

# ENCOUNTER-

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Duke University

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MAY 1956



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ENCOUNTER:

The Divinity School Student Council in 1954-55 voted to issue a "literary" magazine to which the name **Encounter** was given. One issue appeared in the spring of 1955. The student body of 1955-56 voted to continue this magazine and to issue two numbers during the year. The first number appeared at the end of May. For myself and for the members of the Divinity School Faculty, I wish to express gratification and appreciation for this creditable and worthwhile production. **Encounter** will not circulate widely because of limitation of funds, but we hope it will have a successful future.

James Cannon, Dean

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## Contrast

I was hungry — until I saw a man hungrier than I;  
I was naked — until I saw a man more naked than I;  
I was homeless — until I saw a man more homeless than I;  
I was a stranger — until I saw a man stranger than I;  
I was lonesome — until I saw a man more lonesome than I;  
I was in prison — until I saw a man with heavier bars in front  
of his face;  
I was sick — until I saw a man much sicker than I;  
I was in trouble — until I saw a man who really had troubles;  
I was helpless — until I saw a helpless child;  
I was hopeless — until I saw a body from which the spirit had  
flown.

This be the prayer, O Lord, I send to thee—  
That I may see my brother man, not me.

—Martin S. Pratt

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# Two Years

by Herta Wollscheiber

We all know those moments when we are puzzled by our own lives and thoughts. There are instances when we try to rethink or even to reorient our life. "Existential moments," as they are called by some, is a word very well chosen. In those "moments" we become unusually and clearly aware of the fact that we **exist**. Nearly all of us know about those last minutes of the old year when we rethink and evaluate the happenings of the previous year and when we make new resolutions for the coming one. There are other times, when we are put into existential situations, in which our whole existence is shaken, and when we have arrived at the dead end of the road.

Sometimes, we are brought to think just by a comparatively simple question, such as was put to me: "What do you think about your stay in the United States, and more specifically, in your opinion, how were your studies at the seminary helpful or useless?" Two years of my life, full of work, sorrow, and joy—how can I communicate to you what they really meant to me? Am I myself fully aware of their meaning? My perspective is still a little shortsighted. Talking about myself is not an easy task, therefore, let me put my thoughts into the form of a meditation which I have written. Read carefully the thoughts which the sculpture of the Greek poet revealed to me and you will read some of my own. But do not stop there. Continue reading to the end and you will understand something of what I experienced in the States and what those experiences mean to me now.

Schniewind in his reply to Bultmann's essay on the "New Testament and Mythology," which is perhaps better known as "The Task of Demythologizing the New Testament Proclamation," defines myth as follows:

"By 'mythological' we mean the expression of unobservable realities in terms of human phenomena. Every attempt to escape from mythology leads either to nihilism or to the question whether the invisible has in fact become visible, and if so, where? The Christian answer is, in W. Herrmann's phrase, 'God is in Jesus.'

Now the **psychicus anthropus** finds it impossible to accept the faith of the Christians. Modern man is by no means the first to feel the

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difficulty of accepting it. The Christian confession is myth for man as such, not merely for modern man."\*

Here Schniewind tries to make the point that it is not merely the old three storied concept of the universe which hinders modern man from accepting the Christian truth. Even to men of old who held this world-view, Christianity was nothing more than a myth, an attempt to explain the unobservable in human terms. The Christian says: "The invisible became visible in Jesus Christ." How could a wise philosopher accept that! Let us look at men who would have raised their voices, if they would have been present, with those men of Athens who called Paul a babbler. Have you ever looked at the sculpture of an old, wrinkled Hellenistic poet whose face has been preserved in stone and is as such a vivid witness of his time? Look into his eyes and at the expression on his face. It tells a long story, a story of struggle and search. In looking and contemplating on it, the poet told me this:

"I have been young as you are. I was trained in the arts. I had the privilege of listening to great men. Some kind power had poured a wonderful gift into my soul, the gift of expressing what others carry hidden and unsaid in their hearts. I was young like you are. I had the same glow in my eyes as you do, the same desire, the desire for truth. When I started listening to the men of wisdom, I was longing and expecting to get all my questions answered, those questions about life and God. Those men seemed to be so wise. But later on, I found out that such a search for the final truth is just like slaying the hydra: one question is answered and nine others arise. Now, I have given it up to search for the truth, because all I can get and think are only opinions. I live, I do not know why; life does not have any meaning for me any more. You talk about God. O, that is only a myth. You say God has revealed himself? Who knows, if there is a God?"

Then, the poet stopped and his eyes remained as dull as ever. Another great man, Plinius Secundus, who lived during Nero's time, made in his **Historia Naturalis**, in the book on man, the following statement concerning religion:

"It is difficult to say whether it might not be better for men to be wholly without religion than to have one of this kind which is a reproach to its object. The vanity of man and his insatiable longing after existence have led him also to dream of a life after death. A being, full of contradictions, he is the most wretched of creatures, since the other creatures have no wants transcending the bounds of their nature. Man is full of desires and wants that reach to infinity, and can never be satisfied. Among these great evils, the best thing God has bestowed on man is the power to take his own life."\*\*

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\* Schniewind, Julius, **A Reply to Bultmann**, edited in **Kerygma and**

\*\* Plinius Secundus, **Historia Naturalis**, Book VII.  
**Myth**, pp. 47, 49.

Do you shudder? Those men of old, don't we see them still on our streets, and don't we meet them in our homes? Stop and think—haven't you had thoughts such as these too?

The writer of Hebrews must have had similar thoughts when he wrote in his epistle: "His voice then shook the earth; but now he has promised, 'Yet once more I will shake not only the earth but also the heaven.'" This phrase, 'Yet once more,' indicates the removal of what is shaken, as of what has been made, in order that what cannot be shaken may remain. And out of the depth of his heart he continues: "Therefore, let us be grateful for receiving a kingdom that cannot be shaken" (Hebrews 12:26-29).

This is the Christian answer. Not in detail yet, but on the large scale, mystery has become reality. For the author of Hebrews too, life and God might have been a mystery once, till he recognized and acknowledged that God had revealed himself, that God had come to man in Jesus Christ. God in his overflowing mercy humbled himself and became the least of all that He might help us to turn our eyes away from that which is shaken to the things which shall stand for eternity. To those who, through God's mercy, are able to take their eyes from merely passing things, He gives new life and a new outlook. **Euangelion** means the "good news." It is the message which brings freedom from bondage. It is the message which gives meaning to life and which makes dull eyes shine again in newness of life. And through the power of the Holy Spirit the believer becomes partaker even of the new age, the age to come. It is a looking ahead with the eyes of faith. It is the knowledge which gives assurance and peace of mind to the searching soul of the things to come. It is the realization that man is not doomed to nothingness. History has a goal, and at its end stands Jesus Christ, the Lord.

Let us, who belong to the household of God, rejoice, and let us be thankful for the abounding grace of the divine love. Let us more earnestly than ever search for truth, knowing, although we cannot find all the answers to life's problems, still we can go on confidently and faithfully because we are followers and children of the Master who knows all. Looking ahead, we can say with Paul:

"... as for prophecy, it will pass away; as for tongues, they will cease; as for knowledge, it will pass away. For our knowledge is imperfect and our prophecy is imperfect; but when the perfect comes, the imperfect will pass away. For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall understand fully, even as I have been fully understood" (I Corinthians 13:8-10, 12).

This was the good news, and it still is. Even today, just like in ancient times, our fellow men stumble through life, blown like reeds by every wind. They too are longing for a foundation which cannot be shaken. Let us proclaim, but what is even more, let us be living witnesses of the gospel of life. Let us rejoice and believe with heart and

mind and do as Paul wanted the saints in Corinth to do:

“Therefore if any one is in Christ, he is a new creation; the old has passed away, behold the new has come. All this is from God; who through Christ reconciled us to himself and gave us the ministry of reconciliation; that is, God was in Christ reconciling the world unto himself, not counting their trespasses against them, and entrusting us the message of reconciliation. So we are ambassadors for Christ, God making his appeal through us” (II Corinthians 5:17-20).

I had accepted Jesus Christ with my heart, years before I came to Duke. In my heart, with my emotions I was a Christian, but my mind wandered its own ways. On Sunday and at certain times I was an active Christian, but for the rest of the week, in my studies and concerning my world-view, I was just as much of a heathen as these men of old. There were those questions in my mind for which I sought the answer at the University and in the books of the wise men of all ages. There I sat at the feet of men of high learning, eagerly listening to their search for truth and their search for a basic faith on which they tried to build a whole life. I listened and thought, but instead of coming closer to the truth of life, I seemed to move farther away from it.

At that time I received the invitation to study at Duke. I came, anticipating another approach to the riddles of life. Through a long and sometimes rather painful process God opened my mind by His mercy, and by the help of professors and students, to the recognition that I will never be able to grasp the whole truth about life and existence. But at the same time I know now that this inability to achieve the final answer must not lead into nothingness; on the contrary, I am convinced that I am going by the side of the one who said of himself: “I am the life, the way, and the truth!” I shall go on searching to find the answers to my questions more than ever before, but, knowing that at the end of that search there will not stand utter despair, but Jesus Christ, the Lord of history and life.

What more can you ask of theological training than to learn to love God with heart and mind? For this I am thankful.



## CHRISTIAN VOCATIONS:

### Mission Work At The Crossroads of The Pacific

by Mason and Betty Willis

Located at the southeast end of the Hawaiian group, the island of Hawaii is 216 air miles from Honolulu. Its land area is 4030 square miles—almost twice as much as all the other islands combined. It is a small continent formed by 5 volcanoes, 2 of which are still active in adding land area to the island. It is called the Big Island, the Volcano Island, or the Orchid Island, and all three names are appropriate. It is the home of the second largest cattle ranch in the world, Parker Ranch; it is the island on which volcanic activity has never ceased, the latest eruption being February to May, 1955; and within the past few years, it has become the largest center of orchid culture in America. Its historic interest is outstanding. Captain Cook, the first white man to enter the islands, landed on its shores and met his tragic death on its Kona coast. And it was the first landing place of missionaries who brought both Christianity and American traditions to the Hawaiian archipelago.

Honokaa, where we live, is located on the Hamakua coast, the north side of the island. It is the second largest town on this island, the largest being Hilo, 43 miles away. There are approximately 8,000 people living in and around the town. Our church is situated in the heart of town with a 6 room parsonage in back. The entire plant was purchased from the Congregational church in 1950, when they decided to discontinue their work in this particular place. Consequently, we are a community church serving several denominations. The church is rather well equipped except for church school space. Our work is not by any means confined to the town itself; we cover at least 25 miles along the coast, which includes 12 camps for plantation workers and 4 sugar plantations. We can cover our entire parish and remain within sight of the sea although we are 1200 feet above sea level and approximately a mile away.

Our work is very unique and unlike anything you would encounter

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THE REVEREND AND MRS. MASON WILLIS will begin their second year of service at Honokaa Community Methodist Church, Honokaa, Hawaii, this August. Mr. Willis, a member of the South Carolina Annual Conference of the Methodist Church, completed work for his B. D. degree at The Divinity School during the 1955 Summer Session. Mrs. Willis, the former Alice Elizabeth Cross, is a 1954 graduate of Columbia College, Columbia, South Carolina. They have one child, John Marcus Willis, seven months old. Their mailing address is Post Office Box 88, Honokaa, Hawaii.

on the mainland. It is difficult, to say the least, but it is rewarding in many ways. There is never a dull moment due to the different cultural patterns and mores of the people. We serve many different races; Hawaiian, Chinese, Japanese, Filipinos, Portuguese, Caucasian, and every conceivable mixture thereof. The largest group in our church is Filipino, many of whom speak little or no English. Rev. Adolpho Miguel is the Filipino language pastor and devotes his entire time to the Ilocano speaking of our parish. He holds services in both the church and camps. There is a great need for a Japanese speaking worker, as there are many older Japanese in the community.

The religious forces at work in Hawaii are numerous. Within our town alone, there is a Buddhist temple, a Catholic church, a Baptist church a Pentecostal Assembly of God, a Mormon church, a Seventh-day Adventist church, and the Salvation Army, besides our own. Today it may roughly be said that in Hawaii every fourth person is a Catholic, every fifth person is a Buddhist, every tenth person is a Protestant, every twenty-second person is a Congregationalist, every fiftieth person is an Episcopalian, and every hundredth person is a Methodist. The Buddhists and Catholics are very strong in Honokaa and carry on an aggressive program of activities. The Young Buddhist's Association, patterned after our YMCA, carries on an extensive social program that has very little religious significance. Therefore, the great challenge facing us now is to interest the Japanese youth and lead them to a vital and living faith in Christ. Many of them look to Buddhism as being backward and not a part of our Western culture. It does not satisfy them nor aid them in their strong desire to be called Americans and not merely Orientals. Ancestor worship and filial piety are still very strong and many attend Buddhist services merely because their parents are Buddhist. To our satisfaction, the pressure of Westernization is beginning to break down these barriers and children are defying parents to accept Christianity.

Geographically, Hawaii is an ideal place in which to live. On the other hand, there are many evil forces to over-balance the idyllic conditions. The most threatening evil to our members is the low moral standards of the people. Unwed mothers are numerous and the community is liberal in accepting them as if they had done no wrong. Many times parents stage a luxurious wedding (with white dress and veil) and within weeks, the young couple become parents and all is well within the household. Open attack upon such problems alienates the families from the church and the church is ridiculed for being "old-fashioned." Sunday is not a day of rest or worship and most stores and all bars remain open for business as usual. All activities which will interest the community are staged on Sunday with complete disregard for the hours of church services. The events are so varied and involve so many people that it is impossible for the church to compete. The result is that the church has to take "left-overs"; those who come can't possibly find anything else to do. Honokaa is known as the wettest town on this island, and cockfighting and gambling are also prevalent. This is due to the fact that the plantation camps have a large percentage of bachelors

Missionary work in Hawaii is among the most difficult on any field, but the challenge is great and the rewards are greater. Hawaiians are a cordial people; in fact, they have a great deal of Southern hospitality. The Orientals are a little slow in expressing themselves, but they also make us feel welcome in this land of trade winds and swaying palms. It is our prayer that we might share a little of our knowledge of the living Christ with our new-found friends whom we love so dearly.

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## The Military Chaplaincy As I See It

by **Chaplain Thomas M. Williams, Jr.**

A few days ago I received a letter from Ted Morton asking that I take pen in hand and write a brief resume concerning the military chaplaincy as I see it. In hope that my brief statements will help some of you in formulating future plans, I will attempt to share with you a brief perspective of the chaplaincy from my experiences of six months.

I completed work on my B. D. in June, 1954, so those of you who are seniors this year were just beginning your seminary work that year. My last year at Duke I also served as pastor to a parish in South Carolina, so my attentions were divided between being student and minister as many of you now are. After completing my B. D. work, I continued serving the parish until September, 1955.

On October 1, 1955, I reported to Lackland Air Force Base, San Antonio, Texas, for Chaplain's School. After a week of signing papers and being inoculated with various and sundry shots, we began our regular schedule of classes.

The purpose of the School is to bridge the gap between civilian life and military service. Therefore, the classes are composed of varied subjects such as Military Law, Leadership, Pastoral Functions, Intelligence, and Personal Counselling. Classes were held from 0700 hours (7:00 a.m.) to 1600 hours (4:00 p.m.). Periods of physical education and field trips were interspersed to offer a bit of relaxation. There were forty three student chaplains in our class. The fellowship was, perhaps, one of the highlight experiences of the school. Almost every major religious group was represented with Roman Catholics leading in numbers

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CHAPLAIN THOMAS M. WILLIAMS, Jr., is a 1954 graduate of The Divinity School. He is a member of the South Carolina Annual Conference of The Methodist Church, where he served in the pastorate prior to entering the United States Air Force Chaplaincy. Chaplain Williams is married to the former Pauline Estelle Jackson of Sumter, South Carolina. Their mailing address is Post Office Box 492, Wendover, Utah.

with a representation of twelve. The Methodists ran a close second with eleven. The fellowship offered valuable training for work in the field where denominational lines are very dim, and where the majority of those to whom you minister know you only as the Protestant Chaplain or simply as the Chaplain.

The latter part of November our assignments arrived. If you have ever experienced the thrill of an Annual Conference while waiting for appointments, perhaps you can imagine the excitement that gripped the class as we waited for assignments that might take us to almost any part of the globe. However, it is customarily the practice to assign new chaplains to the United States or the ZI (Zone of the Interior). This was the case with our class, and though strung from coast to coast, we were to find that everyone's first assignment would be in the States.

My assignment brought me to Wendover, Utah, an isolated base on the Nevada border. The Great Salt Flats separate us from Salt Lake City, to which most of the families sojourn at least monthly for the purpose of stocking up on groceries.

My first assignment brings me to a base where I am the only military chaplain. However, I have found the personnel to be in every way most willing to assist in answering my numerous questions regarding military procedures.

When I reported here on 19 December, 1956, after an enjoyable trip across country, I found that the chapel along with other buildings was in the process of rehabilitation. On Easter Sunday we moved out of the Group Operations Building and returned to the base chapel for services of worship.

Now after that bit of background information, perhaps I can better present a picture concerning the ministry of the chaplaincy as such. According to Air Force Regulation the chaplain's responsibilities are divided into six phases: Worship, Religious and Moral Education, Personal Counselling, Humanitarian Services, Cultural Services, and Public Relations. Air Force Regulation protects in every way the right of the chaplain to be in the fullest sense a clergyman. Therefore, to give a detailed account of my duties as a chaplain would be to pass on information with which you are already acquainted. We are commissioned not to serve as military strategists, but in the fullest sense as ministers of the church to military personnel and their families.

In my duties thus far I have put special emphasis on visitation in the homes of military dependents. We have a comparatively small number here, so within a short time I will complete calling at each home at least once.

I have found the area of personal counselling to be a considerably larger phase of my ministry since entering the chaplaincy. Whether or not personal problems increase with the military setting, I am not sure. But I believe statistics will bear witness to the fact that the minister in

military service will have on a percentage basis more counselling than the same minister in civilian life. By and large, it seems that persons will speak more freely with the military chaplain than with the civilian minister. Perhaps similarity of uniform leads to more identification, or again, the answer could be resolved in the fact that being away from the normal environment of the home aggravates and brings into existence more problems. Many men will take the chaplain into their complete confidence, and church lines, I have found, make little difference. We now have a Roman Catholic priest from out of town serving as auxiliary chaplain for the purposes of confession and Mass on Sundays. However, in that I am the only chaplain on the base through the week, I have found Roman Catholics as eager for help as Protestants.

The military chaplain quickly realizes that a great deal of dynamic information is laid openly before him as help is sought. Air Force Regulation prohibits a chaplain serving on a court martial, so in regard to working with those who are confined, the facts are often laid completely bare. Needless to say, with the chaplain as with the civilian minister, we should never be guilty of betraying the confidence of those who seek our help. Again and again, I remind myself that in my attitude and counselling I must represent a God who forgives and who with open arms welcomes the repentant to new life. Many counselling sessions will humble you deeply. On one occasion, while counselling with a young man, who among other problems felt himself to be friendless, there came across the desk from him this statement: "There is only one reason I would hate to leave this base. . . . it is because I have found a friend like you." The counselling problems that confront the chaplain are varied and complex. There will be the young man who loves a young girl in some distant state. Her family feels that she is too young to correspond. . . . There will be numerous marital problems, and at times you will be asked to write letters to seek reconciliation. . . . There will be problems relating to assignment and work. . . . There will be counselling with the young man who manifests suicidal tendencies. Not always can I give the right answer . . . perhaps at times there can be no black or white solution, but rather just a misty gray. But I have sensed deep appreciation on the part of those who look to the chaplain for support.

Yesterday afternoon while counselling, my phone rang and before long I found myself driving toward one of the homes to assist one of the men in getting his wife to the dispensary for a regular check-up. They had no car, and Wendover was getting one of its rare rains.

Last night I returned to the office at the chapel to make preparation for a character guidance lecture which the military chaplain must give monthly. One of the fellows was in the chapel practicing on the piano—the only one on the base. While we were talking for a few minutes, he said, "Maybe I don't appear very religious, but I am concerned about religious truths and obligations. . . ." From that introduction he went on, and for a time we engaged in a conversation concerning vari-

ous aspects of religious life. As in civilian life, so too in the chaplaincy, there is a concern over religious truths, even though behavior may not conform to traditional lines of religious expression.

Each man reporting to the base for a permanent change of station must clear-in through the chaplain's office. I have found these occasions to be an excellent opportunity for presenting the religious program of the base and as a time for informal conversation.

In the March, 1956, issue of **The Military Chaplain** there appeared an editorial entitled "Have You Ever Asked . . . What Is The Mission Of The Chaplain?" I conclude with a quotation from this editorial written by Chaplain (Brig. Gen.) Corwin H. Olds, Calif. N. G., Ret.

" . . . the mission of the chaplain is to help men maintain their ideals in the face of conditions under which it sometimes is easy to abandon them. This he does by his own example of being warmly human without lowering his own ideals to buy a cheap and easy popularity. While being a man among men he still exalts the dignity of being a son of God."

## BOOKS:

### Matt Currin's **Decision In Crisis** Is Published

**Decision In Crisis**, written by a Duke Divinity School senior, B. (for Beverly) Madison Currin, will be published for national distribution this month by Greenwich Book Publishers of New York. Written for the layman, the book develops the theme that God confronts man in the crisis situations of life, evoking a decision either for God or for self. The book numbers only slightly more than one hundred pages; the brevity of the book was planned with the lay reader in mind.

The author, whose home is Burlington, North Carolina, is a graduate of Elon College, Elon, North Carolina. He is a member of the Congregational Christian Church, and will receive his Bachelor of Divinity degree from The Divinity School of Duke University this June.

**Decision In Crisis** was written during the summer of 1955, while Mr. Currin was attending the Summer Session of The Divinity School. In explaining the working out of the theme in his book, Author Currin says, "Decision is the pivot on which we turn either in the direction of salvation or in the direction of despair, defeat and meaninglessness. The book deals with what it means to make the decision in crisis, what it means to 'live in the kingdom.' The conclusion is that the Way of Jesus (as opposed to the way of the world) is the only hope for the despair of the tragic days in which we are now living. In this is our hope and our glory."

An important primer for the author's thought was a statement made by the well-known Scottish preacher, Sir George MacLeod. In a sermon preached in Duke University Chapel, January, 1955, Sir George made the statement that "Jesus took two years to assure us that if we go his way our lives will be the sheer design of a cross." This fundamental Christian fact comes into significance in **Decision In Crisis** as a foundational truth.

The first chapter of the book lends its title as the title for the entire work, "Decision In Crisis." Man's problem, as he makes innumerable decisions in the face of life's complexities, is delineated in the opening pages of the work. Chapter II discusses the condition of man and seeks to explain why a decision is necessary. The third chapter deals with Jesus Christ and how He can save man from meaninglessness and despair in life. Chapter IV deals with the religious scene in America today. In this chapter Mr. Currin compares his own Christian formulations, as illustrated in George MacLeod's statement, with the cult of religious reassurance which has made serious inroads on American Christianity in recent years. Chapter V discusses the Christian's attitude toward the world in which he lives his daily life, and the concluding

chapter presents what the Christian personality should strive to be like in the living of this life.

What prompted the actual writing of the book? The author says, "Christianity provides the answer to man's perennial question 'what must I do to be saved from meaninglessness and despair?' During my days in seminary here at Duke I have had my own faith strengthened and my insights deepened. In short, in the Christian message we have the answers to the meaninglessness and despair of humanity. Also, today in America there is a great danger threatening the Christian message in the rise of the cult of religious reassurance, which is far more damaging than the old narrow fundamentalism. I have attempted to refute religious reassurance by the Christian message itself. In its place I have attempted to place Jesus' message 'take up your cross and follow me.' This is why Sir George MacLeod's statement that if we follow Jesus 'our lives will be the sheer design of a cross' has such a central place in the little book."

Among those reading the book for reviews and jacket comments are Dr. James T. Cleland, Dean of the Chapel and Professor of Preaching, Duke University; Dr. Douglas Horton, Dean of Harvard Divinity School; Dr. Russell Henry Stafford, President of Hartford Theological Seminary; Dr. Truman Douglass, Executive Vice President of the Mission Board of the Congregational Christian Churches; and Dr. Leon Edgar Smith, President of Elon College.

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## Significant Books for the Minister

With this edition of **Encounter** the list of "Significant Books for the Minister" is concluded. The first installment of the booklist was published in the March, 1956, edition of **Encounter**. This list of works is not an exhaustive one; only the more significant titles have been listed. Students are invited to consult with Mr. Donn Michael Farris, The Divinity School Librarian, or any faculty member for additional information about these or other titles.

—The Editors

### OLD TESTAMENT

- Albright, W. F. **From the Stone Age to Christianity.** The Johns Hopkins Press, 1940.
- Babb, Otto J. **The Theology of the Old Testament.** Abingdon-Cokesbury Press, 1949.
- Bentzen, Aage. **Introduction to the Old Testament.** G. E. C. Gad, Copenhagen, Second Edition, 1952.
- Bright, John. **The Kingdom of God.** Abingdon-Cokesbury, 1953.



- Burrows, Millar. **The Dead Sea Scrolls.** Viking Press, 1955.
- Eichrodt, Walter. **Man in the Old Testament** (Studies in Biblical Theology, No. 4), SCM Press, 1951.
- Finegan, Jack. **Light From the Ancient Past.** Princeton University Press, 1947.
- Hyatt, James Philip. **Prophetic Religion.** Abingdon-Cokesbury Press, 1947.
- James, Fleming. **Personalities of the Old Testament.** Charles Scribner's Sons, 1945.
- Klausner, Joseph. **The Messianic Idea in Israel** (Trans., W. F. Stinespring). Macmillan Company, 1955.
- Meek, Theophile. **Hebrew Origins** (Revised edition). Harper Brothers, 1950.
- Moore, G. F.. **Judaism in the First Centuries of the Christian Era,** three volumes. Harvard University Press, 1927-30.
- Paterson, John. **The Praises of Israel.** Charles Scribner's Sons, 1950.
- . **The Book That Is Alive.** Charles Scribner's Sons, 1954.
- Pfeiffer, Robert H. **Introduction to the Old Testament.** Harper Brothers, 1941.
- . **History of New Testament Times With an Introduction to the Apocrypha.** Harper Brothers, 1949.
- Price, Ira M. **The Ancestry of Our English Bible** (Second revised edition, edited by W. A. Irwin and A. P. Wikgren). Harper Brothers, 1949.
- Pritchard, James B. **The Ancient Near East in Pictures Relating to the Old Testament.** Princeton University Press, 1954.
- Rowley, H. H. **The Biblical Doctrine of Election.** Lutterworth Press, 1950.
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