistaken modern interpretations of ancient Judaism, which have tended all too often to find in it only a dead foil to the new and vital Christian religion. "It is still common among half-educated and misinformed preachers to represent Judaism in the time of Christ as a decadent and moribund, sterile, mechanical, purely formal and hypocritical religion . . . as if our Lord or his gospel could be honored by defaming and degrading the religion in which he was nurtured" (p. 4). The second part, with chapters on the Synagogue, the Theology of Judaism, the Messianic Hope and Apocalyptic, invites us to a truer perspective by showing both the strength and variety of first-century Judaism. The third section demonstrates the thor-

ough "Jewishness" of Jesus and of the Gospel of the Kingdom, and discusses the significance of the Church's inheritance from Judaism of the Old Testament as Sacred Scripture. The last part is an eloquent appeal for a new Liberalism, with a "renewal of positive faith and definite teaching of religion and morals. The only way in which these can now be taught effectively is upon a liberal historical-traditional view" (p. 148). Here Dr. Grant confronts the challenge of the new orthodoxy or what he calls "the current fundamentalist reaction." But he does not address himself to the Bultmannian challenge to historical criticism.

In a short review we cannot do justice either to the wealth of content or the many crucial controversial issues raised in this book. We have to limit ourselves to stating the reasons why we think Dr. Grant's study is very timely. 1) In these days of Kerygma-theology, it embodies a sound defense of the validity and value of historical criticism on the part of one of its most able custodians. 2) It summons both Jews and Christians to a juster comprehension of each other's historic faiths. In view of the long, sad history of mutual acrimony and misunderstanding between Jew and Christian, it is hardly necessary to underline the significance of a work which, by its whole spirit, is calculated to clear the air of prejudice and misrepresentation.—Hugh Anderson.

Brothers of the Faith. Stephen Neill. Abingdon. 1960. 192 pp. \$4.00.

On the fiftieth anniversary of the Edinburgh Conference (and the centenary of the first World Missionary Rally in New York) a spate of books on the ecumenical movement is appropriate and needed. Every readable account of this historic half century in the life of the Church should be welcomed as a bridge between the "ecumenical hierarchy" and the somewhat bewildered Christian at the "grass roots."

Brothers of the Faith is an import-

ant but a disappointing contribution to this understanding. It is important because it proposes to introduce the ecumenical movement in personal terms, pairing the "men who have worked for Christian unity" with their outstanding conferences or achievements. It is important also because it comes from one of the truly great participants, an Anglican bishop with conspicuous service in India, author of the imperative volume on *The Unfinished Task* (Edinburgh House, 1957).

This one is disappointing, however, because the biographical approach never "comes off." The great names of the ecumenical movement fail to come alive. Instead they remain mere pegs on which to hang a useful but unspectacular survey of ecumenical developments, conferences, emphases, and organizations. Mott, Soederblom, Brent, Azariah, Temple, Bonhoeffer, Niles, even John XXIII, and others parade by, not in living color as modern saints and statesmen of the Church, but as bearers of placards.

In other words, this little book takes its helpful place among numerous other valuable introductions to the ecumenical movement—instead of standing triumphantly at the summit where Bishop Neill could have placed his *Brothers of the Faith*.—C. Lacy.

If It Be of God—The Story of the World Council of Churches. Paul Griswold Macy. Bethany. 1960. 192 pp. \$4.00.

The sub-title says it simply. So does the book. For those who have any familiarity with the growth of the Ecumenical Movement during the past fifty years, this is too elementary. But it has many compensating assets. It is brief, clear, and readable for the layman—or pastor—who knows nothing about the sources, structure, or spirit of the World Council. It contains a number of intimate anecdotes, human interest stories behind the formal history. Its extensive selections from ecumenical documents and conference reports, plus charts of

the World Council organization and origins, make it a handy reference book. And its appendix offers a sampling of ecumenical worship materials which any church could and should use for its devotional enrichment.—C. Lacy.

The Social Sources of Church Unity.

Robert Lee. Abingdon. 1960. 238 pp. \$4.50.

Here is an attempt to "re-apply the insight of H. Richard Niebuhr's *Social Sources of Denominationalism*." Robert Lee, assistant professor of Church and Community at Union Theological Seminary (New York), upholds an interesting and substantially valid thesis: that in the thirty years since Niebuhr's classic, America has developed a "common-core culture" which is paving the way for a common-core Protestantism.

The negative argument appears fully convincing. Barriers of national origin, language, isolation, even regionalism, are being demolished by mass media of communication, by education, by migration (one out of five Americans moves annually), by middle-class suburban conformity. As a result, Protestants are far more open than they were to changing church affiliations or accepting interdenominational and non-denominational membership. Likewise population shifts, urbanization, economic pressures and other factors have given real impetus to the conciliar movement. What seems to be lacking (not from the book, but from the American scene) is any *positive* element providing a compulsion toward church unity comparable in power to the earlier social sources of denominationalism. In one of the liveliest chapters the author suggests that even world-wide confessionalism, the rise of new sects, resurgent fundamentalism—and the growth of the Southern Baptists!—confirm rather than refute his thesis.

Somehow Lee's sociological statistics are never infused with the Spirit which animated Niebuhr's study, a Spirit and spirit manifested not only

in writing style but in profound concern for the broken Body of Christ. Nevertheless this new approach should deal an effective jolt to those who have been pointing at social sources of denominationalism as an excuse for inertia. At the very least this book proves that ministers and laymen who recognize Christian unity as a divine imperative can work toward that goal at many levels, confident that they are now moving *with* the social and cultural current instead of against it.—C. Lacy.

One World, One Mission. W. Richey Hogg. Friendship Press. 1960. 164 pp. \$2.95 (paper \$1.50).

One World, One Mission is not one book. It is a series of sketches, touching on so many topics and proffering so many facts about the universal church that the reader may feel tantalized and bewildered. To some, the staccato style required by such vast coverage in small compass will help to convey the imperative urgency of the world mission. To others, a slower thoughtful reading will emphasize the tremendous scope of the Christian task and inspire more extensive inquiry into such recent developments as the East Asia Christian Conference, Institutes on Overseas Churchmanship for laymen, or RAVEMCCO (Radio, Visual Education, and Mass Communications Committee).

It may be more useful than you think to learn that one-and-a-half of every hundred people in the world is a Methodist; that more than three million citizens of the United States are overseas each year; that in 1958 fundamentalist sects and other mission boards unrelated to the National Council of Churches accounted for 58 per cent of American Protestant missionaries abroad. It is equally important to open our minds to the dynamic movements of "One World—In Revolution;" to awaken our hearts to the Biblical call, "God's People—God's Instrument;" and to dedicate our hands to the responsibility of "The Church

on Main Street." Each of these Dr. Hogg does.

Those who object that he has not provided enough "human interest" for the church-wide study this year, "Into All the World Together," should supplement this comprehensive handbook with Betty Thompson's *Turning World* and Frances Eastman's *We Belong Together* (same publisher and prices) and the guides for each age group.—C. Lacy.

History of Christianity in the Middle Ages: From the Fall of Rome to the Fall of Constantinople. William Ragsdale Cannon. Abingdon, 1960. 352 pp. \$4.50.

This book is well organized and clearly written. The work of an able scholar and an experienced teacher, it will serve the student well as a reliable, compact reference volume. In each of the eleven terse chapters the key leaders and crucial dates are set forth, together with the prevailing course of events. References to Latin originals and a few secondary language works are carefully footnoted. A chapter-by-chapter listing of "Sources in English Translation" at the end of the book makes possible the student's correlation of outlined events, language originals, and pertinent "readings." Chronological tables and an adequate index conclude a well printed, attractive volume. The price is reasonable for a volume that should have a life of steady usefulness.—Ray C. Petry.

Key Monuments of the History of Art: A Visual Survey. Edited by H. W. Janson, with Dora Jane Janson. Text Edition. Prentice-Hall and Harry N. Abrams. 1959. 1068 pp. \$7.95.

Protestant ministers are notorious for their relative indifference to the history of art, Christian or otherwise. Yet a strong case could be made for Christian art and symbolism as potential, at least, for a more constant and cumulative impact upon the minds of the faithful than all of the persuasions of theology and homiletics combined.

Tenable or not though this may be, no informed Christian minister can afford isolation from the great themes of Christian imagery.

Key Monuments is a reference work of genuine grandeur and moving integrity. It has no explanatory text, since this has been sacrificed, advisedly, to the demands of a treasury of plates, universal in scope and treatment. The work spans the chronologies of recorded history as well as the creative energies of the classic civilizations, the Middle Ages, the Renaissance, and the modern world. Each division is prefaced by a list of illustrations keyed to the great museums and other depositories of the world. The most advanced techniques of photographic reproduction, joined to the publishing genius and artistic resources of Prentice-Hall and Abrams, bring together plates that, despite a few evident weaknesses, are in the main clear and magnificent. The range includes the beautifully rare and the familiar: manuscript illumination, sculpture, architecture, mosaics, altar pieces, bronzes, marbles, ivories, frescoes, and virtually every other form. The media are artistically Catholic, and the eras embraced include our own age of skyscrapers and entrenched moderns. It is a pleasure to remind ourselves that the price for this treasury of edifying delight is scarcely more than that frequently paid for two copies of anything or nothing. It is difficult to think of any group of literates for whom this book would not be welcome fare. This may be a reminder that no one can remain illiterate who has eyes than can be educated to see.—Ray C. Petry.

Symbolism in the Bible and the Church. Gilbert Cope. Philosophical Library. 1959. 287 pp. \$10.00.

This is a book worth the reading for one who likes to think through fresh aspects of old problems. In the light of recent Gray Lectures on Biblical Typology, the initial chapters on Biblical types are valuable and fascinating. Sections on early Christian art and

medieval imagery are full of real insights for the general reader and thoughtful, if sometimes oversimplified, provocations for the specialist. The divisions on psychological types, dreams, and visions come to grips with hoary scriptural and theological issues in the full, and not always complimentary, light of the younger disciplines—psychiatry included. Some may well find Division V, on "Archetypes of Male and Female," and Division VII, on "Symbolism and Worship," most rewarding. There is some fascinating writing on the Genesis accounts in relation to Adam and Eve, sex and religion, the Serpent, virginity, and a host of related considerations that are far indeed from the oversimplified, unrealistic typologies of many church fathers and modern theologians alike. The accompanying plates are superb and truly integral with the author's theses. They are likewise expensive; and here one may explain, in part, the almost prohibitive cost of the book in relation to its limited number of text-pages. There are dozens of frank, well-written passages on the Virgin birth and the role of the Virgin in relation to man and divinity that were better not left to the Roman Catholics. There is much sound sense and considerable exhilaration in the chapters on Christian worship and the shape of church buildings, past and contemporary. One need not endorse the author's prevailing views to applaud the vitality with which he appropriates scholarly views for the purposes of a really serious effort at communication in the realms of liturgical reality, sacramental practice, and artistic unity. Any five people reading this book and discussing it together would experience some genuine education in the process. This cannot be said of too many books.

—Ray C. Petry.

Trumpet Call of Reformation. Oliver Read Whitley. Bethany. 1959. 252 pp. \$3.95.

Following the sociological pattern classically formulated by Ernst Troeltsch, the author in lively prose tells

how the Disciples of Christ, which emerged under the two Campbells in 1807, has evolved from a sect into one of the leading non-Roman American denominations. Professor Whitley also makes significant use of the famed frontier thesis of Frederick Jackson Turner, who regarded the Middle West as the great creative center of American democracy. Alexander Campbell believed that Christ's divided flock could be united by recovering "primitive Christianity," but he was destined to be disillusioned. Ironically, the stress upon a "distinctive witness," which presumably was true primitive Christianity, has had the effect of creating one more autonomous denomination. Thus Professor Whitley concludes his interesting book with the observation that the time has arrived when Disciples should worry less about their *distinctives* "and more about finding practical ways to draw closer together with those who, by reason of common social and cultural needs, are congenial." But one may well ask, is social-cultural congeniality an adequate basis upon which to seek the reunion of Christ's followers?—H. Shelton Smith.

The Population Explosion and Christian Responsibility. Richard M. Fagley. Oxford. 1960. 260 pp. \$4.25.

The breath-taking increase in the world's population has forced itself into prominence as a matter of Christian ethical concern. With an increase from a world population of 60-80 million at the beginning of the Christian Era to over two billion in 1950 (pp. 20-1), no one has to be convinced of the immense range of problems which now confront mankind in its attempt to sustain itself. Richard Fagley has provided us with the most inclusive and at the same time the most balanced presentation of the sources, the fact and the prospects of the problem. The discussion combines an analysis of the work of economists, sociologists and demographers with a Christian concern to understand and meet the situ-

ation. The judgments are careful, the assessments fair and the conclusions sane. In a time when extravagant claims are being made and quite diverse methods of approach being championed, this book provided a needed help. Of particular interest will be the discussion of the differences in approach and proffered solutions among major branches of Christendom, e.g. Eastern Orthodox, Roman Catholic and Protestant. For these reasons, this book is recommended to every minister who would like to become informed about this matter and who would like to make his congregation aware of its pertinence.—Thomas A. Langford.

Human Freedom and Social Order.
John Wild. Duke University Press.
1959. 250 pp. \$6.00.

This volume by Professor Wild of Harvard is another in a series published for the Lilly Research Program in Christianity and Politics at Duke University. The subtitle of the work, "An Essay in Christian Philosophy," is a bit more indicative of its real content than is the title. The author understands Christian philosophy as philosophy which finds in Christianity its guiding image. This guiding image is man in the dimension of historical existence, or man in his freedom. "It would seem that Christianity has sharply focused, cultivated, and sometimes exemplified in personal action a way of existing that is an essential possibility always latent in personal freedom." (p. 57). This way of existing is the historical. It is strange to antiquity and "has been clearly grasped and developed in our own time." (p. 52). Thus this essay on Christian philosophy is finally a philosophical essay on the Christian conception of history, and invites comparison with the recently reviewed book by Carl Michalson, *The Hinge of History*, Bultmann's *The Presence of Eternity*, and other recent publications on the Christian view of history. Aside from its originality this present volume is especially interesting because it ap-

proaches the question from the standpoint of a philosopher seeking the aid of religion rather than from the more familiar point of view of the theologian turning to philosophy for a vehicle of expression.

Professor Wild traces the evolution of civilization. He finds that from the beginning man is able to transcend himself and his world, and so bring all things into question. Myth is the first and primitive effort of man to answer these questions, the first attempt "to recapture a lost unity before the anxiety, suffering and death that belongs to his existence." (p. 8). The mythical mind finds the sacred, divine, unifying reality in the world itself. Consequently the mythical consciousness is not separated from the world and its holy objects. "This world gives a stable human answer to the chaos, sickness, anxiety and death which constantly threaten human existence." (p. 14). However, the mythical world is narrow, rigid, and gives no real meaning or place to concrete individual existence.

From mythical life western man moved to "The Gnostic Enterprise" in which consciousness distanced itself from its objects and discovered its own control over them. The unifying reality is no longer in the world, but in man himself, in the vast, objective, universal cosmic order of reason that is the real nature of all things. This enterprise frees man from the world, but leaves no room for freedom and history, for subjectivity. It is in religion, particularly the Christian religion, that the hidden potential of freedom and history is realized, for the Christian myth, unlike the primitive myth, is addressed to self-conscious persons, invites their response, and forges the lost unity, not objectively, but subjectively or historically in the dialogue between God and man. Wild traces this distinctive Christian answer through the history of the Church, watches its capitulation to the Gnostic enterprise, undertakes the responsibility of making a case for it once again—of writing philosophy in this key, with this image. He then

relates the Christian answers to the contemporary ethical question of freedom and the social order.

In sum: an appeal for man to exist in his freedom as an historical being, and to find in his capacity for history an answer to the ethical problem of social order. This is a significant and clear contribution to the ongoing discussion of the Christian view of history.—Robert T. Osborn, Department of Religion.

The Cost of Discipleship. Dietrich Bonhoeffer. Translated by Reginald Fuller. (Revised and unabridged edition containing material not previously translated). Macmillan. 1959. 285 pp. \$3.00.

The first and abridged edition of Bonhoeffer's *Nachfolge* appeared in English in 1937. Since then this and many other more recently translated works of the author have established his life and thought firmly in the hearts and minds of American Christianity, and doubtless many of the readers of the *Bulletin* are already acquainted with *The Cost of Discipleship*. Although this is a second edition, it contains an inspiring memoir to Bonhoeffer by G. Leibholz, which reveals the spirit of this Christ-controlled man who paid the price of discipleship and who could write with authority about God's grace and its cost. Also among the new materials in this edition are poems by Bonhoeffer from prison which are honest and forthright confessions of a man who has nowhere to stand but on the grace of Christ. This book is a must for those who are not familiar with it, and is to be commended for rereading to those who have already met Bonhoeffer. Grace is offered at little or no cost in most of our churches today. Bonhoeffer's message of "costly grace" is even more relevant now than when it first appeared in English, and it will challenge you, the minister, to ask whether the grace we peddle so cheaply is indeed grace at all.—Robert T. Osborn, Department of Religion.

Efficient Church Business Management. John C. Bramer, Jr. Westminster. 1960. Philadelphia. 150 pp. \$3.50.

Handbook of Church Finance. David R. Holt, II. Macmillan. 1960. 201 pp. \$5.00.

Here are two church finance primers by two Presbyterians, one a layman, the other a clergyman. In addition to an acquaintance with the problems of ecclesiastical fiscal programs, both authors have had experience in secular financial affairs that enables them to apply the best knowledge and "know-how" of worldly commerce to the material economy of the household of God. The first book is simpler, less extensive as well as less expensive, and should be useful to uninitiated pastors and laymen serving on finance and budget committees. The second is more complicated because it proceeds from a theological orientation but should be worth the extra effort and expense for clergy and laity alike.

The authors agree in presenting not greatly dissimilar practical approaches to the problems of church finance. They explain how to prepare budgets, finance them, supervise expenditures, keep records and render accounts. In both instances there is a discussion of related problems.

The weakness of Mr. Bramer's book is his avoidance of the theologically sensitive area of stewardship of possessions, and this is the strength of Mr. Holt's treatment. *Handbook of Church Finance* represents a new milestone in that it recognizes the need for a supportable theology of stewardship as the base from which a sound program of stewardship and church finance can be projected. He achieves a high degree of integrity of theology and practice as he holds techniques of fund raising and financial management under the judgment of the ideals of Christian stewardship. This holding of the tension between the church's faith and the practice of the empirical church is a splendid contribution which deserves repetition in other areas of the church's faith and work.—O. Kelly Ingram.

Church Education for Tomorrow.
Wesner Fallaw. Westminster. 1960.
205 pp. \$3.75.

Professor Fallaw is not one to hold back on radical proposals, if good Christian education is at stake. And it is: the Sunday school, even with leadership education, is by nature "unequal to the responsibility for educating this generation in Christian faith and knowledge" (p. 13). Blessed are any readers who do not know his referents for such terms as "dull," "ineffectual," "religiously illiterate," "boredom," "behavior problems," "scant . . . preparation," and "directionless teaching." We may wince, or even bristle, at such criticisms, but the author's purpose is not the negative one of criticizing the lay Sunday school. It is rather the positive one of discovering what true Christian nurture is and how it can be effectively carried on through church and family.

His "church education for tomorrow" is a bold new program: "a teaching-learning enterprise grounded in the life of the church and the Christian heritage, and guided by the pastor-teacher as he seeks to help persons experience God in Christ" (p. 16). If that does not seem bold, note further that this calls for pastors to replace laymen as teachers, and for serious after-school classes through the week to replace the traditional Sunday school. It calls for pastors theologically and educationally competent to enter into effective personal relationship with children and youth as well as parents for their Christian nurture. It calls for significant, measurable instruction in a first-rate curriculum, but its "learning" is more than "knowledge about"—it is "informed living," growth in grace and knowledge of Jesus Christ with God's enabling power through teaching pastors. It calls for putting teaching on a par with preaching, re-ordering ministerial education accordingly, providing in-service training and teaching internships, and increasing recruitment for this teaching ministry.

Such "church education" is based in biblical theology and the current theological rediscovery of the church. Dr.

Fallow contrasts it with the older progressive religious education in such a way as to emphasize his agreement with recent theological reconceptions of Christian education, but he would build upon, rather than cancel, the gains of the former. As for the content of his "church education," his long closing chapter outlines a proposed curriculum including choice denominational books and moving on to solid college-level materials. These are of course graded for the learner's readiness-level and for his "intellectual, social-emotional, and spiritual needs" (147). A valuable part of this chapter is the analysis of age-group characteristics and needs, objectives, theme and content, and mode of evaluation.

But what of the displaced lay Sunday school teachers, in this day of renewed emphasis on the ministry of the laity? Some may assist. Others are freed for "a more appropriate ministry of administration and other congenial tasks for which laymen are better prepared than pastors." This is "not less use but less misuse of laymen." (p. 19).

Reader, what do you think of Professor Fallaw's proposals? And what will laymen think? If the lay ministry of teaching is failing, can it yet be saved by better training and guidance? Should it be? Will pastors do a superior job of teaching? Can they even now undertake a teaching program without displacing the lay teacher and Sunday school? *Do pastors and laymen really care enough about Christian teaching to take seriously Professor Fallaw's challenge?*—McMurry Richey.

Freud and Dewey on the Nature of Man. Morton Levitt. Philosophical Library. 1960. 175 pp. \$3.75.

It may be surprising to see these influential contributors to twentieth-century man's image of himself thus linked in a comparative study. What is there in common between these intellectual giants whose far-reaching, voluminous writings do not even accord one another mention by name?

What but polar opposition is there between the psychoanalyst's understanding of the biological basis of human behavior and the educational philosopher's concern with continuous social reconstruction of behavior? And to what extent have the disciples of each heeded or even known the other?

Yet Dr. Levitt, with the prefatory blessing of Lawrence K. Frank, finds Freud's and Dewey's approaches to human nature more complementary than opposed. He prepares for their comparison with a brief biographical sketch of each and then an extended study of the development of each man's thought in relation to antecedents and formative influences. This is a helpful genetic approach, if overly dependent on copiously quoted secondary sources, and sometimes more alert to superficial connections and resemblances than to the inner dynamics of nineteenth-century thought.

The author makes better use of primary materials in outlining Freud's and Dewey's own systems of psychology. But such central concerns deserve fuller treatment and more representative use of the sources. The brief study of Freud comes largely from his late, brief *Outline of Psychoanalysis*, and needs supplementing with considerable earlier matter. The longer discussion of Dewey includes both early and late developments in his psychology.

In fine, Freud and Dewey share a like intellectual and social milieu, develop somewhat similar dynamic psychologies, and are both "intellectually agnostic and anti-authoritarian." From similar starting points they diverge in direction, Freud concerned more with the individual, the inner, and the affective, and Dewey with the environmental, the outer, and the cognitive aspects of human behavior. Thus the author points up their complementarity. Perhaps this beginning will stimulate more thoroughgoing comparative studies of these thinkers whose contributions we need to learn and revise.—McMurry Richey.

The Liturgical Renewal of the Church.

Edited by Massey H. Shepherd. Oxford, 1960. 160 pp. \$3.25.

Let Us Break Bread Together. Fred D. Gealy. Abingdon. 1960. 144 pp. \$2.50.

Music and Worship in the Church. Austin C. Lovelace and William C. Rice. Abingdon. 1960. 223 pp. \$4.00.

These three books are reviewed together because they represent three facets of that liturgical renewal of the Church which is one of the heartening facts of our generation.

The first by Episcopalians and a Missouri Synod Lutheran clarifies the theology and history and the social and ethical implications of liturgical renewal. Those surprised by this breadth of scope will learn here that the word "liturgy" is interpreted in its New Testament sense as our whole life-service to God, gratefully rendered, and centering in our communion with Him in common worship.

The second demonstrates the power and relevance of such liturgy in an academic community. For here are transcripts of the communion meditations in the early Wednesday morning services of Holy Communion at Perkins School of Theology. Following the Church Year, and thus doubly obeying our Lord's command to remember him, Dr. Gealy's one-page meditations are true liturgical sermons: the Word spoken prepares the congregation to enact the Word corporately as the bread is broken.

The third book both evidences and advances liturgical renewal. For it binds music firmly to the central purposes of worship, is addressed to the congregation as well as to "specialists," and tests all by the New Testament requirement that the Church be edified as God is worthily glorified.

Here is scant comfort for the "enrichers" but heartening help for all who recognize God's worthiness to receive our common praise and prayer.—John J. Rudin II.

New Officers for Alumni Association

The annual meeting of the Divinity School Alumni Association was held on October 25, 1960. The presiding officer was A. C. Waggoner, '27, BD '31. The program centered around the founding of a Gilbert T. Rowe Memorial Scholarship Fund (see article elsewhere). Those on the program were: A. E. Acey, BD '32; Clifford H. Peace, BD '36; and W. Arthur Kale, '25, BD '31. Following the presentation of the scholarship proposal the alumni body voted unanimously to accept the proposal and a committee was named to begin making plans to raise a proposed

\$25,000.00 needed to endow the scholarship.

During the business session it was moved and seconded that the present officers, 1959-60, remain in office for the year 1960-61. This motion was passed unanimously by the approximately 160 members of the Association who were present. The officers are: Mr. Waggoner, president; Carl W. Haley, BD '36, vice president; Paul Carruth, BD '42, secretary-treasurer; and Robert DuBose, BD '46, and James L. Matheson, '51, BD '54, councilmen.



Shown above at the Divinity School Alumni Association luncheon held in October on the campus are, left to right, McMurry S. Richey, '36, BD '39, PhD '54; Paul Carruth, BD '42, secretary-treasurer; Robert H. Stamey, '39, BD '41; Dean Robert E. Cushman; A. C. Waggoner, '27, BD '31, president; O. Kelly Ingram, BD '43; W. Arthur Kale, '25, BD '31; Clifford H. Peace, BD '36; and A. E. Acey, BD '32.

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Our Mutual Concern

The appearance of the Alumni Newsletter is, I am sure, an indication of a growing mutual concern of the Divinity School and, in turn, of the Divinity School for the Alumni and the part they should rightly play in the building of an ever better school. With more than 1,200 living alumni, the Divinity School is growingly conscious of its contribution to the Church and its own stature.

It is fitting, therefore, that the alumni should be kept abreast of the unfolding life of the Divinity School and, through this Newsletter, be from time to time informed of interesting activities and developments, and growing edges of the school's life. I am grateful to Mr. Charles Dukes as well as to Messrs. Lacy and Funderburk for making this first issue of the Newsletter possible and timely.

—Robert E. Cushman

January Seminars

The Duke Divinity School Seminars for the two North Carolina Conferences this month will consider the subject of "Ministerial Education in a Changing South." The first will be held at Broad Street Methodist Church, Statesville, January 16-17, and the second at Queen Street Methodist Church, Kinston, January 19-20. Dean Robert E. Cushman, Professor H. Shelton Smith, and Dr. Gerald O. McCulloh, director of Theological Education for the Methodist Board of Education, will speak at both places, plus Dr. Ansley C. Moore, president of St. Andrew's College, Laurinburg,

at Statesville, and Dr. Olin T. Binkley, professor of Christian Sociology and Ethics in Southeastern Theological Seminary, Wake Forest, at the Kinston meeting. In addition, ministerial panels will discuss the topic, "The Efficacy of My Theological Training." Last-minute reservations can still be made through the respective host churches.

The Class Agents

The Divinity School Loyalty Fund campaign has taken on added emphasis this year with the appointment of thirty-one Class Agents by the Duke University National Council. It has been felt for some time that the School Agents arrangement did not lend enough class identity to serve adequately the needs of the Divinity alumni and the Divinity School.

Each class, with the exception of '27 through '30 with one agent, has its own agent, thereby giving individuality and a personal approach that has been lacking.

Appointed as Class Agents were: James G. Huggin, '29; Frank B. Jordan, '31; A. E. Acey, '32; D. D. Holt, '33; Wilson O. Weldon, '34; T. J. Whitehead, '35; William A. Crow, '36 (special reunion fund chairman); Kenneth Goodson, '37; Clarence P. Morris, '38; Robert W. McCulley, '39; Wade R. Bustle, '40; Robert H. Stamey, '41; Brooks Patten, '42; Woodrow D. Caviness, '43; Benjamin F. Musser, '44; Norman G. Preston, Jr., '45; John M. Cline, '46; John T. Maides, Jr., '47; A. Purnell Bailey, '48; R. Harold Hipps, '49; Arthur Pearce, Jr., '50; James C. P. Brown, '51 (special reunion fund chairman); Henry A. Bizzell, Jr., '52; Russell L. Young, Jr., '53; John H. Christy, Jr., '54; Earle R. Haire, '55; W. Warren Bishop, '56; Howard L. Coleman, '57; Douglas R. Beard, Jr., '58; Wilfong W. Clarke, Jr., '59; and William G. Sharpe, IV, '60.

Pastoral Care Clinic to Be Inaugurated

Two Clinics in Pastoral Care will be offered by the Divinity School next summer, in what is planned as an annual program of specialized training. The first of the two-week clinics is scheduled for June 19-30, and the program will be repeated in a second session July 10-21.



Registration, limited to 20 per clinic, is open to ministers of all denominations. Ordinarily, registrants should be actively engaged in some phase of the ministry. Although no academic credit will be given, the program is planned for those who hold the B.D. or equivalent degree. The program will be staffed by Richard A. Goodling, Associate Professor of Pastoral Care; Robert E. Smith, Assistant Professor of Pastoral Care and Psychiatric Counsel; P. Wesley Aitken, Chaplain of the Duke Medical Center; and members of the Divinity School staff invited for special lectures.

The theme of the clinics is that of Selfhood: the nature and meaning of selfhood, the self in crisis situations, the relevancy of the Christian faith as an expression of selfhood and at the same time as that which is expressed to those struggling to achieve and maintain selfhood, and the communication of the Christian faith to the person in need by the minister who is both person and pastor. Paralleling the formal lectures and discussions will be daily hospital visitations intended to involve the members of the clinic as fully as possible in their own experiences and in the experiences of others as they seek to minister.

A typical day's program will include a brief period of morning devotions and four ninety-minute periods, two in the morning, one in the

early afternoon, and the fourth in the early evening. Free time is scheduled for each afternoon from 2:30 until dinner for reading, relaxation, and individual conferences with members of the staff. The clinic will begin with the opening dinner on the first Monday and extend through Friday noon of the second week. The weekend in the middle of the program will extend from Saturday noon until Monday noon to permit those in attendance to return to their churches for Sunday services when necessary.

Those who attend the clinics may be housed in the University dormitories and meals may be obtained in the cafeterias. In addition to the cost of room and board, which is the responsibility of individual registrants, a registration fee of \$10 will be charged. Since the number of participants must be limited, those interested should write as soon as possible for further information to Professor Goodling at the Divinity School, indicating which session is preferable for them.

The following lecture and discussion topics have been tentatively listed to constitute the formal part of the program: The Meaning of the Self; Aspects of Selfhood; Levels of Being; The Self in Crisis; The Self and the Crisis of Illness; The Pastor as a Person in Crisis Situations; The Pastoral Ministry; The Ministry of Responsive Listening; Communication, Counseling, and Psychotherapy; Preaching and the Pastoral Concern; Preaching to Crises; Orientation to Hospital Visitation; Ministering in the Midst of Despair; The Ministry to the Dying and the Bereaved; The Problem of Suffering; The Rituals of the Church in the Sickroom; The Outward and Visible Signs; God's Action and Man's Needs; The Prayer Relationship; The Self at Worship; Christian Doctrine and Self-Realization.



Discussing Wesleyana, above, are Dr. Frank Baker, left, who will serve as "archivist and bibliographer" for a Wesley Research Project, and Dean Robert E. Cushman of the Divinity School.

Seminaries to Sponsor Wesley Research

A project of major importance to contemporary Protestant theological scholarship is being projected and launched under the auspices of the Divinity School in company with four sister institutions: Southern Methodist, Emory, Boston, and Drew Universities. Dean Robert E. Cushman defines the undertaking as "the publication of the first complete definitive and critical edition of the works of John Wesley. The last comprehensive edition of the works of Wesley was published more than 100 years ago," he added.

In addition to teaching in the Divinity School and the Department of Religion at Duke, Dr. Frank Baker of London will serve as "archivist and bibliographer" for the project. Dr. Baker, who is secretary of the Wesley Historical Society in England, has been described as "probably the greatest authority on 18th century

Wesleyana." Concerning this long-range task, which is estimated to involve 10 years of research and approximately 35 published volumes, Dr. Baker says: "A definitive edition of the complete corpus of Wesley writings (perhaps eventually including those of Charles) has long been a dream of Wesley scholars. As far back as 1943, I outlined such a project as one of the most important tasks for the next 50 years. Pressures of time and resources have so far prevented the realization of that dream, nor does it seem likely of fulfillment without the closest cooperation between scholars of American theological schools, generously supported by far-sighted administrations, and those of the mother country of Methodism, with its documentary riches and its traditions of Wesley scholarship. The plans now being formulated give me great hope of seeing the first truly

definitive edition of Wesley's works, and I shall count it a great joy and privilege to share in this imaginative and highly desirable project."

The Duke University administration has made available, in addition to Dr. Baker's services, a grant to implement the procurement and organization of a suitable editorial board to be headed by an editor-in-chief. The board, its personnel, and policies under which the enterprise is to proceed will be formulated at a meeting this month of the deans of theology from the five participating universities.

Alumni Leaders Plan Rowe Memorial Fund

Campaign organization for the Gilbert T. Rowe Scholarship Fund was perfected and a plan of procedure officially adopted on December 1, and it is reported that \$3,250.00 has been pledged as of the date of this publication.

Under the chairmanship of The Reverend A. C. Waggoner, President of the Divinity School Alumni, the Committee for the Gilbert T. Rowe Scholarship Fund met for a dinner meeting at the Barringer Hotel in Charlotte on December 1. Dean Robert E. Cushman in a brief statement observed that the Rowe Fund has a dual purpose: (1) to memorialize suitably a man who eminently deserves such recognition and whom many wish to honor because of the affection with which they remember him; and (2) to provide much needed merit scholarships which will encourage and recognize serious academic endeavor by students preparing for the ministry.



Dr. Rowe

Dr. W. A. Kale then proposed and the committee adopted the following plan of campaign:

1. Contact a selected group of alumni and invite them to join the "One Hundred Dollar Club";
2. Lay persons in churches which Dr. Rowe served as pastor will be solicited by mail;
3. The entire alumni of The Divinity School will be given an opportunity to participate.

The Reverend Lee Barnett was elected president of the One Hundred Dollar Club, the membership of which is to be composed of those contributing \$100 or more, and took the reins of his organization by calling on those present to become members of the club. Before the evening was over pledge cards had been signed for \$2,050.00. Mr. Barnett disclosed plans to travel over North Carolina and Virginia in an effort to organize the club and recruit members.

Ministerial members of the committee in attendance were A. C. Waggoner, Lee Barnett, S. J. Starnes, Henry Justice, J. B. McLarty, Frank Jordan, Charles Bowles, Fletcher Nelson, C. C. Herbert, E. K. McLarty, and Kenneth Goodson. Besides Dean Cushman and Dr. Kale, Professors Wilson Nesbitt and Kelly Ingram represented the Divinity School. A. E. Acey, Paul Haley, Graham Eubank, Robert DuBose, Wilson Weldon, and Embree Blackard were unable to attend.

N. C. Conference Plans

Messrs. Eubank, Starnes, and Leon Russell have been appointed by President Waggoner to adapt the plan of campaign to the needs of the North Carolina Conference. Bishop Paul Neff Garber, presiding bishop of the Richmond Area, and the Cabinet of the North Carolina Conference endorsed the program and approved

the conference committee on December 8. Mr. Eubank announced that his committee would hold a luncheon meeting at noon on Monday, December 19, at the Divinity School when plans would be perfected.

The Gilbert T. Rowe Scholarship Fund originated subsequent to the death of Dr. Rowe (February 10, 1960) when Dean Cushman and officers of the Divinity School Alumni Association presented a resolution, which was adopted by both the faculty and the alumni, calling for the establishment of a suitable memorial. The resolution authorized the raising of a fund of \$25,000 known as the Gilbert T. Rowe Scholarship Fund, to be invested and the income used to support "students in candidacy for the B.D. degree in their senior year of study who have demonstrated superior academic attainment in previous theological studies of the first two years and who, by reason of personal and professional qualifications as adjudged by the Dean and faculty of the Divinity School, shall merit the special distinction of being named the Gilbert T. Rowe Scholar, or Scholars."

Mission Symposium

The annual Symposium on the Christian World Mission will be held from February 7 through 10 this year. Paul Yount (Trinity College '46), Associate Secretary of Missionary Personnel, and John Wilkins, Director of the Department of Missionary Education, will represent the Board of Missions. Special lecturer on Wednesday, February 8, at 11 in York Chapel will be Thomas Harris, agricultural missionary from Sarawak; and on Thursday, the 9th, at the same time and place, Professor Jorge Cintron from Puerto Rico. Alumni and all others in the area are cordially invited to attend.

The week will culminate on February 10 in a service of recognition and prayer for alumni of the Divinity School now at work in national or world missions. Their colleagues are urged to remember them especially at that time and to support them in every possible way. Airmail letters seldom take more than a week to reach any part of the world Church today. Prayers travel ever faster.

Clinic in Preaching Is Set for July

The Fourth Clinic in Preaching will be held at Duke University, July 3-14, 1961, for 20 ministers of any Protestant denomination now in the active pastoral ministry, who graduated from theological school before 1956.

A series of five lectures will be delivered each week. One series will be delivered by the distinguished English theologian and preacher, Norris-Hulse Professor Emeritus of Divinity H. H. Farmer, of Cambridge University. He has delivered the Warrack Lectures in Preaching (*The Servant of the Word*), the Lyman Beecher Lectures (*God and Men*), and the Gifford Lectures (*Revelation and Religion*). The other series will be delivered by Dr. Stuart Henry, Associate Professor of American Christianity in the Divinity School of Duke University and one of our own Ph.D. degree graduates, who will talk on some aspect of the value of literature in preaching.

Each member of the clinic will be required to preach two sermons (of normal length: 25 minutes!): the first, already preached in his own pulpit; the second, on a subject to be assigned during the first week and to be prepared while in residence. Each morning and evening the clinic will be divided into two sections of

0 members, where the sermons will be delivered and discussed. The sessions will be directed by Dr. James T. Cleland, James B. Duke Professor of Preaching and Dean of the Chapel, and Dr. John W. Carlton, Associate Professor of Preaching in the Divinity School. The afternoons will be free for recreation, study, and counselling. To round out each day, an informal meeting of the whole group will be held to discuss pertinent problems, sometimes with visiting "experts."

There will be no tuition fee for the clinic, and no academic credit will be given. Members will be housed in the University dormitories and will pay for board and room. The room rates are as follows: *with roommate*—\$5.50 per week if one's own linen is supplied, \$10.00 per week if the University supplies linen; *single room (without roommate)*—\$7.00 per week if one's own linen is supplied, \$15.00 per week if the University supplies linen.

Applications should be submitted

not later than April 1, 1961. A registration fee of \$10.00 (payable to "Duke University—the Clinic in Preaching") must accompany each application. The registration fee will also cover an initial dinner, a mid-session picnic, and a closing luncheon. The fee is not refundable unless the application is rejected. Inquiries should be addressed to Dr. James T. Cleland, Duke University, Durham, North Carolina.

Class Reunions

In an attempt to schedule class reunions at a time most suitable to a majority of alumni of the Divinity classes of '51, '36, and '29 through '33, it was decided to hold reunions at the time of the N. C. Pastors' School and Christian Convocation, in October.

Edgar H. Nease, Sr., '25, BD '31, served as chairman of the '29 through '33 reunion. Members of his committee were: James G. Huggin, BD '29; Adlai G. Holler, BD '30; J. Lem



Among those attending the Divinity Classes of '29-'33 Reunions during October 24-26 were, from left to right: Edgar H. Nease '25, BD '31; C. D. Brown '29, BD '32; Charles P. Bowles '28, BD '32; George F. Hood '28, BD '42; Mrs. C. P. Bowles; Professor H. E. Myers '15; Anne Wilkinson, a student; Robert L. Jerome '26, BD '29; W. Arthur Kale '25, BD '31; Mrs. John H. Carper; John H. Carper '29, BD '31; A. C. Waggoner '27, BD '31; Jesse G. Wilkinson '27, BD '31; Garland R. Stafford BD '32; Dwight L. Fouts '25, BD '29; J. D. Stott '23, BD '29; Mrs. H. E. Spence '06, BD '29; Harold M. Robinson '31, BD '33; Mrs. H. M. Robinson; Theodore R. Jenkins '27, BD '33; C. P. Womack BD '30; A. E. Acey BD '32; M. W. Lawrence '25, BD '30.

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Stokes, BD '32; and Harold W. Robinson, '31, BD '33. Clifford H. Peace, BD '36, and Kelly J. Wilson, '48, BD '51, served as chairmen for the twenty-fifth and tenth-year reunions.

Student "Thanksgiving"

The Student Council in November authorized a "Thanksgiving Offering" in gratitude for the contribution which overseas students make to the community life of the school, and in recognition of the added financial burden entailed by study in a foreign country. Richard Weingart, President of the Student Government Association, reports that the total gift amounted to \$350, and has been turned over to the Dean to be administered for the benefit of students from abroad.

Alumni Notes

LOY H. WITHERSPOON, JR., '51, BD '54, now working for his doctorate at Boston University, represented Duke at the inauguration of James Forrester as president of Gordon College at Beverly Farms, Mass.

EARLE R. HAIRE BD '55, pastor of the Sedge Garden Methodist Church Kernersville, N. C., was one of 30 southern ministers and educators in a study-travel seminar to the Holy Land and western Europe during the summer.

WILLIAM P. CARLSON BD '60 is associate pastor of Cherokee Place Methodist Church, Charleston Heights, S. C.

WILLIAM G. SHARPE, IV, BD '60 is associate pastor of Front Street Methodist Church, Burlington, N. C. Last summer he was married to Miss Barbara Eberly.