

THE DUKE ✓
SCHOOL OF RELIGION
BULLETIN

Winter Number

VOLUME II

February, 1937

NUMBER 1

DUKE UNIVERSITY
DURHAM, N. C.

THE DUKE SCHOOL OF RELIGION BULLETIN

This publication is issued by the faculty of the Duke University School of Religion through an editorial committee composed of Dean Elbert Russell, Chairman; Professors Cannon, Garber, Rowe and Spence, of the faculty; Reverend C. Wade Goldston, of the School of Religion Alumni Association; and Mr. M. C. Wilkerson, representing the students of the School of Religion.

Correspondence should be addressed to *The Duke School of Religion Bulletin*, Box 4923, Duke Station, Durham, N. C.

NOTIFY CHANGES OF ADDRESS

The *Bulletin* is sent without charge to those who desire it. The only requirement is that you keep us advised of changes in your address. In the Methodist itinerancy addresses change frequently, and unless *Bulletin* subscribers send in notices of all changes the publication is apt to go astray.

In sending in notice of change of address, kindly give the old as well as the new address, as it will facilitate locating your name among hundreds of others if the old address is given.

The permanent mailing list has now been made up, and is supposed to include all alumni of the School of Religion of Duke University and alumni of Trinity College who are in the ministry. A number of other names are included, and the management will be glad to send the *Bulletin* to any interested person who will send in his address.

SCHOOL OF RELIGION ALUMNI ASSOCIATION

President, C. WADE GOLDSTON, Rocky Mount, N. C.

Vice-President, JAMES G. HUGGIN, Mt. Holly, N. C.

Executive Secretary, JESSE G. WILKINSON, Salisbury, N. C.

Executive Councilors, LEON RUSSELL, Pikeville, N. C., R. G. TUTTLE, Forest City, N. C.

PUBLISHED IN FEBRUARY, MAY, NOVEMBER, AND JANUARY

Entered as Second-Class Matter February 19, 1936, at the Post Office at Durham, N. C., Under the Act of August 24, 1912.

THE DUKE SCHOOL OF RELIGION BULLETIN

VOLUME II

FEBRUARY, 1937

NUMBER 1

REMARKS ON BIBLICAL ARCHAEOLOGY

The study of the archaeology of Palestine had as its motivating force the desire for a better understanding of the Bible. It is a science not quite a hundred years old. Americans can point with pride to the fact that a fellow-countryman, Edward Robinson, had much to do with its beginnings. Robinson was professor at Union Theological Seminary, New York, and, from 1838 onward, he undertook a series of journeys to Palestine for the sake of studying its geography, topography, and archaeological remains. He specialized in the identification of Biblical sites, and most of his identifications have stood the test of time up to the present day. This fact is a remarkable tribute to Robinson's skill and precision. Very few openers of new fields do so well.

Robinson's work was in what we call surface exploration; for archaeology may be divided into two kinds of study, namely, surface exploration and excavation. Herein I shall be concerned mostly with excavation. But without the surface exploration of our predecessors we should not have their excellent body of accumulated knowledge to fall back upon.

Excavation began about 1850, but scientific excavation of the kind we now consider essential was introduced from Egypt in 1890 by Sir Flinders Petrie. Petrie dug a site near Gaza and carefully noted the level at which every object was found. In this way he learned that the pottery of Palestine varied greatly at different levels, just as did that of Egypt. This was an epoch-making advance, and now practically every date given in reports of Palestinian excavations rests upon the foundation of pottery chronology; for inscriptions are very seldom found in Palestinian excavations of Biblical levels. A gratifying exception recently appeared at Tell* ed-Duweir, Biblical Lachish, when potsherds were found with letters of the time of Jeremiah written upon them

* The Arabic word *tell* means "hill" or "mound" and usually refers to a place containing remains which are of interest to the archaeologist.

in ink. While these letters are not yet completely deciphered, we know already that they are written in good Biblical Hebrew, that they bear out historical allusions in the Old Testament, and that the writing is very beautiful, attesting a high state of culture among the scribes of that day. We are reminded of Jeremiah's private secretary, who was named Baruch.

TELL BEIT MIRSIM

I mention this place because it was the first excavation at which I assisted. It is located in southern Palestine, southwest of Hebron and straight east of Gaza. Like the famous city of Troy, this site showed many different levels of occupation. First, there was the Israelite or Judean town which constituted the uppermost level and was destroyed by Nebuchadnezzar (more properly Nebuchadrezzar) when he swept over the land in 587 B.C. It may be said of this site as the sacred writer said of Jerusalem in II Kings 24:11—

And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it.

As at Jerusalem, Nebuchadnezzar not only besieged the city, but captured it and more or less completely destroyed it. There are no remains on the hill of Meit Mirsim that can be dated after this devastating event.

The next level below was the early Israelite town, which was built when the Hebrews first gained control of Palestine about 1200 B.C. This town, like the later one just mentioned, had lasted for about 300 years. Charred embers and broken fortifications showed that it came to a violent end. The probability is that it was destroyed by Shishak, king of Egypt, in the campaign described in I Kings 14:25, 26—

And it came to pass in the fifth year of king Rehoboam that Shishak king of Egypt came up against Jerusalem:

And he took away the treasures of the house of the Lord, and the treasures of the king's house; he even took away all; and he took away all the shields of gold which Solomon had made.

Shishak surely passed Tell Beit Mirsim on his way to Jerusalem.

The third level down yielded historical data about the Canaanite period: that is, the period before the Hebrews came, the same being the times when the Canaanite, the Hittite, the Perizzite, the Gergashite, the Amorite, and Jebusite held full sway, as we are told in Joshua 3:10.

The three levels just described had been pretty well excavated in previous campaigns before I arrived. The work of the season in which I assisted (summer 1932) concerned itself with the fourth and fifth levels going down, that is, counting from top to bottom. These levels yielded remains of the Hyksos period of Egyptian history and may be dated about 1800-1500 B.C. This is the time in which the Biblical writers laid the patriarchal stories of Abraham, Isaac and Jacob. The Hyksos were in part Semites, i. e., relatives of the Hebrews, just as the Jews and Arabs are in a way kin to-day. The Hyksos invaded Egypt from the north and for a while ruled Palestine and Egypt as one country. These facts explain why it was such a natural thing for the Israelites of those times to look towards Egypt when there was a famine. One recalls the well known story of the sons of Jacob going to Egypt for grain, and how Joseph even became assistant ruler of the country. This was because the pharaoh was a fellow-Semite; but after the Hyksos were expelled from Egypt by the native Egyptians there naturally arose pharaohs "who knew not Joseph," as the Bible says. And out of this fact arose the story of the Exodus, so dramatically told in the book of that name.

Let us return from this historical digression to the archaeology of the site. The early Hyksos age was Tell Beit Mirsim's most prosperous period. We dug out the largest houses and the thickest walls seen in any of the levels. Sewers and water pipes were not only in evidence but abundant. Some of the pottery was of such fine texture and egg-shell thinness that it could adorn the most elegant American tables. Fine furniture was common, for we found many pieces of bone and ivory inlay, some of them carved with the graceful designs of leaping gazelles and does, or other small deer-like animals.

The women were well versed in the art of personal adornment. The digging yielded a vast number of beads of many sizes, colors and materials, including the rich reddish translucent carnelian: even two of gold leaf construction came to light. Palettes for mixing face paints and perfume juglets were common. We found small female images of baked clay with their little faces painted in the prevailing style of that day, 3600 years ago. Small wonder that Canaan gained the reputation of being a land flowing with milk and honey. Not only was there an abundance to eat, but many luxuries besides.

It may not be amiss to say something about the name of the place and its probable identification with a Biblical site. The archaeological possibilities of the *tell* were discovered in 1924 by a party from the American School of Oriental Research. The

size and commanding position of the mound, along with the abundance of Israelite pottery, and even Israelitish-looking masonry still partly above ground, made it certain that secrets of the Old Testament period lay buried beneath. But the modern name gave hint of the ancient, contrary to the usual rule. Dr. Albright, who was in charge of the party, made a tentative identification with the most likely unidentified Biblical town, which happens to be Kiriath-sepher or Debir, mentioned in Joshua 15 and Judges 1 as being captured by Othniel the younger brother of Caleb.

Before we could insist on this identification it was necessary to eliminate the only rival, a town called Zahariyeh (usually pronounced Dahareeya), some eight or ten miles away. Certain modern geographers had marked on their maps "Zahariyeh = Debir," mainly because Zahariyeh happens to be on the main road between Hebron and Beersheba, and is thus very easy of access; whereas Tell Beit Mirsim is off the beaten track and had been so seldom visited that it escaped the proper attention. Accordingly after finishing at Tell Beit Mirsim, we went to Zahariyeh and sank a number of pits all over the place. Only scant traces of Canaanite and Israelite potsherds were found; and no place that was flourishing in ancient Bible times can fail to produce potsherds of the proper period in abundance. So now we have the satisfaction of knowing at least that if Tell Beit Mirsim is not the site of ancient Kiriath-sepher, neither is Zahariyeh.

MEGIDDO

Megiddo, at the southern edge of the Plain of Esdraelon, is one of the largest mounds in Palestine. It was, likewise, one of the largest Hebrew cities. The Oriental Institute of the University of Chicago is carrying on there one of the most elaborate excavations in Palestine. So, all in all, the name Megiddo is one often heard in archaeological circles to-day. Because the mound is so large, and because the plans of the Institute call for a thorough piece of work, the undertaking proceeds slowly.

But three things of interest to the Bible student have already been brought to light. The third level, of the seventh century B.C., exhibited the ruins of a small temple of Astarte, called in the Old Testament Ashtoreth. With the temple were found altars of incense, and Astarte figurines; and the style of architecture was proto-Ionic, a peculiarly Phoenician type, now considered to be the forerunner of the Ionic order of Greek architecture. Astarte was the female consort or partner of the Phoenician Baal, that Baal with whose prophets Elijah had his historic contest on Mt. Carmel. We see from the excavations that Elijah's victory was

short-lived, for with the destruction of the northern Hebrew kingdom of Israel, Baalism returned in all its glory and immorality.

The second interesting discovery at Megiddo is the great water system. A perpendicular shaft from a point within the city wall goes downward for nearly a hundred feet and then turns at right angles into a horizontal tunnel about 150 feet long. This leads to a spring which was originally outside the city wall at the foot of the mound. When the tunnel was built the spring was blocked up by a great wall covered with earthworks, so as to be made entirely invisible from the outside. The idea of this undertaking was to safeguard the city water supply in times of siege. It was executed before Israelite times, and then probably repaired and re-adapted by Solomon in his expansion of the city. At the present time steps have been built into the vertical shaft and a cement walk and electric lights installed in the tunnel to make things easier for the visitor. This type of system, as found at Megiddo, is not unique; somewhat similar arrangements have been discovered at Gezer and at Jerusalem. At the latter place the system includes the famous Siloam Tunnel, through which the writer has been privileged from time to time to conduct friends and visitors.

The third and perhaps the most interesting discovery at Megiddo is known as Solomon's Stables. In the fourth level, of about the time of Solomon, were found in 1928 well built stone stables large enough to hold some three hundred horses, together with space for chariots and grooms. The stables were constructed of hewn stones of a long rectangular shape. This type of stone cutting originated in Phoenicia. Running lengthwise of the stables were two rows of massive stone pillars, serving both as supports for the roof and as hitching-posts. It is interesting to put one's fingers into the smooth round holes made so long ago to receive the reins of Solomon's horses. Between the pillars are stone feed-troughs, and the floors are still covered in part with a kind of lime plaster almost as hard as cement.

In the Bible, we pick up the trail of these events in I Kings 1:15, which says:

And this is the reason of the levy which king Solomon raised; for to build the house of the Lord, and his own house, and Millo and the wall of Jerusalem and Hazor and Megiddo and Gezer.

Also I Kings 10:26—

And Solomon gathered together chariots and horsemen; and he had a thousand and four hundred chariots, and twelve thousand horsemen

whom he bestowed in the cities for chariots, and with the king at Jerusalem.

This is one of those cases in which archaeology proves the Bible; sometimes it neither proves it nor disproves it but only yields additional information; this is gratifying to the historian but not so exciting for the layman.

The name Megiddo occurs in the New Testament in Revelation 16:16 in the form Armageddon. This is said to be the place where the last great battle between the righteous and the wicked will take place. But since the business of the archaeologist is to throw light on the past and not to look into the future, I have to report with regret that nothing new has been discovered about this final act in the drama of mankind.

JERICHO

So interesting is this place to Biblical enthusiasts that already in 1907 the Deutsche Orient-Gesellschaft, that is to say, the German Oriental Society, was excavating it. This continued for two years only, and work was not resumed until 1929, and then under British auspices. The name of Professor Garstang, of the University of Liverpool, is now inseparably connected with the Jericho excavations. He has worked for five seasons, and done a great deal to elucidate the history of the site. Of course, everybody has been interested in the famous walls that fell down, according to the story as related in the sixth chapter of Joshua. There was no trouble in finding the walls of the late Canaanite town. The plural rather than the singular number is appropriate since the defenses consisted of two parallel walls: an inner one about twelve feet thick and an outer about six feet thick, the space between varying from twelve to fifteen feet. The whole circumference was only about 650 yards, so that the population of the town may be estimated at no more than 1500. Crowded living conditions may be surmised from the fact that houses were built upon the top of the double wall, the space between being bridged by means of timbers, traces of which were found in the excavations. This aids the interpretation of Joshua 2:15, the verse telling of the escape of the spies and giving the location of the house of Rahab the Harlot. The University of Chicago's "American Translation" renders as follows:

Then she let them down by a rope through the window (for her house was built into the city-wall, so that she was living right in the wall).

Moffatt, on the other hand, has the following:

Then she lowered them by a rope out of the window, for her house was on the town-wall; she stayed on the town-wall.

The latter interpretation is the easier, inasmuch as a house "built into" a city-wall so that a window should open to the outside is hardly conceivable; but if the house rested upon the top of the double wall the means by which the spies escaped is abundantly clear.

In regard to the capture of the town by Joshua and his men, the smallness and comparative unimportance of the place should be kept in mind. Furthermore, the walls, in spite of their massive construction, were not very strong. The really strong cities of Canaan were surrounded by stone walls, whereas the walls of Jericho were of sun-dried brick resting upon an insecure foundation composed of two or three courses of uncut stones of assorted sizes. Since the invaders came along in the spring of the year, immediately after the rainy season, as we learn in Joshua 3:15, the mud-brick walls that confronted them were in the weakest possible condition, being soft and top-heavy from the rains, the foundations likewise being the more insecure. The possibility of a previous earthquake shock is also to be considered. Examination shows that both the inner and outer walls fell outwards on the west side in such manner as to admit the besiegers with ease. Whatever the details may have been, the capture of the city was so much easier than the Hebrews had expected that they thought it a miracle when they looked back on it from a later date.

This event took place between 1400 and 1200 B.C., the exact date not being ascertainable. When excavation proceeded to deeper levels, it revealed that Jericho had formerly been much larger and more strongly fortified. Art objects were found belonging to times as early as 3000 B.C., long before the Hebrews came into the land. Recent excavations in these lower levels of Jericho and at a nearby place called Teleilat el-Ghassûl show plainly that the tradition of an early civilization (3000-2000 B.C.) in the Jordan valley, as recorded in the fourteenth chapter of Genesis, has a historical basis.

BETHEL

This town is extremely well known, being mentioned in the Old Testament more times than any other place except Jerusalem. The most famous story connected therewith is that of Jacob's Ladder, Genesis 28. I may say at the outset that we did not find Jacob's Ladder; but enough stones came to light to provide

a whole army with pillows of the kind Jacob used. Indeed, one of the most remarkable features of the site is a great stone field, which is outstanding even in Palestine, perhaps the rockiest country in the world. In this particular spot, virgin rock juts from the ground over a large area in almost every conceivable size and shape. Old Testament tradition tells us that Bethel was an old sanctuary; and throughout Israelitish history it was an important shrine of Jehovah, God of Israel. The very name of the place means "House of God."

It may have been these stones which excited the religious imagination of early man. We know from many sources that our primitive ancestors peopled stones, trees and other inanimate objects with spirits and divinities. Even in the Jacob story the idea of the sacred stone persists. For, says Genesis 28:16-18—

And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not.

And he was afraid, and said, How dreadful is this place! this is none other than the house of God, and this is the gate of heaven.

And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it.

The identification of the site presents no such difficulties as were encountered at Tell Beit Mirsim. The modern Arabic name, Beitin (pronounced Bay-teen), is really the same word as the Hebrew Bethel. *Beit* equals *Beth* and by regular phonetic laws the last two letters of the word have been changed in the course of the transference from Hebrew to Arabic through Aramaic. This similarity of name, coupled with the fact that the site fulfills all the Biblical conditions makes the identification certain.

Such is the place at which the American School, in collaboration with Pittsburgh-Xenia Theological Seminary, began excavations summer before last. The digging was not done in the rock field, but in a nearby olive orchard, now occupying the site of the ancient town. The members of the summer-school party of that season had a good time going out there to view excavations at first hand, the site being only 30 minutes by car from Jerusalem.

The first results of the digging threw light on the New Testament rather than the Old. A splendid series of coins of the early Christian times came to light. The names on these coins included Herod Archelaus, Pontius Pilate, Herod Agrippa I and Agrippa II, all mentioned in the New Testament.

In Old Testament levels, evidences of the destruction by Nebuchadnezzar on his way to Jerusalem were found. Lower down another wholesale destruction by fire must probably be

dated at the time of the coming of the Israelites under Joshua. This burned level marked a clear division between the Canaanite and Israelite cultures.

While the American group was digging at Bethel, French-Jewish excavators were at work at Ai, only two miles away to the east. At Ai, no great burning of a time to correspond with the coming of Joshua and his warriors could be found. Indeed, Ai seems to have been unoccupied at this time. The word Ai means "ruin"; it may very well be that the name denotes the condition of the place when the Hebrews came upon it. In this case the Biblical tradition is slightly in error in assigning Ai as the city captured next after Jericho and totally destroyed. Archaeologically speaking, Bethel fits the conditions of Joshua 8 much better. Furthermore, the two places are so near one another that both could hardly have been flourishing towns at the same time. Therefore, we may tentatively combine the account of the capture of Ai in Joshua 8 with that of the capture of Bethel in Judges 1. Eventually, archaeology will present its own picture of the conquest of Canaan, and then it will remain to be seen whether this can be harmonized with the Biblical narrative.

CONCLUSION

The question, Does archaeology prove the Bible? is often asked, and I shall try to answer it from my own viewpoint. In this I am merely giving my opinion. Others are welcome to hold contrary opinions.

The main purpose of Biblical archaeology is to supplement our knowledge. Archaeology actually has corroborated many passages of scripture. I have mentioned some of them in this paper. Furthermore, archaeology has shown that the German critics known as the Wellhausen school were wrong in claiming that the stories of the patriarchs, Abraham, Isaac, and Jacob are pure fancy, without even a tradition to rest upon. Wellhausen said, "From the patriarchal narratives it is impossible to obtain any historical information with regard to the patriarchs; we can only learn something about the time in which the stories about them were first told by the Israelite people." Archaeology has not succeeded in proving that Abraham, Isaac, and Jacob ever existed as distinct individuals. So far as we know, they still may represent tribes rather than individuals, just as some scholars have claimed. But archaeology has shown very clearly that the conditions of life as described in the patriarchal stories actually existed in the so-called patriarchal age. In other words, the Biblical writers had good traditions upon which to ground their stories, and, contrary

to Wellhausen's statement, we can gain reliable information about that remote age by reading the Bible stories relating to it.

This case is something like that of a novelist, who portrays a semi-historical character, or one representing a type, against an authentic background of places and general history. On the other hand there are long sections in the Bible such as II Samuel 9-20 (the account of David's reign after the death of Saul) which may confidently be taken as literal history.

One other example of this kind will be useful. Genesis 14:2, 3 tells of five cities somewhere in the region of the Dead Sea in the time of Abraham, i. e., about 1800 B.C. Two of them were Sodom and Gomorrah. Against this Eduard Meyer, the great German historian, said: "Absolutely barren lay the Jordan valley south of Beth-shan and Pella. . . . Here the attempt was *never* made to utilize the soil and to make it productive by systematic irrigation." Yet the American School in 1924 explored the southeastern end of the Dead Sea and found five oases along five streams. Along four of the streams no traces of ancient habitation were found, but along a fifth, rather high up, were traces of a settlement, datable by pottery to the time of Abraham. The traces of the other four could not be found, for during the last several hundred years the waters of the Dead Sea have been steadily advancing. The four lost cities, including Sodom and Gomorrah, must have been so far downstream that they are now covered by the waters of the Dead Sea. Not every jot and tittle of the Bible on this point has been proved, but at least it has been shown that Eduard Meyer went too far with his sweeping statements, and that a civilization could exist at this place and in the period in question. The same is true of the northern end of the Dead Sea, as pointed out above at the end of the section on Jericho.

Archaeology, then, does not give comfort either to hide-bound conservatives or to destructive critics. It favors what I like to call the common-sense view of the Bible. This is to say, the Bible or that part of it which claims to be history, is as accurate as most ancient histories, although there are discrepancies here and there. But let us remember that the Bible also treats of folklore and religion, and is a work of literature. Now folklore and literature and religion are important in the scheme of things as well as history. The verdict of the common-sense view is against those who wish to confine the Bible in the one narrow field of history, and history in the modern sense at that. Naturally, the Bible breaks over such narrow bounds; for it is one of the most comprehensive books in the world.

WILLIAM F. STINESPRING.

RELIGIOUS DRAMA IN DUKE UNIVERSITY

The work in Religious Dramatics in Duke University might be said to have originated almost accidentally. About fifteen years ago the writer of this article was teaching a class known as Masterpieces of Religious Literature. The class was composed of seventeen keen and eager students who seemed always anxious to undertake some little enterprise. As a project in this course the teacher decided to write and produce a play based upon the book of Ruth. In order that there might be a part for each student he created extra biblical rôles. The play was produced as a main feature of the May Day Celebration and was so well received that it was repeated on Alumni Night at commencement. Thus Religious Dramatics began in Trinity College.

For several years following there was no definite instruction given in religious drama, although several dramatic programs were arranged especially in connection with Easter, Thanksgiving, and Christmas. Dickens' Christmas Carol was dramatized, a large bus chartered, and the play was presented in several nearby towns and cities. The students were entertained very much as the Glee Club is now entertained. Expenses were paid by the towns visited and Christmas dinners were furnished galore even before the holidays started.

The next venture in Religious Drama was a dramatization of Rupert Hughes' story, "When Cross Roads Cross Again." This was done at the request of the director of the Superannuate Campaign of the M. E. Church, South. The play was carried to various parts of the state in an attempt to create interest in the raising of a large fund for the old ministers.

Religious Dramatics, as a University subject, has been offered for several years. At present a full year's course is given. The fall semester consists of the study of the History and Development of Religious Drama, its educational functions, and with some practice in reading and interpreting Religious Drama. The spring semester consists largely of a study of dramatic production and play writing. The class usually broadcasts several plays each year.

The work of Religious Drama is especially manifest in connection with the holidays. With the assistance of Mr. A. T. West of the regular dramatic department, and of Mr. J. Foster Barnes and Mr. Edward H. Broadhead in the department of music, several dramatic productions are staged each year in connection with the Christmas celebrations. Some of these may be said to be almost traditional. Mr. Barnes produces Handel's Messiah each year on

the final Sunday afternoon' before the Christmas holidays begin. Just prior to the holidays the Christmas Tableaux are presented in the University Chapel. The program consists of the singing of Christmas Carols by the audience and the presentation of tableaux reproducing eight of the most famous of the Nativity Scenes as represented by medieval artists. Appropriate medieval carols are sung by the University Choir, under the direction of Mr. Barnes. The program was arranged and the continuity written by the writer of this article. The tableaux are under the direction of Mr. West. These two programs have become traditional at Duke University and are eagerly looked forward to by thousands as the Christmas holidays roll around.

Dramatic programs are also arranged in connection with Thanksgiving, Easter and on various occasions, such as centennial celebrations. The Sesqui-Centennial of the Foundation of American Methodism and the Four-hundredth Anniversary of the printing of the English Bible were celebrated by appropriate pageants within recent years. On the whole the field of Religious Drama seems to be ever increasing in interest and usefulness.

H. E. SPENCE.

HELEN CLARK AT SOOCHOW

Just what and where is Soochow University, and what do I do there? How many times have I been asked that since I have been in the States, even by Southern Methodist preachers, who ought to know the answers to the first two questions, although they could hardly be expected to know anything about my small part in the life of that great institution.

Soochow University is *the* Southern Methodist university (university with a small letter, if you please, for if any comparison were made it would have to be with Duke) in China. It is situated in the ancient city of Soochow on the Grand Canal and the Shanghai-Nanking Railway. I'm afraid that's as explicit as I can be; you'll have to use a map to make it more definite. Our charming old city of Soochow, the Venice of Asia, has for centuries been famous for learning; and today the boys and girls who go out the gate of Tung Wu (the Chinese name of Soochow University) unto fullgrown manhood and womanhood—for the motto of Soochow University is "Unto a Fullgrown Man," and these words are carved above the front gate—are fitting successors to the ancient tradition of scholarship in Soochow.

The courses which they have studied—and they *really* study—are very different, however, from the rigid memorization of the

Confucian Classics which was the main preparation for the old imperial examinations. Soochow University consists of three colleges, Arts, Science, and Law. In addition there are appended to it two middle (high) schools, one in Soochow on the university campus and one in Huchow. If, perchance, you think that our Chinese universities are universities only in name, I suggest that you matriculate at Soochow University next term and see how it compares with an American university. In some subjects you may find that the Chinese college student has a poorer background than the American one—personally I believe that this is true in Western history (but what American college student knows anything about the history of the Far East?) and in geography; but in other subjects, especially mathematics and natural science, I'll be surprised if you don't find our students far ahead of American college students. You may even find them ahead in English! It is possible that this statement which I have made as a general one about Chinese students is really true only of the students of Soochow University and is due to the process of natural selection. In China it is said that Tung Wu is famous for law and biology, and undoubtedly we get the pick of the law students of the country and about second choice of the science students, whereas our Arts College does not attract the best students in that field. It is significant that we grant the Master's degree in Science and in Law—we are one of two institutions, the other of which is a government university, permitted by the Ministry of Education to conduct a Graduate School in Law—but not in Arts. Incidentally, all but the first year class of the Law School meets in Shanghai, for we are known as The Comparative Law School of China and it has proved helpful in realizing the ideal proclaimed in the title to enlist the services of the men in the consulates and foreign courts in Shanghai.

Soochow University was originally a school for boys, but since 1928 it has been definitely a coeducational education, and at the present there is such a tendency towards an increasing proportion of women students that some of the men teachers are beginning to grumble that it is turning into a girls' school. And it is here primarily that I come in. In April, 1932, when we decided rather suddenly to reopen school after the student strikes and the Japanese invasion of Shanghai, we were embarrassingly lacking in a dean of women. President Yang in desperation asked me, though I had been there only seven months, to move into the dormitory to look after the girls until he could get a dean of women. Evidently he's never been able to find one, for I stayed there until I left on furlough last July and I expect to go back there when I

land in China some time around the first of next September. Of the 489 students in the university on the Soochow campus 122 are girls, and of the approximately 500 students in the Soochow middle school about 60 are girls. (Girls were admitted to the middle school for the first time last year, and are to be taken in gradually—only one section of the first year class of the senior middle school is to be admitted each year for the present.) You see that I have thus acquired several hundred daughters, including those who have graduated or have gone on to the Law School, in the past five years; and at any time my family in the dormitory is quite big enough to make me feel like the old woman who lived in the shoe, for I very often don't know what to do.

Besides trying to look after the girls I have been making an effort to teach various and sundry subjects from English to political science, but mainly history, religion, and sociology. The latest theory is that I'm to teach philosophy when I return, and my curriculum at Yale is based on that theory. But the exciting thing about being a missionary is that you never know what you're going to be doing next, so that you needn't be surprised if you hear of my teaching anything but physical education and music. Even I'd be surprised to find myself teaching one of those subjects!

But where does the missionary work come in? This sounds just like any other teacher's program anywhere. So far as I am concerned, it comes in mainly in personal work, for I have discovered that generally speaking you almost have to wait for the student to make the approach on a religious subject. Your task is to be friendly and to undertake to cultivate a basis of understanding so that the student will come to you with his questions about life and about the meaning of the universe. And they do come—not in droves or very large numbers, but enough of them to challenge the very deepest sense of Reality that is in one and to send you seeking for God anew yourself. It isn't entirely a matter of passive waiting. I have a normal class of the volunteer teachers in the afternoon Church School for underprivileged children, and with that group I have witnessed some very satisfying evidences of growth in the Christian life of students. Then, too, I usually have one or two small groups for discussion or Bible study on a voluntary basis in addition to the very small classes in religion which I offer as credit courses. I can't pretend that our students are rushing to get into the church; the process of Christian nurture among sophisticated university students who are definitely committed to a philosophy of atheistic humanism or materialism is as slow and as disheartening in China as in America. But in individuals of deep consecration and in small groups who are

earnestly seeking to make real the Kingdom of God in their own lives and in the life of their nation one finds an abiding satisfaction, and in the desperate quest for something that will save China among all of the students of that troubled nation there is a challenge that cannot but be heeded.

HELEN CLARK.

SOUTHERN INTERSEMINARY CONFERENCE

The School of Religion is to be host to a conference of more than usual interest and importance to students and alumni when the Southern Interseminary Movement meets in annual conference at Duke University February 26-28.

The Southern Interseminary Movement is the southern regional branch of the Interseminary Movement in the United States, which in turn is affiliated with the world-wide Student Christian Association Movement. It consists of more than twenty theological seminaries, scattered from Virginia to Florida and from North Carolina to Tennessee. Every year representatives from each of these seminaries meet in annual conference at one of the schools in the group for the purpose of discussing problems common to all. This is the second time Duke University has had the privilege of being host to this conference. In keeping with its usual standards of excellence, the School of Religion is offering a program of vital concern to theological students and ministers throughout the South.

The theme of the conference this year is "Personal Faith and the Christian Community." Although all of the speakers for the conference have not as yet been secured, among the outstanding visiting speakers are Dr. Mordecai Johnson, the President of Howard University, in Washington, D. C., and Dr. Lynn Harold Hough, the Dean of Drew Theological Seminary, in Madison, N. J. Other important speakers on the program include W. W. McKee, Rev. Roy McCorkel, Dr. E. McNeill Poteat, Dr. Elbert Russell and Dr. H. Shelton Smith of the School of Religion faculty, and Rev. Trela D. Collins, Secretary of the North Carolina Council of Churches.

All alumni are invited to attend this conference, and are urged to send in their registration as soon as possible to W. Darwin Andrus, Box 4370, Duke Station, Durham, N. C.

MISSIONS BOOKS BY DUKE MEN

The current mission study books of the two largest Southern denominations are the products of the pens of Duke School of Religion men.

Dr. C. Sylvester Green, president of Coker College, South Carolina, is the author of the Southern Baptist study book *The New Nigeria*. This book is a description of the conditions found by Baptist missionaries in Nigeria and an account of their missionary work there.

Dr. Green is in his first year as president of Coker College. While pastor of Watts Street Baptist Church in Durham he secured the B.D. degree from the Duke School of Religion with the class of 1930. From Durham he went to Richmond, Va., as pastor of the Grove Avenue Baptist Church, and from this work went to Coker College.

By the Waters of Bethesda is the official study book for this winter throughout the congregations of the Methodist Episcopal Church, South. The author is Professor J. M. Ormond, of the Duke School of Religion faculty. The book is the result of Professor Ormond's years of study and service in the cause of the rural church. He has been secretary of the rural church section of the Duke Foundation since the beginning of that work, and in his new book gives a description and analysis of rural problems in a typical Southern community, Bethesda. There are also practical suggestions for the development of such communities, especially from the standpoint of the church.

The circulation of Professor Ormond's book will be very large, as every congregation in the denomination receives supplies of the book, the total running into scores of thousands.

DR. HICKMAN GOES TO CHINA

Dr. and Mrs. Frank S. Hickman left Durham on January 30th, *en route* to Soochow, China, where Dr. Hickman will spend the spring semester teaching at Soochow University and later traveling in Japan, Korea, Russia, the Scandinavian countries, and the British Isles.

This is Dr. Hickman's first leave since coming to Duke ten years ago. As visiting professor at Soochow during the spring semester he will give courses in philosophy and psychology. The term at Soochow ends in June, and Dr. and Mrs. Hickman will then go to Japan where several lectures have been arranged. After a visit to Korea the Hickmans hope to join a party returning from

the Orient by leisurely stages across Siberia and through Russia. After two weeks in Scandinavia they will go to England, where Dr. Hickman will attend the meetings of the World Conference on Faith and Order. The sessions of this body will be held in Edinburgh, Scotland. This is the second meeting of the World Conference, the first session having been held ten years ago at Lausanne, Switzerland. Dr. E. D. Soper, at that time Dean of the Duke School of Religion, attended the Lausanne meeting and wrote one of the books about its work.

Dr. Hickman plans to return to Duke in September to resume his duties as University Preacher and Professor of Psychology of Religion in the School of Religion.

ALUMNI PROPOSE LECTURESHIP

At the fall meeting of the Executive Council of the School of Religion Alumni Association, the suggestion was made that the alumni take the leadership in securing a lectureship for the School of Religion. The council members unanimously agreed that this suggestion afforded a definite project on which the alumni might begin profitable work in the immediate future. This is now one of the aims of the Association.

I have interviewed President Few, and he assures me of his interest in such a project and he further states that it would be in line with the program of the University administration.

Dean Russell, by correspondence and in conference, has affirmed his and the faculty's interest in this project. In a letter of January 15, he says: "The School of Religion faculty is committed to the plan of trying to secure one or more lectureships."

I believe that this plan, if realized, would render an invaluable service both to the School of Religion and the alumni.

There is a question as to what method to follow in trying to secure a lectureship. I do not think it would be advisable to try to secure it through subscription funds from the alumni. But surely there ought to be some individual or individuals whose wealth and interest in the School of Religion would incline them to consider endowing a lectureship.

The whole plan for a lectureship is only in its embryonic stage, but if a sufficient number of us get it upon our hearts, the plan will grow and eventually be realized. I think of three ways in which the alumni may help now. First, they may discuss this matter among themselves. Second, they may write the Alumni Council and the School of Religion faculty any comments or suggestions which they think would be helpful. Third, they may help the council and

the faculty contact individuals they think would be sufficiently interested in the School of Religion to consider endowing a lectureship.

Let's give our School a lift! A lectureship will do it. Everybody, help!

C. W. GOLDSTON.

A SCHOOL OF RELIGION LECTURESHIP

The project of the Alumni Association of the School of Religion to secure a lectureship for the School is to be heartily commended. It is in line with the policies of the University and with the needs of the School. The value of such a lectureship has been amply shown by such foundations as the Lyman Beecher Lectures on Preaching at Yale, the Cole Lectures at Vanderbilt, the Quillian Lectureship on Methodism at Emory, or the Fondren Lectureship on Missions at Southern Methodist University. The lectures themselves are outstanding events in the academic year, not only because of their subjects and contents, but because they bring each year an outstanding personality in the religious world to the campus. The published lectures also make a worthwhile and often outstanding contribution to religious literature.

This plan of the Alumni Association comes at a psychological time. The School of Religion has just completed its tenth year and the University as a whole is making plans for its Centennial celebration, which include endowments for lectureships.

It ought to be possible to find an individual or a group of interested persons, who will give a fund for a lectureship in the field of religion, either as a memorial to some relative or distinguished person in the work of the church or in the field of education. Or a lectureship might be given by some one who is especially interested in the School of Religion.

The field of such a lectureship should not be too narrowly specified. The live questions in religious thought change from age to age. A generation ago a lectureship on the harmony of religion and science met a felt need. Today a lectureship on the social applications of Christianity would find a livelier interest. In another decade some other problem may hold the spotlight. It would be best for the lectureship to be given for lectures in the field of religion, the specific or general subject of the lectures each year to be determined by the faculty of the School of Religion.

The Alumni deserve our thanks for undertaking this project and will have the hearty coöperation of the School.

ELBERT RUSSELL.

NEW APPOINTMENTS

A large number of the journals of 1936 of the annual conferences of American Methodism have come to the office of the School of Religion. In examining these official records it is interesting to notice the appointments received by the Alumni of the School of Religion. Space does not permit the publishing in the *Bulletin* of all these appointments so the editorial staff decided to list only the changes made at the annual conferences of 1936. This will be an annual feature in the February issue of the *Bulletin* and suggestions are invited as to how this can be made of more value. The *Bulletin* extends best wishes to the alumni who have been sent to new fields of labor. It is quite possible that some changes have been overlooked. In order to keep our mailing list correct we will appreciate notice of any new appointments. The following change in appointments have been noted:

Alabama Conference

D. C. Whitsett, B.D., '33, from Extension Secretary of Board of Christian Education to Demopolis.

Baltimore Conference

A. D. Kesler, B.D., '35, from Paint Bank to Hillsboro-Levelton.

J. E. White, '32, from Fairfield to Shenandoah.

R. M. Sharpe, B.D., '32, from Frederick City, Md., to Marvin, Washington, D. C.

Florida Conference

H. S. Austin, B.D., '32, from Fort White to Extension Secretary of Board of Christian Education.

Garfield Evans, B.D., '33, from Tavares to Dania.

H. M. Hardin, B.D., '32, from Extension Secretary of Board of Christian Education to Trinity-Northside, St. Petersburg.

Holston Conference

J. R. Still, B.D., '33, from Highland Park, Kingsport to Evansville.

C. H. Browning, '31, from Independence to Concord.

Little Rock Conference

D. T. Rowe, '30, from Vantrese Memorial, El Dorado to Lonoke.

Louisiana Conference

J. C. Sensintaffer, B.D., '35, from Montrose to Jonesville.

David Tarver, B.D., '34, from Morgan City to Zachary.

Memphis Conference

- R. E. Wilson, B.D., '32, from Bolton to Paris.
 M. S. Sanford, B.D., '33, from Williston to Arlington, Broden and Mason.
 S. T. Bagby, '36, from Wadeville (North Carolina Conference) to Bethel Springs.
 L. B. Council, B.D., '35, from Faxon to Oakville and Andrew's Chapel.
 R. W. Council, B.D., '32, from Kenton and Rutherford to Stephenson and Longstreet.

Missouri Conference

- J. A. Guice, B.D., '30, from Clayton (North Carolina Conference) to Salisbury.
 E. L. Ervin, B.D., '35, from Maysville to Maryville.
 J. F. Trammel, B.D., '35, from Milan to Paris.

New Mexico Conference

- Theo Cox, '29, from Hoeme to Marble Halls (West Texas Conference).

North Alabama Conference

- Paul Cook, '32, from Empire-Sipsey to Sulligent.

North Arkansas Conference

- H. E. Pearce, Jr., B.D., '34, from Leslie to Umstead Memorial and Dowell's Chapel, Newport.
 V. E. Chalfant, B.D., '31, from Lake Street, Blytheville, to Cotton Plant.

North Carolina Conference

- J. V. Early, '35, from Mamers to Hillsboro.
 M. W. Lawrence, B.D., '30, from Chadbourn to Person.
 C. T. Thrift, Jr., B.D., '33, from Divinity School, University of Chicago to Southwestern University.
 R. S. Harrison, B.D., '32, from Dare to Currituck.
 C. E. Vale, '33, from South Camden to Murfreesboro-Winton.
 M. W. Maness, B.D., '33, from Kennekeet to South Camden.
 P. H. Fields, '30, from Grifton to Jonesboro.
 J. W. Lineberger, '33, from Stem to St. John-Gibson.
 W. C. Ball, B.D., '27, from West Durham to St. Paul, Goldsboro.
 R. H. Lewis, '35, from Stampy Point to Korea.
 J. G. Phillips, B.D., '29, from Hookerton to Louisburg.
 F. D. Hedden, B.D., '36, from Duke Chapel, Durham, to Epworth, Raleigh.
 Leon Russell, B.D., '30, from Pikeville-Elm Street to Hayes-Barton, Raleigh.
 M. W. Warren, '36, from Newport to Youngsville.
 G. S. Eubank, '36, from City Road-White Memorial, Henderson, to McKendree.

- J. W. Dimmette, '34, from Perquimans to Spring Hope.
C. W. Barbee, B.D., '34, from Swansboro to Elizabethtown.
W. B. Cotton, '35, from West End to Garland.
F. V. Spence, B.D., '35, from Ocracoke-Portsmouth to Shallotte.

North Carolina Conference, Methodist Protestant Church

- T. J. Whitehead, B.D., '35, from Alamance to First Church, Henderson, N. C.
E. O. Peeler, '31, from Enfield to First Church, Concord.

North Georgia Conference

- A. Carl Adkins, B. D., '34, from St. Mark's, Atlanta, to Director Emergency Peace Campaign, Southeastern States.

North Mississippi Conference

- M. H. Twitchell, B.D., '34, from Abbeville to Belmont.
E. M. Sharp, '31, from Rienzi to Grenada College.

North Texas Conference

- T. H. Minga, B.D., '31, from Pecan Gap to Frisco.

Northwest Texas Conference

- J. E. Shewbert, B.D., '34, from Avoca to Jayton.

Oklahoma Conference

- Dwight R. Hunt, B.D., '31, from Cheyenne to Columbia Avenue, Tulsa.

Pacific Conference

- Ray Cook, B.D., '35, from Trinity, Los Angeles, to Capital, Phoenix (Arizona Conference).

South Carolina Conference

- P. E. Cook, B.D., '35, from Waccamaw to Washington Street, Columbia (Upper South Carolina Conference).
J. E. Scott, Jr., '36, from Skyland (Western North Carolina Conference) to Waccamaw.

Southwest Missouri Conference

- W. E. Crook, B.D., '34, from Morrisville to Grandview.

Texas Conference

- Bob L. Pool, B.D., '32, from Center to Board of Church Extension Louisville, Ky.

Upper South Carolina Conference

- C. F. DuBose, '36, from Lexington to Irmo.
M. E. Derrick, '31, from Waterloo to McCormick.
L. B. George, B.D., '33, from Trinity, Spartanburg to Fort Mill.

- A. C. Holler, B.D., '30, from Aiken and Williston to Buford Street, Gaffney.
 D. H. Montgomery, '34, from Cayce and North Columbia to Wofford College.
 W. O. Weldon, B.D., '34, from Washington Street, Columbia, to Centenary, Winston-Salem (Western North Carolina Conference).

West Texas Conference

- Kermit Gibbons, B.D., '35, from Blanco-Johnson City to Edcouch.

Virginia Conference

- H. H. Smith, B.D., '36, from Boonsboro to South View and Providence Lynchburg.
 W. K. Cunningham, '33, from Appomattox to Emporia.
 H. E. Kolbe, '34, from King William to Tappahannock.
 A. E. Acey, B.D., '32, from Memorial, Norfolk, to Boulevard, Richmond.
 W. L. Searce, '33, from Richmond Circuit to Decatur Street, Richmond.

Western North Carolina Conference

- C. M. Smith, B.D., '35, from McAdenville to Bald Creek.
 R. M. Varner, '30, from Hot Springs to Flat Rock.
 Byron Shankle, '33, from Bryson City to Swannanoa.
 N. A. Huffman, B.D., '35, from Brown University to Huntersville.
 H. L. La Fevers, '35, from Hudson to Monroe.
 L. R. Akers, Jr., '33, from Saluda-Tryon to Polkton.
 R. H. Caudill, '30, from Central Terrace, Winston-Salem to Smyre.
 F. E. Howard, B.D., '35, from Advance to Battle Ground Road, Greensboro.
 E. H. Brendall, B.D., '36, from Guilford to Lee's Chapel-Grace.
 B. W. Lefler, B.D., '35, from Franklin to Mt. Pleasant.
 A. A. Lyerly, '35, from Cedar Falls to Advance.
 E. W. Needham, '32, from Forsyth to East Spencer.
 H. L. Creech, Jr., '36, from Duncan Memorial, Charlotte, to Gold Hill.
 W. Q. Grigg, B.D., '31, from Statesville to Mooresville.
 C. H. Peace, B.D., '36, from Gibsonville to Stony Point.
 W. J. Huneycutt, '36, from Coleridge to West Jefferson.
 H. O. Huss, '34, from Robbinsville to Brevard.
 A. F. Phibbs, '36, from Gibsonville to Crabtree.
 W. F. Eaker, B.D., '36, from Franklin to Jonathan.
 O. E. Croy, '29, from Stanley to Macon.
 L. W. Lee, B.D., '34, from Elk Park to Powhatan (Virginia Conference).
 D. D. Holt, B.D., '33, from Davidson to First Church, Charlottesville (Virginia Conference).

W. C. Dutton, '36, from Monroe to North Monroe-Grace.

J. L. Stokes, II, B.D., '32, from Yale University to Randleman.

Western Virginia Conference

S. W. Funk, B.D., '30, from Elkins, W. Va., to Louisa, Ky.

B. E. Kelley, B.D., '35, from Milton to New Martinsville.

C. W. Barbee, B.D., '34, from Swansboro to Elizabethtown.

PAUL N. GARBER.

NEWS NOTES CONCERNING THE FACULTY

Professor Charles A. Ellwood of the Department of Sociology presided at the annual meeting of the National Social Science honor society of Pi Gamma Mu, of which he is National President, in Chicago, December 28-30, speaking on "The Challenge of Today to the Social Scientist" and at a dinner meeting honoring Professor E. A. Ross.

Professor Ellwood was one of the contributors to the first issue of *World Christianity*, a quarterly published in behalf of the "Movement for World Christianity." His article, "The World's Need of Religious Unity," was written for the Parliament of Religions, which is to be held in Calcutta, India, in March, in celebration of the birth of the great Indian mystic, Ramakrishna. Reprints of the article may be secured upon application to Professor Ellwood.

Dr. Paul N. Garber taught in a standard Training School in Norfolk, Virginia, in November. The subject of his course was "The Spirit and Genius of Methodism." At the last session of the Western North Carolina Conference, Dr. Garber was elected president of the Historical Association of that body.

Dr. Howard E. Jensen has made seven speeches along sociological lines this fall as follows: "Needed Legislation for the Blind," District Convention Dinner Meeting of the Lion's Club, Winston-Salem. "The Federal Social Security Act in the Presidential Campaign," Duke University Student Forum. "The Need of a Mental Hygiene Program in Durham," Durham-Orange County Mental Hygiene Society, Durham. "Public Education in North Carolina—the Second Hundred Years," Eastern Carolina Teachers' Association, Greenville. "Christmas Fireworks as a Cause of Eye Injuries and Blindness," Durham City Council. "Man's Capacity for Peace," Watts Street Baptist Church, Durham.

Dr. Jensen read a paper on "The Sociologist and His Training," at the National Student Sociological Conference, December 29, in Chicago, Ill., and on the next day read a paper entitled "On

the Natural History Concept in Sociology" before the American Sociological Society annual meeting.

Four articles were published by Dr. Jensen during the fall months: "Mental Hygiene and the Social Science Teacher," in *Education*, November, 1936; "Aims in the Teaching of Sociology," in *Social Forces*, December, 1936; "What Is the Place of Mental Hygiene in Social Case Work?" January, 1937; and "Social Methodology and the Teaching of Sociology," in *American Journal of Sociology*.

Professor J. M. Ormond published an article entitled "Beyond the City Wall" in *World Outlook* in October. On November 8, he dedicated Asbury Church in the New Bern District of the North Carolina Conference, and made an address on the rural church before the Educational Council at Nashville, Tennessee, in December.

Dr. Gilbert T. Rowe has taught in two training schools. These schools were in Albemarle and Asheville. The subject in both schools was "A Survey of the New Testament."

Dr. Elbert Russell has been busily engaged in speaking on behalf of the Emergency Peace Campaign. On Sunday, November 8, he spoke at a union meeting in Salisbury, North Carolina. On Armistice Day, he spoke as follows: Sweet Briar College Chapel, Lynchburg, City Y. W. C. A., and at a union meeting in the Auditorium. On December 6, he spoke at the First Friends' Church in High Point, North Carolina, and at a Friends' Conference. He spent the entire week of January 15-22 in South Carolina under the auspices of the Emergency Peace Campaign, addressing meetings in Columbia, Newberry, Greenville and Charleston.

Dr. H. Shelton Smith has recently attended the International Council of Religious Education in Chicago. Dr. Smith addressed the State Convention of Women on Race Relations at Elon College, January 25, and on the following day addressed a similar convention in Suffolk, Virginia.

Professor H. E. Spence held two Bible Conferences in Tennessee during the closing days of January. Professor Spence lectured at Coal Creek, Clinton and Johnson City. His lectures were based on the Hagiographa or Writings of the Ancient Hebrews. Professor Spence has written the Church School Day Program for the Methodist Episcopal Church, South, for the present year.

Dr. K. W. Clark acted as supply pastor of the Temple Baptist Church, Durham, for the month of January. He visited the Universities of Chicago and Michigan during the Christmas holidays doing some research in old manuscripts.

NOTES ON RECENT BOOKS

In this section attention will be called to new books which can be recommended as being likely to prove of special value to ministers and others particularly interested in religious questions. No attempt will be made to take notice of all the principal volumes coming from the press or to review extensively even those which are mentioned. A brief notice of a book here means that it is accounted worthy of more than ordinary consideration.

Missions Tomorrow. Kenneth S. Latourette. New York: Harper and Brothers, 1936. xvii + 215 pp. \$2.00.

The writer regards this as the best book in the field of missionary philosophy and apologetic now available. It is not exactly an answer to *Re-thinking Missions*, but it offers sharply dissenting views at several points, such as the nature and necessity of evangelism, the fundamental Christian message, the nature and function of the church. The book is so packed with missionary fact and argument that a brief notice of this sort cannot do justice to it. Probably in a later issue a more extensive notice will be given.—J. C.

I Discover the Orient. Fletcher S. Brockman. New York: Harper and Brothers, 1935, xii + 211 pp. \$2.50.

This book is an autobiographical account of Fletcher Brockman's work as general secretary of the Y. M. C. A. in China, showing not only what he did in China but what China wrought in him. The author was one of the leading figures in the generation of missionary leaders now rapidly passing away and the book is a revelation of a beautiful Christian experience which in itself constitutes the finest kind of missionary apologetic.—J. C.

The Ras Shamra Tablets: Their Bearing on the Old Testament. J. W. Jack. Edinburgh: T. & T. Clark, 1935. x + 54 pp. Price three shillings.

This is Number I in a series of "Old Testament Studies" designed to fill the need in English which is served in German by the *Beihefte* of the *Zeitschrift für die Alttestamentliche Wissenschaft*. Certain of the present author's conclusions are premature because so much yet remains to be done in the decipherment of the tablets; nevertheless, this small volume will give the non-expert reader a good idea of the great importance of the finds at Ras Shamra (or Räs esh-Shamrah) for the interpretation of the Old Testament.—W. F. S.

The Hebrew Heritage. Charles W. Harris. New York: The Abingdon Press, 1935. 370 pp. \$2.00.

The Professor of Religion at Lafayette College attempts to sketch the entire background of Hebrew culture in rapid survey all the way from pre-human times to the Hellenistic Age. While the very magnitude of the task makes imperfections inevitable, the author has nevertheless helped along the needed idea that Israel's culture was not a unique thing flourishing in a vacuum, but rather very much a part of the world of its times.—W. F. S.

Culture and Conscience. William Creighton Graham and Herbert Gordon May. Chicago: University of Chicago Press, 1936. xxviii + 356 pp. \$2.50.

The authors deal not so much with conscience as with the culture of early Palestine in the light of archaeology. The somewhat inappropriate title appears to have been suggested by Breasted's *Dawn of Conscience*. But whereas Breasted emphasized the Egyptian contribution to Hebrew civilization, Graham and May stress Canaanite influences.—W. F. S.

Early Christian Life as Reflected in Its Literature. Donald Wayne Riddle. Chicago and New York: Willett, Clark and Co., 1936. 256 pp. \$2.50.

A fresh and stimulating study of the life of the early Christian brotherhoods. The emphasis falls on the behavior of these first Christians rather than on their theological beliefs. A particularly interesting feature of the volume is the author's sketch of "popular Christianity" which he believes to be best exhibited in *The Shepherd of Hermas*. Professor Riddle's volume is partly a new way of presenting and partly a supplement to the usual introduction to New Testament literature.—H. B.

The Apostolic Preaching and Its Developments. Charles Harold Dodd. London: Hodder and Stoughton, 1936. 240 pp. \$1.25.

Three lectures by perhaps the leading English New Testament scholar. The lectures deal with the content of the preaching of the earliest evangelist. The author demonstrates that the belief that the life, death, and resurrection of Jesus were the climax of all history was central in early Christian preaching. Aside from other contributions of this study, the volume refutes the view often expressed that the historic Jesus was unimportant in the thought of the early church.—H. B.

A History of the Early Christian Church. William Scott. Nashville, Tennessee: Cokesbury Press, 1937. 375 pp. \$2.50.

During the last decade there has been a growing need for some volume which would bring together the entire story of the beginning of the Christian Church. Scott's volume does this in admirable fashion. Beginning with the background of Jewish history it describes the work of Jesus and of the leaders of the Apostolic age, tracing the story of the Church down to the time of Constantine. In spite of its compass the selection of material is admirable, and the volume is fresh and readable, with little of the compact textbook style from which such books so often suffer.—H. B.

A Parson in Revolt. Joseph McCulloch. New York: E. P. Dutton & Co., Inc., 1936. 173 pp. \$1.50.

This volume was written by the rector of Turmaster, Brackley, with an introduction by the Reverend H. R. L. Sheppard, Canon of St. Pauls, and is quite characteristic of an alert, well-trained minister of the younger group who is not satisfied with conditions as they are both in and out of the church. The seat of the cynics is crowded in many areas today, but this author is not to be classified with the destructive critics. He appears not to be opposed to the church but in disagreement with much that makes the church incapable of offering the gospel to those who desire to possess it.—J. M. O.

Puritan's Progress. Arthur Train. New York: Charles Scribner's Sons, 1931. 457 pp. \$3.50.

Here is a book that will please one who is interested in a popular presentation of what the author says is a "faint thread of biography on the one hand, and reflections upon the influence of Puritanism and its apparently happy-go-lucky assemblage of heterogeneous historical and economic data on the other." The author has a long list of books to his credit, novels, stories, and else. *Puritan's Progress* is the work of an experienced writer. When one gets into it he prefers not to be interrupted.—J. M. O.

The Family Encounters the Depression. Robert Cooley Angell. New York: Charles Scribner's Sons, 1936. 307 pp. \$1.50.

A study of family adjustments to loss of occupation and income during the depression. The author attempts to determine the type of family which is broken by such a crisis in contrast to the type which readjusts successfully. The study is based upon fifty case histories which abound in dramatic situations and human interest.—H. E. J.

Towards Social Security. Eveline M. Burns. New York: McGraw-Hill Book Co., 1936. xiii + 269 pp. \$2.00.

Social Security in the United States. Paul H. Douglas. New York: McGraw-Hill Book Co., 1936. ix + 300 pp. \$3.00.

The Federal Social Security Act of 1935, which these two volumes interpret, is the most comprehensive piece of social legislation ever enacted by a legislative body at a single session. It authorizes eleven distinct programs of public social service, enacts three new tax measures to finance them, and vests their administrative supervision in five different agencies of the federal government. Dr. Burns gives an excellent non-technical account of the provisions of the bill and of the social needs which it has been designed to meet, while Professor Douglas's book contains the full text of the law and discusses the technical, economic, and legal issues which it raises.—H. E. J.

The Study of Man. Ralph Linton. New York: D. Appleton-Century Co., 1936. 503 pp. \$3.00.

Although written in text-book form this is an excellent and readable survey of the field of cultural anthropology for the general reader. The author is less interested in (and also less accurate in his account of) the origins of man and his culture than he is in the bearing of his science on the contemporary social situation. His two chapters on Race constitute an especially helpful contribution to social sanity in our chaotic and troubled world.—H. E. J.

Character and Christian Education. S. G. Cole. Nashville: The Cokesbury Press, 1937. 249 pp. \$2.00.

In one of the best books of the year in the field of Christian education, Professor Cole tells in simple language how Christian character may be built into growing life from the earliest years, including a good discussion of basic psychological and sociological principles. Religion is treated as the integrating factor in the child's total experience. The author also shows how religious and secular education may be brought together in mutual cooperation.—H. S. S.

Church and State in Contemporary America. W. A. Brown. New York: Charles Scribner's Sons, 1937. 360 pp. \$2.50.

No problem is more acute today than the relation of church and state. Political dictatorship is in the ascendancy, and is a threat to ethical and religious values, and consequently to the life of the church. Professor Brown has developed an invaluable book for students of the American relations of Church and State.—H. S. S.

Living Religions and Modern Thought. Alban G. Widgery. New York: Round Table Press, 1936. 306 pp. \$2.50.

A sympathetic and unprejudiced statement and evaluation of the history, doctrines, moral principles, and tendencies of the world's living religions by one who is qualified through patient investigation, keenness of insight, and personal contact with leading exponents of religion in England and Europe, India, and America for such a study. The author shows that the convictions and aspirations finding expression in the various living religions are essentially the same and that all the great religions manifest a tendency toward making whatever changes may be necessary to meet the religious needs of a changing world. This book is a Religious Book Club selection.—G. T. R.

Jesus Manifest. Dmetri Merejkowski. Translated by Edward Bellibrand. New York: Charles Scribner's Sons, 1936. 622 pp. \$2.75.

A reconstruction of the life and work of Jesus by a famous Russian scholar. The author relies upon the Fourth Gospel largely for his mystical and spiritual interpretation of the person and mission of Jesus and does not give much consideration to troublesome critical questions. The book presents a Russian form of the Jesus of history becoming the Christ of religious experience.—G. T. R.

Highways of Christian Doctrine. Shirley Jackson Case. Willett, Clark and Co., 1936. 208 pp. \$2.00.

The chapters of this book form a series delivered as the Lowell Lectures for 1936. They trace in broad outline the main lines of development of Christian thought and belief through nineteen centuries of religious experience and need, from the Jerusalem of the earliest believers down to the Germany of Karl Barth.—K. W. C.

John Defends the Gospel. Ernest Cadman Colwell. Willett, Clark and Co., 1936. 173 pp. \$1.50.

Here is a clear and stimulating presentation which offers an explanation as to why John, in his interpretation of Jesus, differs so decidedly from the other evangelists and Paul. Colwell finds the key to an understanding of the Fourth Gospel in John's defense of the current gospel in terms that would satisfy the intellectuals among second-century gentiles.—K. W. C.

THE DUKE SCHOOL OF RELIGION FACULTY

- BRANSCOMB, BENNETT HARVIE, A.B., M.A. (Oxon), Ph.D.
Professor of New Testament
- CANNON, JAMES, III, A.B., A.M., Th.B., Th.M.
Ivey Professor of the History of Religion and Missions
- ELLWOOD, CHARLES ABRAM, Ph.B., Ph.D., LL.D.
Professor of Sociology
- GARBER, PAUL NEFF, A.B., A.M., Ph.D.
Professor of Church History
- HICKMAN, FRANKLIN SIMPSON, A.B., A.M., S.T.B., Ph.D.
Professor of the Psychology of Religion
- JENSEN, HOWARD EIKENBERRY, A.B., A.M., B.D., Ph.D.
Professor of Sociology
- MYERS, HIRAM EARL, A.B., S.T.B., S.T.M.
Professor of English Bible
- ORMOND, JESSE MARVIN, A.B., B.D.
Professor of Practical Theology
- ROWE, GILBERT THEODORE, A.B., D.D., Litt.D.
Professor of Christian Doctrine
- RUSSELL, ELBERT, A.B., A.M., Ph.D.
Professor of Biblical Interpretation
- SMITH, HILRIE SHELTON, A.B., Ph.D., D.D.
Professor of Religious Education
- SPENCE, HERSEY EVERETT, A.B., A.M., B.D.
Professor of Religious Education
- STINESPRING, WILLIAM FRANKLIN, A.B., A.M., Ph.D.
Visiting Professor of Old Testament
- CLARK, KENNETH WILLIS, A.B., B.D., Ph.D.
Instructor in New Testament
-
- McDOUGALL, WILLIAM, B.A., M.A., M.B., D.Sc., Litt.D.
Professor of Psychology
- WIDGERY, ALBAN GREGORY, B.A., M.A.
Professor of Philosophy
- LUNDHOLM, HELGE, Ph.D.
Associate Professor of Psychology
- THOMPSON, EDGAR TRISTRAM, A.B., A.M., Ph.D.
Assistant Professor of Sociology
- BARNES, JAMES FOSTER, A.B., A.M.
Instructor in Church Music
- HAINES, HOWARD N., B.S.
Instructor in Church Architecture
- McLARTY, FURMAN GORDON, A.B., B.A., A.M., Ph.D.
Instructor in Philosophy

THE DUKE ✓
SCHOOL OF RELIGION
BULLETIN

Spring Number

VOLUME II

May, 1937

NUMBER 2

DUKE UNIVERSITY
DURHAM, N. C.

THE DUKE SCHOOL OF RELIGION BULLETIN

This publication is issued by the faculty of the Duke University School of Religion through an editorial committee composed of Dean Elbert Russell, Chairman; Professors Cannon, Garber, Rowe and Spence, of the faculty; Reverend C. Wade Goldston, of the School of Religion Alumni Association; and Mr. F. M. Patterson, representing the students of the School of Religion.

Correspondence should be addressed to *The Duke School of Religion Bulletin*, Box 4923, Duke Station, Durham, N. C.

NOTIFY CHANGES OF ADDRESS

The *Bulletin* is sent without charge to those who desire it. The only requirement is that you keep us advised of changes in your address. In the Methodist itinerancy addresses change frequently, and unless *Bulletin* subscribers send in notices of all changes the publication is apt to go astray.

In sending in notice of change of address, kindly give the old as well as the new address, as it will facilitate locating your name among hundreds of others if the old address is given.

The permanent mailing list has now been made up, and is supposed to include all alumni of the School of Religion of Duke University and alumni of Trinity College who are in the ministry. A number of other names are included, and the management will be glad to send the *Bulletin* to any interested person who will send in his address.

SCHOOL OF RELIGION ALUMNI ASSOCIATION

President, C. WADE GOLDSTON, Rocky Mount, N. C.

Vice-President, JAMES G. HUGGIN, Mt. Holly, N. C.

Executive Secretary, JESSE G. WILKINSON, Salisbury, N. C.

Executive Councilors, LEON RUSSELL, Pikeville, N. C., R. G. TUTTLE, Forest City, N. C.

PUBLISHED IN FEBRUARY, MAY, NOVEMBER, AND JANUARY

Entered as Second-Class Matter February 19, 1936, at the Post Office at Durham, N. C., Under the Act of August 24, 1912.

THE
DUKE SCHOOL OF RELIGION
BULLETIN

VOLUME II

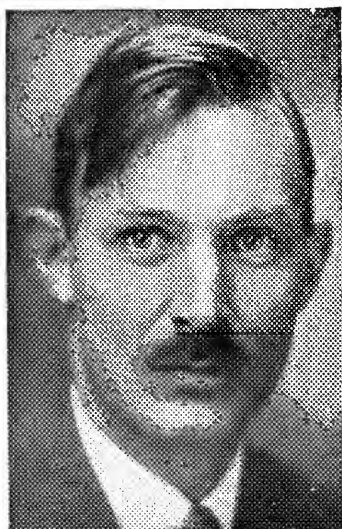
MAY, 1937

NUMBER 2



ELBERT RUSSELL

*Dean and Professor of Biblical
Interpretation*

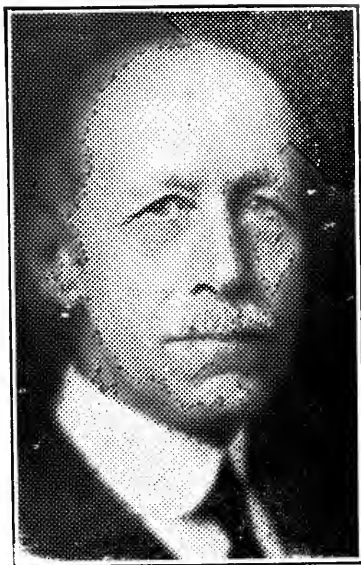


BENNETT HARVIE BRANSCOMB
Professor of New Testament

JAMES CANNON III
*Professor of the History of
Religion and Missions*



CHARLES ABRAM ELLWOOD
Professor of Sociology



PAUL NEFF GARBER
*Registrar and Professor of Church
History*

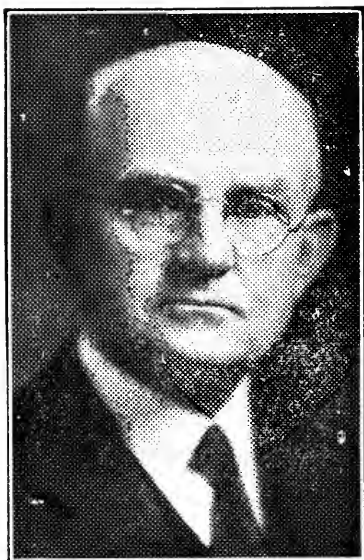


FRANKLIN SIMPSON HICKMAN
*Professor of the Psychology of
Religion*



HOWARD EIKENBERRY JENSEN
Professor of Sociology

HIRAM EARL MYERS
Professor of English Bible



JESSE MARVIN ORMOND
Professor of Practical Theology



HILRIE SHELTON SMITH
Professor of Religious Education

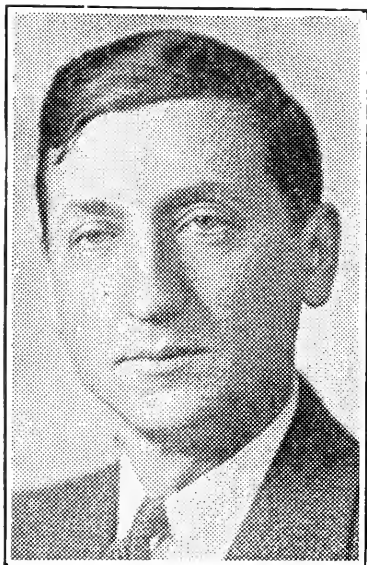


GILBERT THEODORE ROWE
Professor of Christian Doctrine

HERSEY EVERETT SPENCE
Professor of Religious Education



RAY C. PETRY
*Assistant Professor of Church
History*



WILLIAM FRANKLIN STINESPRING
*Assistant Professor of Old
Testament*



KENNETH WILLIS CLARK
Instructor in New Testament

RECENT TRENDS IN RELIGIOUS THOUGHT

One who follows recent religious discussions becomes conscious of a shift in emphasis. In general it is a shift from history to philosophy, from the study of origins and processes to the search for meanings and values. This applies particularly to England and America. German scholarship has had a larger interest in philosophy and theology.

This shift corresponds to changes in scientific and social thought. It seems to mark the close of an epoch. For about half a century the mind of English speaking Protestantism has been largely occupied with "Modern Thought" or "Modernism." The two chief points of emphasis have been (1) the origin and history of the Bible, as disclosed by literary and historical criticism and archeology, and (2) the origin of the world and of man in the light of scientific research and the doctrine of evolution. The new ideas on both of these precipitated a struggle against concepts embodied in the medieval system of doctrine, vouched for by the authorities of the church, and inherited by Protestantism. "Modern Thought" therefore represents a final phase of the struggle in Protestantism against the outward authority of the medieval church as a result of half a century of "Higher Criticism," as a result of which these inherited traditions, mostly Jewish and medieval in origin, as to the origins of the Bible and the history of the Hebrew people have been profoundly modified. Protestantism also inherited conceptions of the origin of the world and of man, based upon a literal understanding of the first chapters of Genesis and the philosophy of Aristotle. The use of the scientific method and the doctrine of evolution gradually made these traditional conceptions untenable.

In the course of these struggles against a traditional theology, men of scientific mind often confused the church's traditions about matters of science and history with Christianity itself and were led into antagonism not only to Christianity but to all religions. On both sides, origins were often confused with values and the description of historical processes was regarded as an explanation of causes. Many scientists thought the ability to explain the phenomena in terms of secondary causes justified them in accepting a materialistic philosophy. On the other hand, the religious leaders often identified revelation simply with the supernatural and claimed that a description of the processes of revelation was equivalent to a denial of it. In general, then, the emphasis of this period was on scientific causes and historical origins and processes, rather than on ultimate causes and values.

Along with this phase of "Modern Thought" was the development of the "social gospel." It was partly a result of the processes by which "Modern Thought" undermined the traditional Biblical and theological bases of the Evangelical theology. It was due also in a large measure to the Industrial Revolution and the consequent social changes, such as the development of industrial cities, new means of communication, and the complexities of capitalistic society. The "social gospel" was also a reaction against the extreme individualism and other-worldliness of Evangelical Christianity. It undertook to reform abuses and remove social evils in accordance with Christian ideals. It did not contemplate, however, any radical transformation in the existing social order. It assumed generally that the democratic ideal embodied in a representative or parliamentary form of government was final. It accepted nationalism, and at the most, it envisaged a future federation of the world. The great objectives were to preserve political and religious liberties, to reform abuses and to Christianize human relations within the democratic order. Rauschenbusch's *Christianizing the Social Order* hardly contemplated anything beyond this.

Liberal theology in England and America was not greatly concerned with the new social problems. Beginning with the "Essays and Reviews" in England in 1860, a group of liberal theologians accepted the results of scientific views of the world and the results of Biblical criticism, but clung to the old theology with as few modifications as possible. Men like Fairbairn, Jowett, and Sanday still insisted upon the essential importance of the doctrines of the inspiration of Scripture and the incarnation, and made the atonement central in Christian thought. The leading schools of "new theology" kept the old doctrinal terms, but rationalized and socialized their meaning to a large extent. Even for these thinkers the new scientific and critical studies were primary; theological changes were motivated by the desire to include the new world in their thinking.

Work in the fields of archaeology, Biblical criticism and science, including scientific theory, will doubtless go on, but they will not hold the center of interest in religious thought, and are not likely to have the revolutionary effect upon theology in the new generation that they had in the last.

Since the World War there are very definite signs that the center of interest is changing. One of these signs is the Humanist movement, which attempted an interpretation of religion in terms of a naturalistic philosophy. Some of its outstanding exponents were Holmes, Ames, Huxley, and Wieman. The new sense of

the social organism and the behaviorist psychology prompted it to a large degree. It was a significant although transitory indication of the shift from history and criticism to interpretation.

In 1920 the name of the *Biblical World*, which had been founded at Chicago University to give expression to President Harper's interest in Biblical studies, was changed to the *Journal of Religion*. *The Christian Century* is more and more devoted to theological and social problems. Its long drawn-out discussion between Macintosh, Huxley and Wieman was a sign of the times. Since the World War other magazines have been established devoted largely to the discussions of problems of philosophy and theology, such as *Christendom* and *Religion in Life*. In America there has sprung up in the post-war period a group of "young theologians." Among them are men such as Walter Horton, Calhoun, Pauck, Van Dusen and Tillich. These men, assuming the results of science, history and criticism, are devoting themselves to the new problems of the meaning, relations and explanation of these results. They are concerned with the problems of values, goals and principles of conduct in this new life. They deal with such fundamental questions as, Is the universe material or spiritual in the last analysis? Is it best conceived as a machine or as a person? What are the norms of conduct and the fundamental ethical principles?

Another sign of the shift of emphasis to philosophy is seen in the reactionary movement in theology. In a period of change, individuals will turn back to a remoter past to seek for help in systems of thought previously neglected or outgrown. Among such reactionary movements are the revival of medieval systems of thought, particularly the neo-Thomist movement, which seeks to adapt the theology of Thomas Aquinas to the modern world. A similar reactionary movement is that of Karl Barth which is an attempt to re-vamp the Reformed theology (Lutheran-Calvinist) as a basis of faith in a world where liberalism has lost its religious dynamic.

Among the most important causes of the change in attitude and emphasis may be mentioned:

(1) The new physics. The discovery of radium and the new theories of the atom have shaken the cocksure materialism of many scientists. When the bottom dropped out of the atom leaving only mathematical formulas, men lost faith in matter as an ultimate explanation of the universe. Many scientists such as Eddington, Millikan, Jeans and Carrel became hospitable to spiritual or personal explanations of ultimate reality.

(2) The great social changes in post-war Europe. The communist revolution in Russia, the collapse of parliamentary democracy in many European countries, and the rise of Fascist governments in Italy, Germany, and other countries have turned religious thought to social philosophies and fresh problems of social ethics. Both Christianity and democracy were challenged to justify their social ideals. Stanley Jones' *Christ's Alternative to Communism* is a sign of the shift in religious emphasis.

(3) Criticism of the fundamental assumptions of critical and historical as well as scientific studies. Behaviorism naively assumed that a man would react as an animal and his behavior become identically conditioned. The empirical sciences assumed the validity of sense perception as an interpreter of reality. History assumed tests of truth and criticism and erected norms of authenticity. All these are now to be questioned and re-examined in the light of new knowledge and experiences.

If we may plot the curve of tendencies in religious interest we may prophesy that for a period philosophy and theology will take the spotlight from history, criticism, and science, even though they may not monopolize the stage. If this be correct it means that religious leaders will need careful training in the history of Christian thought and in philosophy and theology, if they are to be equipped to speak to the needs of the new generation; and that theological seminaries must stress the field of interpretation if they are to prepare ministers adequately for their tasks.

ELBERT RUSSELL.

STUDENT OFFICERS AND CONSTITUTION

The student body of the School of Religion in a recent election of officers chose Floyd M. Patterson as president, P. D. White as vice-president, E. G. Watts as secretary, and Carlisle Miller as treasurer. These officers will serve for one year.

At the same time a new constitution was adopted which is as follows:

CONSTITUTION OF THE STUDENT BODY OF THE DUKE UNIVERSITY SCHOOL OF RELIGION

ARTICLE I

NAME

This organization shall be known as the STUDENT BODY OF THE DUKE UNIVERSITY SCHOOL OF RELIGION.

ARTICLE II

PURPOSE

The purpose of this organization shall be to regulate the activities of the student body of the School of Religion, and to help all the students to achieve a vital spiritual relationship with God and to manifest this relationship in a spirit of service.

ARTICLE III

RELATIONSHIP TO DUKE UNIVERSITY

This organization exists as a part of Duke University. Its activities shall be conducted in harmony with the policies of this institution and in conformity with its regulations. Various privileges of Duke University are open to students of the School of Religion. Students in this school are expected to take part in the religious and social life of the University campus and to share in athletic interests and activities.

ARTICLE IV

MEMBERSHIP

Section 1—The active membership of this organization shall include all students who are enrolled in the office of the Dean of the School of Religion as resident students.

Sec. 2—The inactive membership of this organization shall include all students who are doing work *in absentia*.

ARTICLE V

OFFICERS

Section 1—The officers of this organization shall be a President, a Vice-President, a Secretary, and a Treasurer.

Sec. 2—Each officer of this organization shall be elected from the active membership, and must be carrying a minimum schedule of twelve semester hours at the time of his election.

Sec. 3—The President of this organization shall be elected from the incoming Senior Class.

ARTICLE VI

ELECTION OF OFFICERS

Section 1—The officers of this organization shall be elected for a period of one year, subject to re-election. The election of said officers shall be held annually on or before April 15th. The newly elected officers shall assume their duties by April 25th.

Sec. 2—A NOMINATING COMMITTEE shall be appointed by the President to be composed of five members chosen from the active membership of this organization. This committee will serve as a recommendation committee to nominate one or more persons for each of the

respective offices. The report of this committee shall be made public one week prior to the time of election. After the nominating committee has made its report the President shall call for nominations from the floor.

Sec. 3.—The method of voting used in elections shall be that of secret ballot.

Sec. 4.—A majority vote shall be necessary for the election of a candidate to an office. In the event no election is declared on the first ballot, another ballot shall be taken between the two candidates having the highest number of votes.

Sec. 5.—In the event an elective or appointive office should become vacant during the school year the Executive Committee shall fill such vacancy by appointment, subject to the approval of this organization. In case the Presidency is vacated the Vice-President shall assume the duties of that office.

ARTICLE VII

DUTIES OF OFFICERS

Section 1.—The President shall call and preside over all business meetings of this organization, and of the Executive Committee. He shall be held responsible for faithfully performing all regular duties pertaining to his office. He shall be an *ex officio* member of all committees.

Sec. 2.—The Vice-President shall assume the duties of the President in his absence, or at his request, and shall render assistance to the President whenever occasion demands. He shall serve as chairman of the Speakers Committee.

Sec. 3.—The Secretary shall keep the minutes of the meetings, and a list of members, both active and inactive. He shall post notices of meetings and attend to the correspondence of this organization. He shall keep all records of this organization.

Sec. 4.—The Treasurer shall collect the dues, keep an accurate record of the finances of this organization, and make all disbursements as shall be authorized by the Executive Committee.

ARTICLE VIII

COMMITTEES

Section 1.—THE EXECUTIVE COMMITTEE shall be composed of the elective officers and the chairman of each of the standing committees. The duties of this committee shall be to authorize all disbursements of this organization; to represent this organization in any dealings with the University Administration, or with the School of Religion authorities; and to appoint all temporary committees. Each member of this committee shall be required to submit to this organization a writ-

ten report of his activities during his term of office. Said report shall be given at the last business meeting of this organization prior to the election of officers, and shall be placed in a permanent file of the activities of this organization.

Sec. 2—The Standing Committees shall include a Worship Committee, a Deputation Committee, a Speakers Committee, a Missions Committee, a Social Committee, and an Athletic Committee.

Sec. 3—The chairmen of these several committees, with the exception of the Speakers Committee, shall be appointed by the President, subject to the approval of this organization. Each chairman shall be given authority to choose as many members from the active membership of this organization as needed to perform the work of his committee in the most efficient manner.

Sec. 4—The duties of these several committees shall be as follows:

It shall be the duty of the Worship Committee to plan and supervise all programs of the School of Religion Chapel Services, and to be responsible for any other programs which the President and the Executive Committee deem necessary.

All activities of the School of Religion in the hospitals, jails, and eleemosynary institutions shall be under the supervision of the Deputation Committee. This committee shall handle all requests for special speakers, preachers, and teachers to be used in co-operation with the local religious organizations. For this latter work, the Deputation Committee Chairman shall appoint a sub-chairman, who shall be responsible to him for the functioning of this task.

The Speakers Committee shall have in its control the planning and supervision of programs in which special speakers are brought to the School of Religion. It shall plan discussion groups, both at the University and in the homes of the professors, with the express purpose of creating a better spirit of fellowship between the faculty members and the students. It is suggested that at least one speaker be presented each month, and the fellowship groups meet at least twice a month.

The Missions Committee shall have as its duty the planning and supervision of missionary programs; the planning and supervision, in co-operation with the Faculty Committee, of an annual Missionary Institute; the distribution of missionary literature.

The Social Committee shall be responsible for all functions of a social nature which are held in the name of the School of Religion. This shall include the planning of various parties, and a fall and spring retreat.

The Athletic Committee shall plan and supervise participation in all athletic contests engaged in by the School of Religion.

Sec. 5—Temporary committees shall be appointed by the Executive Committee as occasions arise.

ARTICLE IX

FINANCES

Section 1—The active members of this organization shall pay annual dues of \$1.50, or semester dues of \$0.75.

Sec. 2—This organization shall not assume financial obligations for longer than one school session.

ARTICLE X

MEETINGS

Section 1—Meetings of this organization may be called at any time deemed necessary by the President of this organization. The President shall call a meeting upon the request of any ten members.

Sec. 2—A meeting shall be held annually on or before April 15th for the election of officers.

Sec. 3—Robert's *Rules of Order* shall be followed in all parliamentary proceedings.

ARTICLE XI

VOTING

Section 1—To be eligible to participate in the voting of this organization, the voter must hold active membership.

Sec. 2—A quorum of one-fourth the active membership shall be required for the transaction of business.

Sec. 3—Absentee ballots shall not be recognized at any time.

ARTICLE XII

AMENDMENTS

Section 1—This Constitution may be amended at any meeting of this organization by a vote of two-thirds of the active members present, provided notice of the proposed amendment or amendments shall have been made public one week prior to the time of voting.

Sec. 2—Any proposed amendment must be in writing. One copy must be posted where it may be seen by all members of this organization.

DR. PETRY ADDED IN CHURCH HISTORY

Dr. Ray C. Petry, who is at the present professor in the department of Religion of McPherson College, McPherson, Kansas, has been elected assistant professor of Church History in the School of Religion. Dr. Petry was born at Lincoln, Indiana, in 1906. He received his A.B., degree from Manchester College in 1926; the A.M. degree from the University of Chicago in 1927, and the Ph.D. degree from the same institution in 1932.

In his graduate work at the University of Chicago Dr. Petry specialized in Early and Medieval Church History, under the su-

pervision of Professor J. T. McNeill. His doctoral dissertation, *The Ideal of Poverty in Francis of Assisi*, has received high praise as has his recent article in *Church History* on "Calvin's Conception of the 'Communio Sanctorum.'" Dr. Petry is one of the best trained of the younger men in the field of Early and Medieval Church History. Professor McNeill has described him as being perhaps the most promising productive scholar in that field.

Professor Petry will offer the courses in Early and Medieval Church History in the School of Religion. The following courses have already been announced; Church History to the Reformation; The Medieval Church; Leaders of the Early and Medieval Church; The Social Message of the Early and Medieval Church.

ELBERT RUSSELL.

SUMMER INSTITUTES AT DUKE

The nineteenth annual session of the North Carolina Pastors' School and the fourth annual session of the Rural Church Institute will be held on the Woman's College Campus at Duke University, June 14-25.

The Pastors' School is sponsored by the two North Carolina Conferences and the General Boards of Christian Education and Missions of the Methodist Episcopal Church, South. The Rural Church Institute is sponsored by a self-perpetuating Board of Directors composed of seventeen ministers and laymen who are members of ten major religious denominations in North Carolina. Duke University co-operates with the institutes in furnishing its equipment of dormitories, auditoria, and dining halls. Running concurrently with these institutes is the Institute of International Relations, with which the university co-operates in somewhat the same manner.

The purpose of these institutes is to furnish instruction, inspiration, recreation and fellowship to ministers and other religious workers of all denominations. Courses of study will be offered in the following subjects:

- Job and the Problem of Suffering
- First Corinthians
- Resources of Christian Living
- Problems of Church School Management
- The Church and Rural Welfare
- Teaching Adolescents
- Survey of Methodist Missions
- Missions in the World Today
- Children in the Small Church
- The Home in Society

The list of instructors and speakers for the approaching schools includes the following names: Dr. James Moffatt, Dr. J. V. Thompson, Mr. A. J. Walton, Dr. A. W. Wasson, Mrs. Grace Sloan Overton, Dr. H. Shelton Smith, Reverend L. P. Burney, Miss Barnett Spratt, Dr. H. W. McLaughlin, Reverend E. McNeil Poteat, Reverend Donald Stewart, Dr. Basil Mathews, Bishop T. C. Darst, Dr. Charles E. Maddry, Dr. S. W. Melton, Dr. P. E. Lindley, Reverend Garland Evans Hopkins, Dr. R. B. House, Reverend Thomas A. Tripp, Dr. William H. Leach, and Mr. Harry Denman.

A new and interesting feature is being offered this year in a series of discussions without certificates of credit on the subject, "The Local Church Serving the New Age." The first week, June 15-19, Mr. Harry Denman of Birmingham, Ala., will lead the discussions. During the second week, June 21-25, Dr. William H. Leach, Editor of *Church Management*, Cleveland, Ohio, will lead the discussions. This series alone should attract a large number of urban and rural ministers who are interested in projecting the program of the local church into the full needs of the entire community.

The Fifth Duke Institute of International Relations is to be held June 14-25, 1937, in connection with the North Carolina Methodist Pastors' School and the Rural Church Institute. Mrs. Raymond Binford of Guilford College, has been appointed Field Secretary in place of Tom A. Sykes. The staff of lecturers, which is not yet completed, includes the following:

Pittman B. Potter, an American professor at the International Institute, Geneva, Switzerland.

"Trends in Europe Today."

Y. T. Wu, Editor-in-Chief, Associated Press in China.

"Behind the Tension in the Orient."

Roswell P. Barnes, Minister of University Heights Presbyterian Church, New York.

"Projects and Methods for Community Education in World Affairs."

Josephine Schain, Chairman, National Committee on the Cause and Cure of War.

(Subject to be announced.)

Wilfred L. Husband, Traveler, photographer, and lecturer.

"Co-operative Democracy in Scandinavia."

Herbert Fraser, Professor of Economics, Swarthmore College.

"Economic Foundations of World Peace."

Hornell Hart, Professor of Social Ethics, Hartford Theological Seminary.

"The Life of the Spirit in a World of Force."

VISITING PREACHERS

School of Religion students have shared with the University public the privilege of hearing some of the most able preachers of America at the University Chapel this year. Among them have been Luther A. Weigle, Dean of the Yale Divinity School, Theodore Cuyler Speers, of the Central Presbyterian Church, New York, Albert W. Beaven, President of Colgate-Rochester Theological Seminary, Lynn Harold Hough, Dean of Drew Theological Seminary, Rufus M. Jones, Professor Emeritus of Philosophy, Haverford College, Joseph B. C. Mackie of Northminster Presbyterian Church, Philadelphia, J. V. Moldenhawer, of the First Presbyterian Church, New York, Edwin A. Penick, Bishop of North Carolina, and Bishop Paul B. Kern of the Methodist Episcopal Church, South.

On the calendar for the remainder of the year are Ivan Lee Holt, recently president of the Federal Council of Churches, and John A. Mackay, President of Princeton Theological Seminary. During Professor Hickman's absence this present semester, there are two guest preachers a month.

The preacher for Religious Emphasis Week, March 4-7, was Dr. Frederick B. Fisher, formerly a bishop of the Methodist Episcopal Church, stationed in India, and now pastor of the Central M. E. Church of Detroit. His ministry was especially effective in giving students a sense of the challenge of world conditions to Christian youth and its call for Christian leadership.

JUNALUSKA SCHOOL OF RELIGION

The tenth session of the Junaluska School of Religion, which is conducted under the joint management of Duke University and the Board of Christian Education with the co-operation of the Board of Missions and other boards of the Methodist Episcopal Church, South, will be conducted as the Department of Religion in the Junaluska Summer School for 1937. The dates for the school are June 10-July 20. Professor Paul N. Garber will serve as director of the school and Professor H. E. Myers and Dr. Kenneth W. Clark will offer courses in New Testament, Old Testament and Homiletics. Dr. Elmer T. Clark will represent the Board of Missions on the faculty, while Professor Mason Crum has been selected as the representative of the Board of Christian Education.

With the liquidation of the debt on the Southern Assembly at Lake Junaluska, the prospects are excellent for a larger program at Lake Junaluska. The students in the Junaluska School of Reli-

gion will have the opportunity of attending many religious conferences which will be held at Lake Junaluska this summer. During the past three years the enrollment in the Junaluska Summer School has almost doubled, and it is expected that there will be a much larger number of students in the school this summer. Details concerning the school can be secured from the director.

ASSOCIATION OF THEOLOGICAL SCHOOLS

The first meeting of the Southeast regional conference of the American Association of Theological Schools was held at Emory University, Atlanta, Georgia, on March 29. The School of Religion was represented by Professor Paul N. Garber who also served as the chairman of the nominating committee of the conference. A large majority of the Southern theological schools sent delegates to this conference.

The American Association of Theological Schools was organized in June, 1936, at a meeting at Crozer Theological Seminary, Chester, Pa. This association came into existence for the purpose of providing means of joint action on common problems by theological schools; to raise the standards of theological education; and to carry the advantages of theological education to the partially trained men who are now holding pastorates. The association meets bi-annually and the next meeting will be held in Toronto, Canada, in June, 1938. In the interim between the bi-annual meetings regional conferences will be held annually, such as the Southeast Conference which met on March 29.

Dean L. J. Sherrill of the Louisville Presbyterian Seminary, who is the Executive Secretary of the association, in an address before the Southeast regional conference presented certain significant facts concerning theological education in America. According to Dean Sherrill only one-fifth of the theological schools in the United States and Canada require the degree of Bachelor of Arts of students before beginning their theological education, while at the present time one-half of the students enrolled in theological schools have not completed their college education. In regard to the degrees offered by theological schools Dean Sherrill pointed out that there are now seventeen different theological degrees for approximately the same course of study. Such conditions have caused many of the leading theological schools to take steps toward bringing about a more unified program for theological education in America and the founding of the American Association of Theological Schools is one result of their efforts.

The School of Religion of Duke University is vitally interested in the work of the American Association of Theological Schools. In line with the traditional policy of Duke University it is felt that the School of Religion can play an important role in the raising of the standards of theological education.

INTERSEMINARY CONFERENCE HELD AT DUKE

The 1937 Annual Conference of the Southern Interseminary Movement met at Duke University School of Religion, February 26-28. The Conference was very successful and had the largest registration in the history of the Movement—ninety-seven delegates, fifty-three of whom were from Duke. The following seminaries were represented: Candler (Emory), College of the Bible, Duke, Gammon, Johnson C. Smith, Louisville Presbyterian, Southern Baptist, Turner, Virginia Seminary, Union, and Yale. There are twenty-two theological schools in the southern area.

The theme of the Conference, "Personal Faith and Christian Community," was developed through inspiring and stimulating addresses, forums, and devotionals, in which visiting speakers, students, faculty members, and Durham ministers took part. Attendance at most of the sessions included many besides the registered delegates. A well-received feature of the program was the special music from the University organ and carillon. The Saturday evening session included a very enjoyable fellowship supper and social in the School of Religion social room.

The 1938 Conference is to be entertained jointly by the Louisville Presbyterian and Southern Baptist seminaries in Louisville, Kentucky. A governing Council for the Southern Interseminary Movement was formed, with one student member and one faculty adviser from each of the seminaries represented. New officers are McMurry Richey, president (Duke), Fred Stephens, vice-president (Turner), R. A. Benfield, secretary (Louisville Presbyterian), and Fred Smith, assistant secretary (Southern Baptist). They succeed the 1936-1937 officers, Jacob W. Mast (Candler), Fred Stephens (Turner), W. J. Huneycutt (Duke), and W. Darwin Andrus (Duke), respectively.

BOOKS BY SCHOOL OF RELIGION PROFESSORS

Dr. B. Harvie Branscomb is the author of a volume, *Mark*, a commentary in the Moffatt New Testament Series, just published. Under the editorship of Dr. James Moffatt, a number of scholars have been producing commentaries based on the Moffatt transla-

tion of the New Testament. Dr. Branscomb's book is published in this country by Harper's and in England by Hodder and Stoughton.

The Duke University Press announces the publication of Dr. Paul N. Garber's book, *John Carlisle Kilgo, President of Trinity College, 1894-1910*. This book will be of interest not only to School of Religion alumni, but to the earlier graduates of Trinity College who knew Bishop Kilgo as President.

Professor H. E. Spence is the author of several pageants that have been published this spring. Three of these are contained in a pamphlet printed by the directors of the Bishops' Crusade, and are entitled "The Bishops' Crusade," "A Call to China," and "Methodism Marches On." A fourth pageant, "Strengthening the Stakes" was published in *The Church School Magazine* for April. Professor Spence also wrote part of the pageant "A Century of Culture" recently produced in Duke stadium in commemoration of the one hundredth anniversary of the North Carolina public school system.

MISSIONARY INSTITUTE OF 1937

The annual Missionary Institute was conducted on April 14 as a joint enterprise of the Board of Missions, Methodist Episcopal Church, South, and the Duke School of Religion. Such institutes have been conducted at Duke annually since 1919.

The speakers and program for the year were arranged by Dr. H. P. Myers, secretary of education and promotion of the Board of Missions, and Professor James Cannon III, of the School of Religion faculty. The School of Religion Association co-operated, the president, Mr. M. C. Wilkerson, presiding over the sessions of the institute held in York Chapel.

Mr. J. Earl Moreland, formerly a missionary in Brazil and now vice-president of Scarritt College, Nashville, Tenn., spoke on the general missionary situation, illustrated especially from his experiences in South America, and conducted an interesting forum. Dr. A. W. Wasson, foreign secretary of the Board of Missions, spoke on the type of missionaries now needed. Dr. H. P. Myers spoke on the place and work of the pastor in the missionary task of the church.

The visitors held several conferences with students and faculty. One immediate result of the institute was the appointment of a standing missionary committee of the student body to co-operate with the Board of Missions and the faculty committee in the conduct of future institutes.

The faculty of the School of Religion, by courtesy of the University, entertained the visitors at lunch.

DR. BRANSCOMB ELY LECTURER

Dr. B. Harvie Branscomb, professor of New Testament, was the Ely lecturer at Union Theological Seminary in New York during the first two weeks in April. Five lectures were delivered in this series and will be published this fall by Scribner's.

The general subject covered by the Ely foundation lectureship is the early history of Christianity. The subject of Dr. Branscomb's lectures was "The Early Christian Conception of the Meaning of Life." During the past two years the lectures on this foundation have been delivered by Dr. F. C. Burkitt, of Cambridge University, and Dr. B. H. Streeter of Oxford. The lectures in published form are usually widely circulated.

LIBRARY EQUIPPED TO AID ALUMNI

At an expense of several hundred dollars the School of Religion library has been equipped this winter with duplicate copies of all the books required in the conference study courses, as well as books needed by students writing area theses. In many cases several copies of books most often requested have been provided. It is hoped that this opportunity will be utilized by Duke alumni. Naturally if all postpone doing their conference and thesis work until the last few weeks there may be some delay in supplying books from the library, but the librarian advises that no request has been denied and only one or two postponed for as much as a week.

ALUMNI DINNER AND ELECTION

The annual meeting of the School of Religion Alumni will be held this year on the East Campus of Duke University on Thursday evening, June 17. Dinner will be served in the Woman's College Union, reservations for which may be made with the undersigned during the Pastors' School.

The alumni address will be delivered by Rev. D. D. Holt, pastor of the First Methodist Church, Charlottesville, Va. At this time also officers for the School of Religion Alumni Association will be elected. There will also be discussion of the proposal made

by the Executive Council of the alumni that a movement be launched to establish a School of Religion lectureship.

Let all who can attend.

C. WADE GOLDSTON, *President.*

STUDENT NOTES

The School of Religion is continuing a successful season in intramural athletics. The basketball team won a majority of the games played. The volleyball team also won more than half the games played. The softball team has played about half of the games scheduled and is tied for first place in the intramural league.

A School of Religion party was held in the Union recreation hall March 19. There was a large attendance of students and faculty members to enjoy the evening of entertainment. Mr. Floyd Patterson was in charge of the entertainment.

FACULTY NEWS NOTES

Dr. Charles A. Ellwood is to deliver the commencement address at Wofford College, Spartanburg, S. C. The subject of Dr. Ellwood's address is to be "The Function of the Church College in Our Educational System."

Dr. Howard E. Jensen lectured before the Richmond County Teachers' Association in Augusta, Ga., on February 23, 1937. The subject of the address was "Education and Propaganda." Dr. Jensen published an article entitled "Rehabilitation of the Blind in North Carolina," in the *North Carolina State Employment Service News*, February 24, 1937.

Professor H. E. Myers preached in Edenton Street Methodist Church, Raleigh, April 11.

Professor J. M. Ormond taught in a Standard Training School in Lynchburg, Va., in February. From March 21 to 28 he conducted a series of pre-Easter meetings in Warrenton, N. C. Professor Ormond spoke before the Wilmington District Conference at Fairmont on April 16. He preached the commencement sermon at Richlands, N. C., the morning of April 25 and at Jacksonville, N. C., the evening of the same day. Professor Ormond has recently been appointed program manager of the Junaluska assembly.

Dr. Gilbert T. Rowe assisted the Reverend A. J. Hobbs in a series of pre-Easter services in Wilson, N. C., March 21-28. He spent the spring holidays in a series of one-day institutes in the

Gastonia and Charlotte Districts of the Western North Carolina Conference under the direction of the Board of Christian Education of that conference.

Dean Elbert Russell has made addresses for the Emergency Peace Campaign at Richmond and Petersburg, Va., on March 15 and April 19, respectively. He spoke before the Woman's Missionary Conference at Mt. Airy, N. C., on the same subject April 14. Dr. Russell spoke for the Duke Institute of International Relations before the Rotary Clubs of High Point and Charlotte on March 25 and April 13. During Dr. Hickman's absence, Dr. Russell has had charge of the Phillips Brooks Club, lecturing on "Authority in Modern Christianity."

Dr. H. Shelton Smith read a paper before the North Carolina Congregational-Christian Ministers Association at Elon College, April 12. On April 20 he addressed the North Carolina Sunday School Association assembled in Charlotte, N. C. Dr. Smith was recently elected Vice-President and Director of the Board of Missions, Congregational-Christian Churches.

Professor H. E. Spence gave a course on the Life of Jesus in a Standard Training School in Rockingham, N. C., April 4-9. He addressed the bankers of the Fourth North Carolina District on April 15.

Dr. W. F. Stinespring delivered an illustrated lecture at the University of Virginia on February 11. The subject of his address was "Classical Archaeology in Palestine." On February 25 he spoke to the ministerial students at Wake Forest College on "Present Day Political Conditions in Palestine." On April 2 Dr. Stinespring read a paper entitled "Hadrian in Palestine" before the American Oriental Society in Cleveland, Ohio.

Dr. Kenneth W. Clark preached in the Baptist Church at Chapel Hill on April 11 and in the First Baptist Church, Raleigh, on April 18. Dr. Clark's commencement sermons include Lowe's Grove, Mount Harmony, Liberty, and Leaksville.

PICTURES OF FACULTY

In this issue appear pictures of the School of Religion faculty as it will stand in the fall of 1937. Dr. Harvie Branscomb will be on leave of absence to conduct an investigation of American libraries under the auspices of the Association of American Colleges. His headquarters will be in New York City. Since the founding of the School of Religion five other persons have been on the staff, Edmund D. Soper, Dean and Professor of History of Religion; Allen H. Godbey, Professor of Old Testament; How-

ard M. Le Sourd, Professor of Religious Education; W. A. Stanbury, Professor of Homiletics; Paul H. Vieth, Professor of Religious Education.

NOTES ON RECENT BOOKS

In this section attention will be called to new books which can be recommended as being likely to prove of special value to ministers and others particularly interested in religious questions. No attempt will be made to take notice of all the principal volumes coming from the press or to review extensively even those which are mentioned. A brief notice of a book here means that it is accounted worthy of more than ordinary consideration.

Christianity and Philosophy v. D. Miall Edwards. Edinburgh: T. and T. Clark, 1932. 367 pp. \$3.00.

A volume in which the distinguished professor of Philosophy in Memorial College, Brecon, Wales continues his exposition of that philosophy which necessarily underlies Christianity, as set forth in his excellent book on *The Philosophy of Religion*, which came out in 1924. Particularly valuable for the clear way in which the author presents his doctrine of the person of Jesus Christ and of the Trinity.—G. T. R.

Credo: A Presentation of the Chief Problems of Dogmatics with Reference to the Apostles' Creed. Karl Barth. Translated by J. Strathearn McNab. New York: Charles Scribner's Sons, 1936. 203 pp. \$3.00.

A series of lectures delivered at the University of Utrecht in 1935. An exposition of the Apostles' Creed as thoroughly orthodox as the Calvinistic divines of Holland could have desired. In this book the reader will find Barth's theology presented in its simplest and least paradoxical form.—G. T. R.

The Doctrine of the Word of God. Karl Barth. Translation by G. T. Thomson. Edinburgh: T. and T. Clark, 1936. 575 pp. \$7.50.

The first of a series of volumes designed by the author to expound the doctrines of the Reformed Church. There are two grand divisions, the first dealing with "The Word of God as the Criterion of Dogmatics" and the second with "The Revelation of God" as Father, Son, and Holy Spirit. In this work Barth successfully undertakes to restate for the church of the present age the theology of Calvin, Luther, Augustine and Irenaeus.—G.T.R.

The Parables of the Kingdom. C. H. Dodd. New York: Charles Scribner's Sons, 1936. 214 pp. \$2.00.

The author is an eminent British scholar, and therefore entitled to a hearing (or reading). He has presented his case for "realized eschatology"; that is, that Jesus actually ushered in the Kingdom 1900 years ago.—K.W.C.

Gospel Parables in the Light of Their Jewish Background. O. E. Oesterley. New York: Macmillan, 1936. 245 pp. \$250.

Although the lectures here published were originally delivered in 1915-19, the author has revised his work to take account of subsequent publications. The parables are treated in series, against the Jewish background that Professor Oesterley knows so well.—K. W. C.

The Religious Experience of the Primitive Church. P. G. S. Hopwood. New York: Charles Scribner's Sons, 1937. 387 pp. \$3.00.

This title reflects the present insistent inquiry for a better understanding of historic Christianity on the basis of religious "experience." Assaying this difficult task for the "twilight" period of pre-Pauline Christianity, the author finds there the genitic origins for the Pauline and later developments.—K. W. C.

Hebrew Origins. Theophile James Meek. New York: Harper and Brothers, 1936. 220 pp. \$2.00.

A good synthesis of recent scholarly research on the subject. The Hebrews are plainly shown not to have been a race. The divorce of Joshua from Moses and the dating of the latter two centuries after the former seems rash; nevertheless, this book is a mine of useful information and is highly recommended.—W. F. S.

Old Testament Religion in the Light of Its Canaanite Background. Elmer A. Leslie. New York: The Abingdon Press, 1936. 289 pp. \$2.00.

A vivid picture of the conflict of the Yahweh religion with its Palestinian environment. The author is new at this sort of thing and hence is guilty of certain inaccuracies of detail. Nevertheless, the total result is interesting and informative.—W. F. S.

The Old Testament: Its Making and Meaning. H. Wheeler Robinson. Nashville: The Cokesbury Press, 1937. 247 pp. \$2.00.

A simplified introduction to the study of the Old Testament, lacking footnotes, and very sparing in references to source material. The treatment is topical rather than chronological or by books, although individual books are discussed. This will be very useful to those who do not have time or inclination for the more standard works of Driver, McFayden, Bewer, and Oesterley and Robinson.—W. F. S.

A History of Religion in the Old Testament. Max Loehr. New York, Scribner's, 1936. 192 pp. \$2.00.

This is a volume of the "International Library of Christian Knowledge" and is translated from the German. While there is nothing particularly new or original in this book, it is a good thing now and then for our readers to get the viewpoint of foreign scholars.—W. F. S.

Across the Years. Charles Stedman Macfarland. New York: The Macmillan Company, 1936. 367 pp. \$2.75.

New Faith for Old, An Autobiography. Shailer Mathews. New York: The Macmillan Company, 1936. 303 pp. \$3.00.

Two prominent American Protestant leaders have given in autobiographical fashion their experiences in facing some of the major problems of modern Protestantism. Macfarland gives intimate pictures of the struggle for Christian unity by the Federal Council of Churches of Christ in America. Mathews discusses a larger range of topics, and his treatment of the social gospel and the relation of science and religion as well as of other problems will prove helpful to all Christian workers.—P. N. G.

The Trail of the Circuit Rider. William Larkin Duren. New Orleans: Chalmer's Printing House, 1936. 425 pp. \$3.00.

A book with a misleading title, for if a person is interested in the circuit rider he will have to look elsewhere for information. It is only a recasting of general facts concerning English and American Methodism, based for the most part on secondary sources. The story of the American circuit rider still remains to be written.—P. N. G.

Varieties of American Religion. The Goal of Religion as Interpreted by Representative Exponents of Seventeen Distinctive Types of Religious Thought. Charles Samuel Braden, editor. Willett, Clark & Company, Chicago, 1936. 294 pp. \$2.00.

Seventeen American religious leaders explain what the goal of religion means to their particular group. The following varieties of religion are represented: Fundamentalism, Orthodox Protestantism, Liberal Protestantism, Radical Protestantism, Sacramentarianism, Barthianism, Roman Catholicism, Mormonism, Unity, Christian Science, Ethical Culture, Humanism, Spiritualism, Theosophy, Orthodox Judaism, National Judaism, and Reform Judaism. Not a profound book, but of value to the modern pastor who finds his parishioners confused by many American cults and isms.—P. N. G.

High Gods in North America. Wilhelm Schmidt. Oxford: Clarendon Press, 1933. 148 pp. \$2.75.

In this book, comprising the Upton Lectures in Religion for 1932, Father Schmidt pursues the theory of primitive monotheism, of which he is today the leading exponent, through the myths of the Amerindians. The particular groups presented are the North Central Californians, the Algonkins, and the Selish. That ideas of "high Gods" should appear in the beliefs of many primitives is not as puzzling as the fact that so little seems ever to have been made of such ideas.—J. C.

The Dawn of Religion. Eric S. Waterhouse. London: The Epworth Press, 1936. 134 pp. \$1.00.

This book is one of a series of excellent little volumes edited by Professor Waterhouse under the series title, *Great Religions of the East*. This particular volume is logically first, dealing as it does with the origin and nature of religion and with religious developments on the animistic level of culture. The book is compact, clearly written, and based upon the more recent developments in the psychology and philosophy of religion.—J. C.

Freedom and the Spirit. Nicholas Berdyaev. New York: Charles Scribner's Sons, 1935. xix + 361 pp. \$3.75.

An effort by a distinguished Russian theologian to state the Christology of the Nicene and Chalcedonian Creeds in terms of modern thought. Especial attention is given to the problems raised by human freedom which has always been stressed by the Eastern Church.—G. T. R.

THE DUKE SCHOOL OF RELIGION FACULTY

BRANSCOMB, BENNETT HARVIE, A.B., M.A. (Oxon), Ph.D.
Professor of New Testament

CANNON, JAMES, III, A.B., A.M., Th.B., Th.M.
Ivey Professor of the History of Religion and Missions

ELLWOOD, CHARLES ABRAM, Ph.B., Ph.D., LL.D.
Professor of Sociology

GARBER, PAUL NEFF, A.B., A.M., Ph.D.
Registrar and Professor of Church History

HICKMAN, FRANKLIN SIMPSON, A.B., A.M., S.T.B., Ph.D.
Professor of the Psychology of Religion

JENSEN, HOWARD EIKENBERRY, A.B., A.M., B.D., Ph.D.
Professor of Sociology

MYERS, HIRAM EARL, A.B., S.T.B., S.T.M.
Professor of English Bible

ORMOND, JESSE MARVIN, A.B., B.D.
Professor of Practical Theology

ROWE, GILBERT THEODORE, A.B., D.D., Litt.D.
Professor of Christian Doctrine

RUSSELL, ELBERT, A.B., A.M., Ph.D.
Dean and Professor of Biblical Interpretation

SMITH, HILRIE SHELTON, A.B., Ph.D., D.D.
Professor of Religious Education

SPENCE, HERSEY EVERETT, A.B., A.M., B.D.
Professor of Religious Education

PETRY, RAY C.
Assistant Professor of Church History

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

CLARK, KENNETH WILLIS, A.B., B.D., Ph.D.
Instructor in New Testament

MCDUGALL, WILLIAM, B.A., M.A., M.B., D.Sc., Litt.D.
Professor of Psychology

WIDGERY, ALBAN GREGORY, B.A., M.A.
Professor of Philosophy

LUNDHOLM, HELGE, Ph.D.
Associate Professor of Psychology

THOMPSON, EDGAR TRISTRAM, A.B., A.M., Ph.D.
Assistant Professor of Sociology

BARNES, JAMES FOSTER, A.B., A.M.
Instructor in Church Music

HAINES, HOWARD N., B.S.
Instructor in Church Architecture

McLARTY, FURMAN GORDON, A.B., B.A., A.M., Ph.D.
Instructor in Philosophy

THE DUKE
SCHOOL OF RELIGION
BULLETIN

Autumn Number

VOLUME II

November, 1937

NUMBER 3

DUKE UNIVERSITY
DURHAM, N. C.

THE DUKE SCHOOL OF RELIGION BULLETIN

This publication is issued by the faculty of the Duke University School of Religion through an editorial committee composed of Dean Elbert Russell, Chairman; Professors Cannon, Garber, Rowe and Spence, of the faculty; Reverend J. G. Phillips, of the School of Religion Alumni Association; and Mr. F. M. Patterson, representing the students of the School of Religion.

Correspondence should be addressed to *The Duke School of Religion Bulletin*, Box 4923, Duke Station, Durham, N. C.

NOTIFY CHANGES OF ADDRESS

The *Bulletin* is sent without charge to those who desire it. The only requirement is that you keep us advised of changes in your address. In the Methodist itinerancy addresses change frequently, and unless *Bulletin* subscribers send in notices of all changes the publication is apt to go astray.

In sending in notice of change of address, kindly give the old as well as the new address, as it will facilitate locating your name among hundreds of others if the old address is given.

The permanent mailing list has now been made up, and is supposed to include all alumni of the School of Religion of Duke University and alumni of Trinity College who are in the ministry. A number of other names are included, and the management will be glad to send the *Bulletin* to any interested person who will send in his address.

SCHOOL OF RELIGION ALUMNI ASSOCIATION

President, J. G. Phillips, Louisburg, N. C.

Vice-President, J. H. Carper, Lake Junaluska, N. C.

Executive Secretary, R. L. Jerome, Enfield, N. C.

Executive Councilors, A. C. Waggoner, Salisbury, N. C., M. W. Lawrence, Roxboro, N. C.

PUBLISHED IN FEBRUARY, MAY, NOVEMBER, AND JANUARY

Entered as Second-Class Matter February 19, 1936, at the Post Office at Durham, N. C., Under the Act of August 24, 1912.

THE DUKE SCHOOL OF RELIGION BULLETIN

VOLUME II

NOVEMBER, 1937

NUMBER 3

PREACHING TO THE PRESENT AGE*

In that widely used hymn, "A Charge to Keep I Have," there is forcefully expressed the permanent spiritual temper of those who give themselves to the ministry of the Christian gospel.

To serve the present age,
My calling to fulfill—
O, may it all my powers engage
To do my Master's will!
Arm me with jealous care,
As in Thy sight to live;
And O, Thy servant, Lord, prepare
A strict account to give!

This hymn was the product of a period of social unrest in which a fresh religious experience challenged the organized structure of religion. Those who became ministers under its impulse felt themselves caught up in a new movement that engaged all their powers of mind and heart. This was the morning time of the eighteenth century Evangelical Awakening. Instead of handing on the conventional Christianity of their fathers, they believed themselves to be vessels of the new wine of the gospel, fresh from the eternal fountain of God. God had once more manifested himself in amazingly transforming power.

Let us note in particular that these men felt themselves called "to serve the present age." They were convinced that they had a word of God for their particular situation. The urgency of their gospel lay in the conviction that they alone could serve their day. If they often rushed out of school with poor preparation, they did so not because they were unwilling to work for an education, but because they felt that they had to choose between the cloistered walls and the fields white unto harvest.

Every age presents its own characteristic challenge to the Christian minister. Those who preach with power must preach to their age, not to some other. Ageless though the gospel of Jesus Christ is, it nevertheless has its unique word for each par-

* Address delivered at the formal opening of the Duke School of Religion for the year 1937-38.

ticular age in the world's life. The minister serves the ages by creatively serving his own age. This means that the minister of the gospel will need not only to penetrate the innermost reality of the Christian faith, but also to comprehend those fundamental issues and forces that challenge the gospel in his generation. Alike though all periods are in many respects, each period makes its unique appeal. And some periods are more crucial for Christianity than others. The more crucial the age, the more important it is that those who offer themselves as ministers shall match their day in adequacy of mind and heart.

I

In point of cruciality, what period in modern history surpasses the challenge of the present age? Who is competent to give an adequate portrait of the forces that hold a death-grip upon our civilization? I shall make no claim to completeness of diagnosis. There are two trends, however, that appear to me to challenge the Christian gospel at its very center.

The first of these is the growth of factionalism, resulting everywhere in tension, and, in many places of the world, in collective violence. Factionalism is rife among groups within the national family itself. Tensions exist all the way from mild coercion to the shedding of brothers' blood. No large national society is today free from factionalistic struggle. And in every national society change by persuasion is giving place to change by the sword where intergroup conflicts have grown sufficiently chronic. The surest road to revolutionary violence is the growth of unchecked factions within the national family.

We in America should be devoutly thankful that the scourge of factionalism has not yet reached that stage of tension and conflict that is now disintegrating many areas of European life. But many of the same forces are at work at the root of our civilization. Economic and political factionalism is clearly growing. Marching masses are developing faction-consciousness, as indicated, for example, in the meteoric rise of a new type of labor union. Meanwhile, there is growing a counter movement of factionalism among owners of property who naturally want to secure their interests if the evil day should come. The political order is slowly realigning itself in terms of factionalist patterns, as illustrated by the various trial balloons that forecasters of 1940 are sending up.

The factionalism that is at work within the nation has its counterpart in the growth of factionalism between nations. Those who are seeking to limit war to the regions already involved know

that in every nation there is inflammable tinder only awaiting one match too many. Nationalist factions possess the will to imperialist power more than they do to peace. The faction of dictatorship is aligning itself against the faction of democracy. A death grapple lies ahead if the present trend continues. The dictator faction is today bent upon the same sort of "Manifest Destiny" as ruled the democratic faction in its earlier history. Japan occasionally reminds democracies of this fact, much to their resentment.

The second trend of our age is secularism. Secularism seeks to interpret the meaning of life and its values within the frame of a this-world order of reality, and to resolve the riddle of existence within the pattern of temporal history. This secularistic temper infects all phases of western culture.

The modern state, whether its form be democratic or dictatorial, is avowedly secularist in its political philosophy. Perilous as regimented collectivism may be to the intellectual and moral values of personality, its deepest significance for religion lies in the fact that the agency that today regiments our political and cultural life is itself completely secular. The movement to separate the ecclesiastical and political powers in modern democracies has usually been viewed as the process of liberating the churches; in a more fundamental sense it was the triumph of the secular state. The meaning of this secularity is only now fully revealing its disintegrative effects upon Christian faith and culture.

At no point has the secular state revealed the character of itself more clearly than in the sphere of public education. In every great western nation state schools have so stripped their curricula of the basic elements of Christian culture as to render them powerless to stem the tide of social, economic, and political secularism.

The secularized theory of life has also pervaded modern economic thought. In medieval culture economics was a branch of religious ethics. Even the Protestant Reformers in their earlier thought were dominated by the idea that economics must be ultimately accountable to a Christian theory of economic ethics. But like nationalist politics, modern economics developed an independent ethic which tended more and more in the direction of a secular theory of economic society. This is true of both capitalism and Marxianism.

This secularistic trend in modern culture has made its impact also upon religion. If a certain type of other-worldly Protestantism encouraged its disciples to retire into the realm of the sweet bye and bye, a more recent brand of religion has become

so pre-occupied with social and secular reform that it has lost the salt of prophetic judgment upon all social orders. More and more churches have accommodated their gospel to the ruling agencies of secularism. And a church that acts as court-chaplain to secular economics, politics, and education is a dangerous opiate.

II

What, then, does it mean to preach to the present age, to fulfill one's ministerial calling in a time of growing factionalism and secularism? Need I remind you that Christianity cannot ignore these world-disturbing trends? Unfortunately, in a few quarters preachers are sometimes advised to turn their minds away from such aspects of our world and concern themselves with what is called "pure gospel." However well intended, this is a counsel of illusion if it be assumed that Christianity can be isolated from the crucial currents of our common life. A living gospel is most alive to those issues that challenge Christian living.

But if the minister of this age cannot ignore these world-trends, neither can he fulfill his highest calling by converting his pulpit into an electioneering stand for some particular brand of current politics or economics. The most radical patterns of economics and politics fall short of the ethical vision of Christianity. Leaving to other agencies the primary task of constructing forms of political and economic society, the Christian minister will seek such a radical conversion of unregenerate man as to create in him a sense of sin for every system that obstructs the rule of God. One sure sign that he is doing his work effectively will be the continuous revision of social forms to embody more fully the Christian ideal.

What message, then, has the minister who watches a world order that, under factionalism and secularism, is steadily assassinating the higher life? In the first place, he is under the continuous necessity of preaching a gospel of Christian community as the only ultimate solution of a faction-torn society. He will have a word of God against those factions of race, nation, and class which are destroying spiritual community among the common and equal sons of God. He will warn this generation that the wages of factionalism is moral suicide no less than economic and social. He will not, like Ahab's false prophets, pronounce God's blessing upon those classes, nations, or races that seek to exploit the handicapped. But like Micaiah, he will forecast doom for any class or nation that pursues the course of Shylock.

In thus passing judgment upon factionalism the Christian minister will not exonerate the churches of guilt. They, too, have been caught in the factionalistic currents of the world's life. At a time when nations sorely need a universal Christendom, the churches are too deeply rooted in nationalism and denominationalism to be a dynamic medium of ecumenical fellowship. Factionalism of race and class comes to expression within the churches as well as without. The Christian minister must face the fact that the churches are frequently guilty of the same sort of sins of which they accuse the world. In the present situation, one of sensitive spirit can hear Jesus saying: "Let the church that is without sin cast the first stone at the world."

In the second place, the Christian preacher of this age must have a word of God for a world that is seeking its redemption through faith in and final devotion to secular values. "Seek ye first the Kingdom of God," is an imperative word for a generation that seeks the fulfillment of life in terms of its own resources.

It is a demonstrated fact that when God is rejected as the supreme value, relative values are transmuted into supreme values. Nations that turn their backs upon God sooner or later deify themselves. Caesar worship is a necessary substitute for a people who have rejected the sovereignty of God. The demonic character of secular dictatorships of today is revealed in the fact that they disavow God and yet demand of their subjects the homage which alone can be given to God. Even in nationalist states where God is not disavowed, God is often assimilated to values that are fundamentally secular. Nations that pay lip-service to God may be as pagan in their character and conduct as those that verbally reject God. "Not every one that *sayeth* Lord, Lord, shall enter the Kingdom."

Preaching to the present age involves more, however, than holding before mankind the ideal of Christian community; more even than asserting God's sovereignty. The Christian minister has not done his preëminent work if he contents himself with merely witnessing to the judgment of God against the sins of factionalism and secularism. The minister's transcendent office is to bear witness to God's redemptive love as revealed in Jesus Christ.

In the Christian conception of history, God is no transcendent spectator who from afar watches in passivity the human epic. Upon the contrary, in the act of Creation and especially in the act of Incarnation, he morally implicated himself in the ground and destiny of mankind. A Christian theory of history is founded on

the faith that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This same key-fact of Christian history was stated in the never-dying words of Paul to the Corinthians: "But all things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses." (II Cor. 5: 18-19).

The minister's main ambassadorship is to preach the good news, that God in Jesus Christ is in the midst of our discomfited world, seeking to save man from himself. At the root of immoral society is immoral man; the social order can be changed permanently only as men become new creatures in union with Christ. At the root of secularism is autonomous man, seeking his emancipation through self-trust. Only as a reconciliative gospel shatters this spirit of self-sufficiency will man turn from self-idolatry to the glorification and service of a sovereign, Christlike God.

H. SHELTON SMITH.

THE CHINESE WAR PUZZLE

Here are some pieces in the Chinese war puzzle which, even though they do fit poorly, seem to make a fairly clear picture.

This morning's paper (October 27) carries big headlines about the inability of the Chinese armies around Shanghai to withstand the Japanese steam roller. The Chinese are falling back (how far can only be guessed) after an almost miraculous defense of Shanghai for about two months. I doubt that foreign military experts would have dared suppose the defense could last a week when it began. Is this the beginning of the end for China? Possibly. That is, if you leave Russia out of the picture.

Now drop back of the siege of Shanghai, to the period when the undeclared war was being fought wholly on the soil of North China. On July 7th there was a military skirmish at Marco Polo Bridge, twelve miles out from the walls of Peiping (Peking still to those who love the mysterious old northern capital of the now extinct Empire). Mrs. Hickman and I were in Peiping that day, and we talked about the affair with seasoned missionaries who knew the Japanese-Chinese situation intimately. They were quite at a loss to guess whether this was the beginning of a serious conflict, or only another incident of the Amur River kind. But since then all of northern China has been set ablaze, as has been the

central coastal section around Shanghai. Also there have been raids in the south.

Now drop back again, something less than six weeks before the battle of Marco Polo Bridge, and you come to the Amur River incident. That was a flare between the Japanese and the Russians in border territory. The exact details of the incident have always been vague, due probably to skillful censorship of news. One version had it that a boat was sunk in the Amur River, but another, that the boat was only damaged. Japan charged Russia with wilful aggression, and Russia returned the compliment. The diplomatic world went tense, and wild talk about another world war raced through the American press. But those on the inside seemed to take the whole matter quite coolly, although they watched developments with the keenest interest. Russia backed away from bringing the matter to an open issue, and the excitement died down.

Not long ago a distinguished Chinese editor made a tour through this country, and I heard a report of some comments he made on the Amur River incident. He was convinced that the whole thing was staged by the Japanese for the purpose of testing out the Russians, to see whether they were ready for war with Japan. In Japan it does not seem to be the question whether there will be a war between Russia and Japan, but only when it will come. Perhaps the Chinese editor was right, for within less than six weeks as I now remember it, the Japanese were invading north China. Japan would not have dared to do that if she felt sure Russia would swing into action on the side of China. Japan is even now raising the frantic cry that Russian supplies and men are constantly feeding the Chinese defense, and a good many flying threads of evidence seem to indicate that that very thing is happening. It is conceivable that Russia might fight Japan indirectly through aiding the Chinese armies just as undoubtedly she has been fighting Italy through aiding the loyalist forces against the armies of General Franco, heavily bolstered as they are by Italian troops and commanders.

Here is another piece in the puzzle which may have escaped your attention, for it was not played up very heavily in the news columns. When you are coming out of the Orient through Russia to Europe, if you are traveling home by way of the Atlantic, you pass Lake Baikal on the Trans-Siberian Railroad. It lies roughly about a thousand miles from Peiping and in the region of Outer Mongolia, a nominally independent country heavily influenced by Russian sovietism. The news item referred to stated that the

Russian government was pouring its troops into a concentration camp at Lake Baikal in so heavy a stream that passenger traffic over the Trans-Siberian railway was badly disrupted. Another news item revealed a similar movement of Japanese troops through north China into Inner Mongolia, evidently to guard against a Russian invasion. That was, I think, shortly after the siege of Shanghai began. A third news item mentioned the fact that Russia had the most powerful war fleet of airplanes in the world, and that a considerable section of it was concentrated in Vladivostok, within six hours flying distance of Tokyo.

Here is yet another piece of the puzzle, which becomes extremely important when you are trying to get the whole picture worked out. For a number of months before the battle of Marco Polo Bridge train loads of scrap iron were busily making their way from various parts of the United States to the Pacific coast to be loaded in ships for Japan. Japan was well stocked with iron which could easily be converted into articles for war-time usage long before China stirred a finger; and there is no little evidence that the same could be said in regard to a great variety of other war-time necessities. It seems clear that Japan knew that war was coming and was getting ready for it in every possible way. And yet she is now trying to lay an accusing finger on China, asserting that certain incidents, trivial enough in themselves, show conclusively that China was in the wrong, and that China brought the war on!

And finally, there is this piece for the puzzle picture. When the going began to get rough for Japan in what she evidently thought should be a fairly easy conquest of China, the lines of contact between Japan and Germany came to light. There was a German-Japanese alliance announced, pledging both to unremitting opposition to Russian communism. That seems to belong to another puzzle: the European jumble; but I think it belongs also in the Chinese picture. When we get that picture together we shall find that there are not two puzzles in world diplomacy (the European and the Asiatic), but only one, with its European and Asiatic aspects. With that assumption, let us try to get our Chinese puzzle together.

I have been asked repeatedly, since coming back from China, what the Japanese are really trying to do in this war. The easy answer is that Japan is trying to form a powerful oriental empire, with its continental beginnings already made in Korea and Manchuria. Korea is an organic part of the Japanese Empire, and the puppet state of Manchukuo is clearly integrated with it. North-

ern China is now in Japanese hands, and the present prospect is that if Japan forces the hand of China to release its hold on the northern provinces, another puppet state of similar function will be set up. Nobody who has been close to the situation in China doubts that both Manchukuo and the north China government would in the near future be absorbed literally, as well as functionally, into the Japanese Empire. Whether Japan means eventually to absorb middle and southern China is not clear.

No doubt this empire expansion idea is a powerful factor in the Japanese policy in China. But I have the feeling that it is not the primary key to the Chinese war. It seems to me that much more to the point is Japan's attitude toward Russia.

Japan fears being caught between the two jaws of a great pincers: Russia and the new China. Give China ten years more to get ready along the lines by which the government of General Chiang Kai Shek was making rapid progress before the war storm broke, and she could have held her own against Japan without outside aid. Japan knew that, and determined that China should not have those ten years. Japan's policy has been coming clearer all the while: she was obliged, she felt, to strike quick and hard at China before China could adequately defend herself. She had to reduce China to impotence to avoid the forming of the pincers. That in the face of the fact that those of us studying the problem on the ground could find no evidence of intention on the part of China either to become the aggressor against Japan, or to form an alliance with Soviet Russia. As a matter of fact, the Chiang party in China were firmly opposed to a breaking down of the wall of opposition which they had reared against Russian communism. It was only the Japanese pressure and the threat against the integrity of the Chinese nation that made any breach in that wall at all. The breach has plainly been made now, and Japan has herself to thank for it.

Now consider the German-Japanese treaty against Russian communism. Russia hangs balanced between Japan in the east and the combination of Italy and Germany in the west. She cannot move either way without drawing fire from the other side. And yet before this article gets into print she may have moved one way or the other, for that balance is very sensitive. What really gives unity and meaning to the picture is the coalition of the three great fascist powers (Italy, Germany, and Japan) against Russian communism, in the first instance, and against any other form of political influence which fascism considers inimical to itself, in the long run. I know that Japan is imperial in the

form of its government, and I know that some make a distinction between Italian fascism and German Nazism, but the fascistic idea dominates all three. And the three are joined together against the world.

What queer bed fellows a great war makes! A little while ago our democratic world trembled in the face of the threat of Russian communism, and we were more than a little sympathetic with the fascist reaction against it. But now the movement that was to save us has become more threatening than that from which we were to be saved. The fascistic movement shows more and more its mailed fist, whether in Spain or in China. It does not seem likely now that America will be drawn into a possible war between the fascistic nations on the one side and a coalition of Russia and the democratic nations on the other; and certainly we ought to exert every possible effort to avert any such thing.

But the sentiment of freedom-loving America is heavily loaded in China's favor. We can't help though, wondering about China's new friend, Russia.

FRANK S. HICKMAN.

THE OXFORD AND EDINBURGH CONFERENCES

CONFERENCE ON CHURCH, STATE AND COMMUNITY, OXFORD,
ENGLAND, JULY 12-26, 1937

The conference opened in the Sheldonian Theater with some 800 delegates and associates present from some 45 countries. John R. Mott took the chair as chairman of the business committee. After the introduction of the officers and the adoption of the rules, a number of people were called on to express the ideals and hopes with which they had come to the conference. In the evening the Archbishop of Canterbury took the chair and gave the presidential address. Since this conference was a continuation of the Conference on Life and Work held in Stockholm in 1925, the archbishop and other speakers naturally dwelt upon the intervening history. Those of us who were at Stockholm naturally made comparisons with the former gathering. The present gathering is much more fully representative of the Christian world than was the former, with one exception: there are no German delegates here from the Evangelical Lutheran churches. The Catholics, of course, did not recognize either gathering. The archbishop spoke feelingly of the absence of both groups, which prevented the movement from being truly ecumenical, he mentioned the fact that many Catholic members are sympathetic and

mentioned our privilege to pray that ultimately we may be one in the deliberations of the church.

Undoubtedly the growth of the claims of the state to dominate religion in some of the great nations has the Christian world badly scared. The sinister possibilities of this were brought to us by the absence of German delegates, the exile of the Russian churchmen, and the threat of Oriental nationalism to the new native churches. Together with the growth of secularism and moral anarchy, this brought the conference together in an humble and teachable frame of mind. The idea of Christian unity was brought forward frequently and always applauded, as it was not at Stockholm. There seems to be less cock-sureness of human ability to settle the problems of the church and world and more of a sense of dependence on Divine guidance. There is also a feeling of futility and almost of despair on the part of some, although it was not the prevailing mood.

The conference opened with much less pomp and swank than the one at Stockholm. There we began with a meeting in the Parliament House, with a welcome by the king and royal family, followed by a long procession in full robes and regalia to the Royal Palace where we had breakfast (at three in the afternoon!) Here there was only a welcome by the vice-chancellor of the university and an address by the Archbishop of Canterbury, whose robes were quite sober, with just a bit of scarlet on the sleeves. We got down to business very simply and soberly with an oft-sounded warning that the world was not to be saved by speech-making—"not by what we formulate but by what we dedicate."

One can feel the great progress in understanding and the feeling of mutual confidence that has been made in the last twelve years. At Stockholm the representatives of the German and French churches met for the first time after the Great War. They were still hostile and suspicious. It was the first time the members of the Orthodox churches had met with representatives from the Protestant West. They could not understand the relative indifference of the Anglo-Saxons and their social and political "activism." At Oxford we came together with much better mutual comprehension and also driven by the common menace of a hostile world; seeking a united basis for resisting "the world, the flesh and the devil" in concrete political, social and ethical forms. For the first time in my generation Christianity finds itself on the defensive all around the world. We were warned that if the church cannot do something effective at this time, it may be too late. The church could not survive the catastrophe of another world war.

The seriousness of this feeling is shown by the fact that the section of the conference dealing with the international relations, war and peace, contained some of the ablest members of the conference, both churchmen and laymen.

The conference came to a close on Sunday afternoon with an impressive consecration service led by the Archbishop of Canterbury. It issued a message to the churches of Christendom at its last business session with a degree of unanimity that was gratifying, even though the message was a sort of compromise between conflicting theological and ecclesiastical views. This was more or less inevitable, since the conference was made up of many diverse elements until recently hardly acquainted with one another's views and never accustomed to actual co-operation.

The most fundamental of these divergences was between the "continental" point of view and that of the churches of the English speaking world. It was almost symbolized by the matter of beards. One could almost draw a line at the English Channel and say that those from east of it wore beard or moustache and those to the west were clean shaven. There were exceptions, of course. William Adams Brown, one of the beloved American leaders, has a white moustache, while the Swedish archbishop was clean shaven, as were a few of the Orientals. The logical cleavage lay in the delicate matter of the church's function in the world. The continentals hold the view that the church's business is to preach the gospel, administer the sacraments, shepherd the flock and leave the Christian individual as citizen or business man or member of the family, to do the will of God as best he can in these other social institutions, more or less coordinate with the church, which were created by God and given functions and laws of their own, and yet are so affected by sin that the Christian life in this world must be more or less of a compromise. Only at the second coming is there hope for a thoroughly Christian world.

The other view stresses the present working of God's Spirit in the world, transforming not only the character of individuals, but also their social conduct, ideals and institutions. In the discussion the logical consistency of each side became clearer, each emphasizing a different side of the gospel. The "continentals" became more ready to acknowledge that there is still a great deal which the converted individual can do to better things in this sinful world. The example of the abolition of slavery showed that even evil institutions can be modified and destroyed. On the other hand the "Anglo-Saxons" were forced further from anything like "humanism."

In *Don Quixote* there is a story of three wine-tasters who sampled a fresh keg of wine. One said that it had a taste of brass; another that there was tang of leather, and the third that there was a suggestion of iron. When the keg was emptied there was found in the bottom of it a brass key on an iron ring with a leather thong. Of course all had tasted the wine. Our first consciousness in coming together was of the differing flavors to our theology and practice. It was easy to find a taste of continental theology, a tang of ritualism, and a suggestion of mysticism. Gradually we became conscious that we had essentially the same gospel, the historic Christ, the Scriptures, and a fundamentally common Christian tradition and religious experience. As the conference proceeded this common faith was more and more emphasized.

The conference decided to unite Oxford with Edinburgh—Edinburgh being willing; to pursue the problems of unity in “faith and order” together with those of “life and work.” A committee of seven was appointed to work out the plan together with a similar committee to be appointed at Edinburgh. It was also decided to try to form a World Council of the churches in order to co-ordinate the common activities and testimony of the non-Catholic churches throughout the world. The delegates did this in a very determined way. The leaders asked for seven hundred fifty pounds to finish up the cost of the Oxford conference and to finance the task of working out the new plans for the balance of this year. The delegates and others in attendance subscribed over thirteen hundred pounds! Since more than half of the Oxford delegates were also to be at Edinburgh, it seemed likely that these plans would be approved there.

The Conference reports represent progress toward a common front of the churches in regard to important social problems. We could not, of course, in such a gathering get an out and out condemnation of war as always un-Christian since all reports had to be accepted unanimously. But we did get a strong condemnation of war; we got Jesus’ words: “Love your enemies” in the report. At Stockholm the absolutist pacifist had a hard time to get recognition of his right to be called a Christian. Here those who favored war were at times almost on the defensive. The right of conscientious objectors to the support of the church equally with those who feel it their duty to support a war is asserted.

The report condemns race discrimination as un-Christian and maintains the church’s liberty in its own sphere against the state. It cautions against the belief that mere changes in the social order

can of themselves eradicate social evils and acknowledges that Christians "in their blindness to the challenging evils of the economic order have been partly responsible for the anti-religious character" of movements such as Russian communism and German Nazism.

THE EDINBURGH CONFERENCE ON FAITH AND ORDER

It was twenty-five years ago at the great missionary conference in the same hall where we are now meeting that Bishop Brent got the idea of an attempt to unite the churches of Christendom. He has gone to his reward but the movement has made tremendous strides. We have been furnished with a *WHO'S WHO IN EDINBURGH*, which makes it clear that many of the best brains and chief ecclesiastical authorities of non-Roman Christendom are here engaged in the task of finding a basis on which the churches can cooperate or even unite. Since this conference concerns faith and order, it is natural that ecclesiastics and professors of theology should be more in evidence than at Oxford. We came together, however, with the momentum of Oxford,—the mutual acquaintance, fellowship and deliberations of that Conference.

It was generally believed that it would be difficult if not impossible to find bases on which communions differing so widely in doctrine, ministry and sacraments could unite. It involved the reconciling of divergent theologies and the redefinition of what constitute valid sacraments and clerical orders. We found that everybody has the will to find such a basis, which makes it much easier. The chairman of our section reminded us that the religious approach would tend to unite us while the theological would tend to divide us. Therefore he exhorted us to keep to the religious interest as much as possible.

The problem before us was defined, not as an attempt to settle the problems of doctrine and polity in the same way, but to see whether, holding the views we do, it is still possible to get together. The groups most concerned are the Anglican, the Lutheran and Reformed, and the Orthodox. The Anglican and Orthodox are most concerned about the ministry and sacraments, the "Continental" about theology, and the Orthodox are also determined to preserve the great ecumenical creeds. As our consultations proceed, we discover that the differences are largely differences of emphasis rather than of absolute contradictions. They seem rather disposed to make room even for the Quakers despite their lack of ordained ministry, outward sacraments or a fixed creed. The Americans are not so vitally involved in the discus-

sions on the points at issue, since our varied denominations and habit of religious cooperation have dulled the edges of religious exclusiveness. An agreement that will satisfy Anglican, Lutheran, Calvinist and Orthodox will satisfy most of the American denominations. The "free" or non-credal churches of America and Great Britain have made a statement together to safeguard themselves from high churchism or state churchism.

In the fellowship here there has been a beautiful Christian spirit. There is no intolerance manifest; there is a patient effort to understand the other's point of view and to see what Christian truth represents; and the *odium theologicum* is conspicuous by its absence. One is impressed by the fine Christian characters that all forms of Christianity are able to produce; the fact that a man is devout, saintly, intelligent, unselfish, and tolerant gives no sure indication whether he was baptized in infancy or on confession of faith; whether his church is high church or low; whether his church is in the apostolic succession or not; whether he is Orthodox or Reformed; whether Arminian or Calvinist. I noticed a few delightful people there who were none of these!

EDINBURGH A STEP TOWARD CHRISTIAN UNITY

Christian unity has both to be discovered and created. The conferences the past summer at Oxford and Edinburgh contributed to Christian unity in both ways. Edinburgh had the advantage of the spiritual momentum of the mutual acquaintance, discussions and fellowship of Oxford. The conference at Oxford looked primarily to cooperation in the practical tasks of the churches. Edinburgh was concerned with the fundamental problems of faith and order as they affect the achievement of unity. But theological view-points kept intruding themselves at Oxford, so that it became evident that the two movements involved so many of the same issues that they cannot be separated except on the surface. In a sense Oxford looked primarily to the future and Edinburgh to the past; but both were deeply conscious of the grim realities and the glorious possibilities of the present world situation.

The first problem at Edinburgh was a problem in understanding—a further development of what was started here at the great missionary conference in 1910, defined at Lausanne and elaborated by the Continuation Committee in the intervening decade. The representatives of the various non-Roman churches agreed to state their several positions clearly; to see how far actual or potential agreement really existed; and to make no report to which

all could not agree. There was among the delegates a most remarkable will to unity.

In the discussions we came to realize the many-sided richness of Christianity. The particular doctrines of the several communions frequently turned out to be but different emphasis upon truths actually held in common. We came to realize more fully the truth of Paul's assertion that "all things are yours, for ye are Christ's." The united church will be richer for all the phases of truth worked out in the experience of each denominational group. We all have a common faith in Christ as Savior and Lord; and the far-reaching significance of this common faith, however variously expressed, grew upon us day by day. Friends and the Greek Orthodox churches would seem to stand at opposite poles of the ecclesiastical world; yet they stood together in insisting on the continuous presence and work of the Spirit of Christ in the church. There seemed to be hopeless disagreement as to the basis of authority in the church; the Orthodox emphasizing tradition, the Protestants the Scriptures, and Friends the Spirit. But the Orthodox asserted that nothing contrary to Scripture could be acknowledged as valid tradition; the Friends acknowledge no spiritual leading in contradiction to Scripture; while the Orthodox reminded the Protestants that most of them have an authoritative tradition as to the interpretation of Scripture in their creeds, confessions and disciplines, and a Baptist acknowledged that even they have an unwritten tradition as to the meaning of the New Testament. All of us found that we are closer together than we knew, all in some measure acknowledging the authority of tradition, the Bible and the Spirit.

In the section which dealt with "The Grace of Our Lord Jesus Christ" we expected to find irreconcilable theological differences. The Calvinists had exalted the Divine foreordination and the Arminians had emphasized human free-will. In a moment of inspiration someone suggested that we could all agree on the statement that "we men owe our whole salvation to God's gracious will; but on the other hand, it is the will of God that this grace should be actively appropriated by man's own will and that for such decision he should remain responsible." After all, do not the Calvinistic churches proclaim the gospel and seek to persuade men as though they were free to accept or reject it? And do not the Methodists pray for the salvation of their neighbors as though the work of God were in a vital way determinative for it?

When it came to the great Protestant doctrine of salvation by faith alone, Professor Arseniew of the Russian Orthodox church,

whose position is nearer that of the Roman church on this point, made an ironic speech, to the effect that he and his associates were ready to accept the doctrine, since it is taught in the New Testament; but that since the phrase "by faith alone" had been in the past a battle-cry and a party slogan, they hoped that it would be possible so to phrase the statement that it would not suggest the ancient bitterness. Professor Nygren of the Swedish Lutheran church accepted the suggestion in a beautiful spirit. This section came to a unanimous agreement and closed with a fervent prayer of thanksgiving. An American delegate wanted us to sing the doxology.

It was not possible for the conference to reach such an agreement on the doctrine of the church, especially on the ministry and sacraments, although even here progress was made. We not only discovered unexpected unity but the spirit of unity grew among the delegates. I am sure that those present were prepared to go much further than the churches at home are willing to go yet. We were not only at one in being disciples of Christ; we shared in a major degree the faith of which the great creeds were attempted theological formulations. We all believed in the church, however much we might vary in theories about its nature, extent and proper organization. Bishop Lehtonen of the Lutheran church of Finland reminded us that our agreements are most likely to be religious while our differences are largely theological, and asked us to formulate our faith in religious terms as much as possible.

Our unity was most evident in our worship. The conference began with an impressive service in St. Giles cathedral, and closed there with a unanimous "Affirmation of Unity." Twice daily the delegates worshipped together. We found that we could hold common worship in the reading of Scripture, in the great psalms and hymns of the church, in prayer and in silence; and that the ministers of many denominations, however great the differences as to the mode and validity of their ordination, could speak to our common inspiration and edification. We had fellowship together in spite of divergences as to the mode of baptism or the lack of it.

It is asserted in one of the reports that the Eucharist or Lord's Supper is the church's most sacred act of worship; yet it proved to be the one insuperable obstacle to complete fellowship in worship. Yet I believe that it was chiefly ecclesiastical law rather than the spirit of the delegates that kept them from a common celebration of the Lord's Supper. On the last Sunday in St. Giles cathedral there was a Church of Scotland communion service to

which all members of others churches in good standing were invited; but many, such as the Southern Baptists, the Church of England and the Orthodox, were deterred by the regulations or practices of their own churches from participating. It is a matter for profound consideration, that it proved easier for Christians to worship together in all other ways than in that sacrament in which Christ's presence is supposed to be most really known and communion between him and his followers most fully realized. Should not Christian union begin at the Lord's table instead of coming to it last?

The Edinburgh conference appointed a committee of seven to work out together with the committee appointed at Oxford and present to the constituent churches for their approval a plan for the union of the work of the two conferences and for a permanent world Council of Churches. If this shall come to pass, it will probably be the most important event in the history of organized Christianity since the Reformation.

ELBERT RUSSELL.

ALUMNI ASSOCIATION BANQUET

Forty of the two hundred, or more, graduates of the School of Religion met on Thursday, June 17, at six-thirty for the annual banquet. These graduates were all men, as unfortunately not one of our half dozen alumnae was present. Regrets were likewise unanimous from the School of Religion Faculty. Few members of the faculty were in the city, and those were unable to attend the banquet. The company was brightened by the presence of several wives and a sister of alumni. The very satisfactory meal was served in the private dining room of the Woman's College Union.

James G. Huggin, Jr. (B.D. '29) of Mt. Holly, N. C., Vice-President, presided over the banquet in the absence of C. Wade Goldston, (B.D. '33) of Rocky Mount, N. C., President. At the beginning of the hour Huggin appointed a nominating committee to recommend officers for the coming year. The committee was, Jesse G. Wilkinson, (B.D. '31) of Salisbury, Chairman, with Carlos P. Womack (B.D. '31) of Parkton, and Walter Lee Lanier, of New London.

The Alumni Address was given by D. D. Holt of the First Methodist Church, Charlottesville, Virginia. The speaker is of the class of 1933, and served pastorates in Gibsonville, Charlotte, and Davidson College, N. C. before going to Charlottesville.

The nominating committee made the following report: for President, J. G. Phillips (B.D. '29) of Louisburg, N. C., for Vice-President, John H. Carper (B.D. '31) of Junaluska, N. C., for Executive Secretary, R. L. Jermome (B.D. '29) of Enfield, N. C., and for Executive Councilors, A. C. Waggoner (B.D. '31) of Salisbury, N. C. with M. W. Lawrence (B.D. '30) of Roxboro, N. C. Upon motion these were unanimously elected for the year 1937-38.

Using the subject "In Search of a More Adequate Technique for Pastors" Rev. D. D. Holt, of the class of 1933, pastor of the First Methodist Church, Charlottesville, Virginia, delivered the alumni address.

HOLT'S ADDRESS

My convictions and conclusions may be too foreign to yours for agreement, but, in the light of our past accomplishments and failures, all I ask is a consideration of our present need and our future possibilities.

Jesus was never greatly interested in the preservation of an organization as such, or in the strict recital of a creed, or in the perfunctory observance of rites and ceremonies except as these things served as means of integration for the individual. He was tremendously interested, however, in the well being of the individual. His greatest emphases were there. Who but one who knew man could be able to look beneath the surface of a vacillating Peter and see a character of rock-like qualities? "He knew what was in man." Of course He knew Hebrew history, too. He knew the dogmas of his religion and felt the bitter sting of criticism when he ignored them. He learned how seriously "the Fathers" took their religion. He lost his life because he dared make another kind of emphasis. He knew all these things, but he also knew the needs, the desires, the passions, the complexes, the fears, the psychological disharmonies, the repressions and the other factors which cause the unbalancing of life. He not only knew these conditions but was able to deal adequately with each case.

One finds an entirely different kind of situation today when he goes out into the work of the ministry as a pastor, from that which he was trained to meet. Theological schools today (and this is not a criticism but a statement of the fact as I see it) make a strenuous effort to teach the young student the art of sermon preparation and delivery, pastoral approach and ethics, church history, church finance, the theological dogmas of the church, the fascinating story of missions, the psychology of religion, and how

to select the proper materials and put on an attractive program of religious education. These are all worthwhile. But are these most worthwhile? Frankly, I am convinced that the theological schools are failing in their training of young men for the ministry because the young student is prepared for everything except the thing he needs most. Of the hundreds of conferences I have held with my own parishioners and with students, only one had a question of theology, and that proved to be sort of mechanism behind which he thought he was hiding a disintegrated personal life. The real problems of people today are fear phobias, a feeling of inferiority, emotional complexes and disharmonies, problems of marital relationship, incompatibility, maladjustment of sex life, neuroses and psychoses. Far too many are confused individuals in a world of perplexed persons like themselves. One of the leading psychiatrists in the state of Virginia gave these disturbing figures before a group of ministers of which I was a member. Twenty-five babies are born. In the course of their lifetime five will be in an institution for treatment; five will need attention, but facilities will not permit; five will be border-line cases; five will be neurotic cases—displaying fear phobias, temper tantrums, etc., and five will be normal. These are the appalling facts as seen by an expert. But Jesus has something of vital importance to say in every case of maladjustment and disintegration. A lunatic world will never feel the power of his balancing spirit unless we, his ministers, know, too, "what was in man" and learn his technique of dealing with the unbalanced life.

To send one out as a pastor with the kind of preparation one receives in the average school of religion is like sending one out into the forest to cut down a great tree and giving him a hammer as an instrument with which to accomplish the task. Is it fair to let this condition continue when it can be corrected so easily and so surely?

Personally, I should like to see my alma mater do something about this now. It is imperative! I do not presume to know how to run a school of religion, but I am speaking now as one in the active work of the ministry, and one who feels keenly a terrible lack in training sufficient to cope with the problems of a broken humanity. As it is, when the young minister goes out with his degree, he seems to be able to appreciate the trappings and the draperies of the average theological studies which constitute the stage setting, but he is not able to understand much about the play that is in progress and its characters who are acting on the stage. To change the figure, he knows about the journeys of

Paul, with their dangers and hardships, the exact places he went and the significance attached to them, but he does not know about the journeys of the people in his own community. He cannot feel the tensions and understand the emotional conflicts and disintegration going on there in the journeying pilgrim today. It is much more important that the minister understands the latter than the former.

I close with the following suggestions of what might be done to make the School of Religion more effective in its great work of training young men for the ministry.

We could begin by establishing a lectureship on pastoral psychiatry. This series of lectures could be made available to alumni and to students alike.

The second suggestion is the development of a clinical laboratory of practical and applied psychiatry. This might be in connection with the School of Medicine, but should be primarily for students in the School of Religion. A minimum of two summer periods of work in the clinic should be required for graduation.

A course in super-suggestion should be included as a required course, with special emphasis on personality reconstruction. Dr. J. B. Rhine, of the Department of Psychology, offers an excellent course in this important field, and this course could be made available to students of the School of Religion immediately.

The fourth and last suggestion is that a full time psychiatrist be employed to give required courses toward the B.D. degree. A part of his work would be the examination of all in-coming candidates for the ministry to determine their emotional balance and integration, and to correct minor defects which often handicap the minister in his work.

WITH THE FACULTY

Dr. B. Harvie Branscomb is absent on leave to conduct an investigation of American College libraries for the American Association of Colleges and the Carnegie Foundation.

Professor James Cannon, III, traveled in Tennessee and New England during the earlier part of the summer and taught in the third term of the Duke Summer School. He preached recently at West Market Street Church, Greensboro, and spoke to the School of Religion Alumni of the Virginia Conference at Norfolk, October 15.

Professor Kenneth W. Clark taught at the Lake Junaluska Summer School during the earlier part of the summer. He then

worked in the libraries of the University of Chicago, the University of Michigan, Drew University, Robert Garrett and the Walters Art Gallery in Baltimore, the Library of Congress, and Duke University, collating the texts of eight Greek MSS of the Acts and Epistles, in preparation for a volume entitled *Collation of Eight American Pseudepistoloi*. Dr. Clark was also busy reading the proof on *A Descriptive Catalogue of Greek New Testament MSS in America*. The book will be published in October by the University of Chicago Press.

Professor Charles A. Ellwood has been invited to deliver the closing address at the Conference meeting of the General Board of Christian Education of the Southern Methodist Church, to be held at Nashville, Tennessee. The subject of his address will be, "The Christo-Centric Character of our Religion." He will speak on the evening of December 15th. Professor Ellwood expects to publish, about the first of next year, a book, *The Story of Social Philosophy*, on which he has been working for a number of years, treating the great currents of social thought from the Greeks down to the twentieth century. It will be of particular interest to religious workers because it will deal with social values.

Dr. Paul N. Garber was Director of the Junaluska Summer School again this summer and reports an enrollment the largest for the past five years. Dr. Garber's latest book, *John Carlisle Kilgo, President of Trinity College, 1894-1910*, came from the press on June 10th. Dr. Garber delivered a historical address before the Western North Carolina Annual Conference, October 21. He was chosen by the latter conference as one of the delegates to the coming General Conference of the Methodist Episcopal Church, South, to be held in Birmingham, Alabama.

Dr. Frank S. Hickman spent the spring semester of last year in the Orient. A more detailed account of his experiences will be found elsewhere in this issue. The following brief statement of his itinerary will be of interest. Leaving San Francisco on February 5, the following itinerary was observed: Honolulu, Japan (Yokohama and Kobe); China (taught three months in Soochow University); Japan again; three weeks in Korea, Manchuria, Northern China, Russia, (a week spent in crossing); Poland, Germany (short stay in Berlin), Scandinavian countries (two weeks); sailed for home from Hamburg on steamship "Washington" on August 11th. Dr. Hickman has been quite busy since he returned as teacher, preacher to the University, and in making numerous speeches to service clubs, teachers' conventions, and other groups.

Professor H. E. Jensen built a new house on Pinecrest Road. He addressed the Social Work Study Group of the First Presbyterian Church, Durham, N. C., on June 12. His subject was "The Rehabilitation of the Blind." Professor Jensen delivered the Commencement Address at the Mississippi State Teachers College, Hattiesburg, Mississippi, on August 17. His subject was "The Task of Education in Times of Social Crisis."

Professor H. E. Myers taught in the Lake Junaluska Summer School again this summer. He spoke to the Methodist Assembly at the Lake during its Bible Week program and also conducted the opening vesper service of Camp Junaluska for Girls. Professor Myers taught at two Christian Worker's Schools in the Virginia Conference at New Hope from August 29 to September 3, and at La Crosse, September 5 through September 10. His subjects were in the field of the New Testament.

Professor J. M. Ormond served as dean of the North Carolina Pastor's School and Rural Church Institute from June 14 to 26. He was program manager of the Methodist Assembly at Lake Junaluska, N. C. from June 26 to August 31. While at Junaluska he attended the meeting of the Rural Work Commission of the M. E. Church, South, and made several addresses to the Missionary Conference which was held at the Methodist Assembly at Junaluska. Professor Ormond preached at the Homecoming Service near Jonesboro on October 3 and at a similar service at Pikeville on October 10.

Dr. R. C. Petry spent the greater part of the summer doing research at the University of Chicago.

Dr. Gilbert T. Rowe was engaged in teaching in Summer Schools for Preachers and Church Workers at Buckhannon, West Virginia, from June 7 to July 3. He preached a week in Augusta at the invitation of the Presiding Elder and pastors of the District. He delivered addresses in the Conference of Adult Church School Workers of the N. C. Conference during the last week in July, and taught in the Missionary School and Conference during the first week in August. Dr. Rowe began a series of Bible Conferences in the Upper South Carolina Conference on August 27, at Union, and continued through Newberry, Gaffney, Spartanburg, Lancaster, and Chester, and closed at Rock Hill, September 19. He has been elected a delegate to the General Conference by the Western North Carolina Conference.

Dean Elbert Russell spent the early part of the summer at Myrtle Beach getting the work started on his cottage, "Earlham-by-the-sea." On July 3 he sailed for England on the steamship

"Berengaria." While in England he attended the Conference on Church, Community, and State at Oxford, from July 12 to 26. From August 2 to 16, Dean Russell attended the Conference on Faith and Order at Edinburgh. He was appointed a member of the Continuation Committee. On August 25 he sailed for New York on the "Aquitania." From September 1 to 8, Dr. Russell attended the World Conference of Friends at Swarthmore, Pennsylvania. He was leader of a discussion group and vice-chairman of the commission on "The Individual Christian and the State." Dean Russell has addressed the School of Religion and also made two public addresses to the university community on the Oxford and Edinburgh Conferences.

Dr. H. Shelton Smith taught in the first term of the Duke Summer School at Durham. He was also a teacher in the North Carolina Pastors' School giving a course on Resources for Christian Living. After the close of the Duke Schools, he taught two courses in the regular Junaluska leadership school.

Professor H. E. Spence taught during the second term of the Duke University Summer School. On July 11, he was guest preacher at the 350th anniversary of the settlement of Roanoke Island.

Dr. W. F. Stinespring spent some time in the Library of Congress in Washington where he finished an article on the Emperor Hadrian in Palestine.

NOTES ON RECENT BOOKS

In this section attention will be called to new books which can be recommended as being likely to prove of special value to ministers and others particularly interested in religious questions. No attempt will be made to take notice of all the principal volumes coming from the press or to review extensively even those which are mentioned. A brief notice of a book here means that it is accounted worthy of more than ordinary consideration.

The Early Dominicans. R. F. Bennett. Cambridge: at the University Press; New York: The Macmillan Co., 1937. 189 pp. \$3.25.

This work constitutes a series of scholarly studies on related phases of medieval Christianity rather than the specialized history of a mendicant order. It furthers, definitely, our understanding of religious life in the thirteenth century within the setting of vital social experience which distinguished that era. The elusive character of St. Dominic, the major currents of theological investigation, and the ever fascinating study of medieval preachers, sermons, and church goers make this a welcome book for the minister and general reader.—R. C. P.

Five Centuries of Religion: Vol. III. Getting and Spending. G. G. Coulton. Cambridge: at the University Press; New York: The Macmillan Co., 1936. 747 pp. \$12.50.

This third volume in Dr. Coulton's masterly series further exemplifies the writing of religious history not as it is so often idealized but as it was actually lived in the midst of very real men and women. The average monks who "get" and "spend" their way through the author's lively pages, collecting donations, profiting by burial privileges, selling masses for the dead and directing relic worship for the living are perhaps no better, no worse, and, at least, as interesting as to-day's average Christian. Dr. Coulton evaluates these medieval men in relation to the society in which they prayed, traded, profited, and sometimes rendered lasting service.—R. C. P.

Among The Mystics. William Fairweather. New York: Charles Scribner's Sons, 1936. 145 pp. \$2.25.

Students will find in this compact survey of representative mystics from the beginnings to mid-nineteenth century a useful introduction to the character and contribution of mystical religion. Well selected portions of translated sources are woven into the discussion of such typical mystics as Plotinus, Pseudo-Dionysius, Bernard of Clairvaux, the Victorines, "Meister" Eckhart, John Tauler, Santa Teresa, Miguel Molinos, Fénelon, Jacob Boehme, and William Law. The book will serve alike to stimulate reading in the more intensive works on mysticism and to focus attention upon the valid appeal of the mystics of all ages.—R. C. P.

Concerning the Ministry. John Oman. New York and London: Harper & Brothers, 1937. 180 pp. \$2.25.

This is an arresting and stimulating discussion of preaching and the work of the ministry by an experienced minister and teacher. Though an attempt at recollecting the lectures delivered to British students, and thus reflecting such background and point of view, the treatment is so vital and comprehensive as to make the book a very great aid to any minister who desires a richer and more effective service.—H. E. M.

The Psychology of Religious Living. Karl R. Stolz. Nashville, 1937. 375 pp. \$2.75.

In this volume, Dean Stolz adds a significant contribution to his already valuable work in the field of religious literature. The title hardly indicates the real significance of the work. It is an especially valuable contribution to the study of the development of personality from a religious point of view. The first section of the book is rather conventional, although thoroughly and satisfactorily worked out. It consists for the most part of a summary of the important ideas in connection with the general field of religion, its origins and values. Humanism, religion and science, and the various schools of psychology are properly and thoroughly discussed. Dean Stolz works out a highly satisfactory study of the way in which personality is developed through religious experience. The ancient problems of sin, temptation, prayer, and worship, are dealt with in a fresh and stimulating fashion while other and more modern phases of religious growth are also treated in an interesting way. A helpful feature of the book is the summarizing section of each chapter which makes it easier for the amateur in the field of psychology to be sure he has read aright. All in all, the book will make an unusual and valuable contribution to the minister's library.—H. E. S.

A History of Christian Worship. Oscar Hardman. Nashville Cokesbury Press, 1937. 263 pp. \$2.00.

A History of Christian Worship is precisely what its name indicates. Its publishers state that it is one of "a series designed to give to certain subjects a complete autobiographical and up-to-date treatment." The book thoroughly covers every phase of Christian worship from a historical standpoint. There is perhaps no one volume which more clearly and succinctly analyzes and summarizes all of the main movements in Christian worship than does this book. It is indeed a valuable book for study and reference. The reader, however, need not expect any particular help from this in the formation of his own worship service.—H. E. S.

Darius the Mede and the Four World Empires in the Book of Daniel. H. H. Rowley. Cardiff: University of Wales Press Board, 1935. xxxiii + 195 pp. Price 12s 6d.

A most interesting study of a much misunderstood book. "Darius the Mede" is found to be a conflation and confusion of the historical kings Cyrus and Darius I, with overtones of lesser dignitaries thrown in; the four empires are the Neo-Babylonian, the Median, the Persian, and the Greek. Rowley rather surprisingly defends unity of authorship.—W. F. S.

Israel's Wisdom Literature: Its Bearing on Theology and the History of Religion. O. S. Rankin. New York: Charles Scribner's Sons, 1936. xvi + 272 pp. \$4.50.

The Wisdom Literature is here referred to as "The Documents of Hebrew Humanism." They are humanistic not because of any doubt about God's place in the universe, but because they emphasize man's place in religion: to doubt man is as bad as to doubt God. Various theories of reward and retribution both here and hereafter are lucidly discussed; this book will delight anyone deeply interested in the realities of historical religion.—W. F. S.

Palestine at the Crossroads. Ladislav Farago. New York: G. P. Putnam's Sons, 1937. 286 pp. \$3.50.

This is an account of the experiences of a European newspaper correspondent who went to Palestine to report the Arab rebellion which began on April 15, 1936, and lasted six months. The present wretched state of the Holy Land is thoroughly revealed. After eight weeks the author was glad to depart, carrying in his pocket as a souvenir the bullet which had just missed his head.—W. F. S.

The Man That Changed the World. Frederick B. Fisher. Nashville: Cokesbury Press, 1937. 208 pp. \$2.00.

The Cole Lectures, in which the author presents Jesus as the solution of the great problem of personal and social living and traces his influence through the centuries. "Secular society cares very little whether you withdraw from it; it sits up straight when you seek to change it." This book is a powerful plea for the unlimited application of the Christian principle of redeeming love.—G. T. R.

The Doctrine of the Work of Christ. Sydney Cave. Nashville: Cokesbury Press, 1937. 317 pp. \$2.50.

A rapid survey of the history of Christian thought upon the significance of the death of Jesus Christ and its relation to man's salvation. While the author feels that the church has always been right in placing the cross in the center of Christianity, he thinks that all legal and governmental theories have missed the real meaning of atonement. Many students who are finding the traditional interpretations of the death of Christ unsatisfactory and even morally repulsive will appreciate the author's evaluation of attempted explanations and his indications of a view more consistent with the Christian revelation of the character and purpose of God.—G. T. R.

William Tyndale. J. F. Mozley. New York: Macmillan Company, 1937. \$4.00.

English Bible Under the Tudor Sovereigns. W. T. Whitley. Grand Rapids: Zondervan Publishing House, 1937. 127 pp. \$1.00.

The Bible in America. P. Marion Simms. New York: Wilson-Erickson Inc., 1936. xxvii + 394 pp. \$3.75.

Three books on the transmission of the English Bible. The first claims to present facts hitherto concealed in State papers or buried in technical

periodicals, the result of which is to enhance the reputation of Tyndale. The second gives brief sketches of successive translators, and discusses the influence of the Bible upon the life of England. The third is a romantized but informative account of Bible translations in the life of America.—K. W. C.

Jesus. Mary Ely Lyman. New York: Association Press, 1937. x + 60 pp. \$.50.

The series issued under the Edward P. Hazen Foundation was initiated by Professor Walter Horton's little book on *God*. Mrs. Lyman's book is the second of this important series. She finds in Jesus a dominating "sense of mission," and a uniqueness in that his life was consistent with his teaching, his ideal being conformity with the purposes of God.—K. W. C.

Age of Transition. W. O. E. Oesterley, *et al.* London: Shelden Press, 1937. £0/10/6.

The transition here portrayed is that of the religious development from Judaism to Christianity. This is the first volume in a projected series on "Judaism and Christianity." It describes the general historical background and the literature, the dualistic cosmology, religion in the Graeco-Roman world, Pharisaism, and the process of emergenc.—K. W. C.

Introduction to the New Testament. Kirsopp and Silva Lake. New York: Harper Brothers, 1937. \$2.50.

While this volume is a collaborative work, one is expectant that it represents primarily the matured opinions of Professor-Emeritus Kirsopp Lake. One reviewer pronounces it "a gold mine of information," in which "the authors seem to have noted every question that ever puzzled New Testament scholars, and have arrayed therewith the significant data."—K. W. C.

THE DUKE SCHOOL OF RELIGION FACULTY

- BRANSCOMB, BENNETT HARVIE, A.B., M.A. (Oxon), Ph.D.
Professor of New Testament
- CANNON, JAMES, III, A.B., A.M., Th.B., Th.M.
Ivey Professor of the History of Religion and Missions
- ELLWOOD, CHARLES ABRAM, Ph.B., Ph.D., LL.D.
Professor of Sociology
- GARBER, PAUL NEFF, A.B., A.M., Ph.D.
Registrar and Professor of Church History
- HICKMAN, FRANKLIN SIMPSON, A.B., A.M., S.T.B., Ph.D.
Professor of the Psychology of Religion
- JENSEN, HOWARD EIKENBERRY, A.B., A.M., B.D., Ph.D.
Professor of Sociology
- MYERS, HIRAM EARL, A.B., S.T.B., S.T.M.
Professor of English Bible
- ORMOND, JESSE MARVIN, A.B., B.D.
Professor of Practical Theology
- ROWE, GILBERT THEODORE, A.B., D.D., Litt.D.
Professor of Christian Doctrine
- RUSSELL, ELBERT, A.B., A.M., Ph.D.
Dean and Professor of Biblical Interpretation
- SMITH, HILRIE SHELTON, A.B., Ph.D., D.D.
Professor of Religious Education
- SPENCE, HERSEY EVERETT, A.B., A.M., B.D.
Professor of Religious Education
- PETRY, RAY C.
Assistant Professor of Church History
- STINESPRING, WILLIAM FRANKLIN, A.B., A.M., Ph.D.
Assistant Professor of Old Testament
- CLARK, KENNETH WILLIS, A.B., B.D., Ph.D.
Assistant Professor of New Testament
-
- McDOUGALL, WILLIAM, B.A., M.A., M.B., D.Sc., Litt.D.
Professor of Psychology
- WIDGERY, ALBAN GREGORY, B.A., M.A.
Professor of Philosophy
- LUNDHOLM, HELGE, Ph.D.
Associate Professor of Psychology
- THOMPSON, EDGAR TRISTRAM, A.B., A.M., Ph.D.
Assistant Professor of Sociology
- BARNES, JAMES FOSTER, A.B., A.M.
Instructor in Church Music
- HAINES, HOWARD N., B.S.
Instructor in Church Architecture
- McLARTY, FURMAN GORDON, A.B., B.A., A.M., Ph.D.
Instructor in Philosophy
- DUBS, HOMER H., Ph.D.
Acting Professor of Philosophy

