

The Duke Divinity School

BULLETIN

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O Lord, our God, who hast vouchsafed to gather us from our several places, and restore us once again to the goodly fellowship of this school, enable us all this year through, so to bear ourselves among our brethren as that Thy name may be honored and Thy will be done. Awake in us such a love to Christ as that, seeking first his kingdom, we shall be confident of his goodness to supply all else that is needful. So do Thou preserve us, O Lord, from all vainglory and self-seeking and thine shall be the praise, world without end. Amen.

ROBERT E. CUSHMAN

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Bulletin Briefs

The BULLETIN welcomes Dr. Harold Augustus Bosley as the new Dean of the Divinity School. Dean Bosley comes to Duke from Mt. Vernon Place Methodist Church, Baltimore, Maryland, where he has been pastor since 1938. The following facts concerning him and his family are condensed from *Prominent Personalities in American Methodism*: Born in Burchard, Nebraska, the son of Augustus Merrill and Etta Sinclair Bosley. Married to Margaret M. Dahlstrom, July 21, 1928. There are four children, three boys and one girl.

Dean Bosley was graduated from Nebraska Wesleyan College in 1930 with the A.B. degree. He received his B.D. degree from Chicago University in 1932, followed by the Ph.D. degree in 1933. He was given the honorary degree of D.D. by Nebraska Wesleyan College in 1942. He belongs to the following honorary fraternities: Pi Kappa Delta and Pi Kappa Phi. He was Professor of Philosophy and Religion at Iowa State Teachers College for three years. His publications include: *The Quest for Religious Certainty*, *The Philosophical Heritage of the Christian Faith*, and *On Final Ground*.

The BULLETIN congratulates the Divinity School and its friends upon the securing of Dr. Bosley as Dean. He brings something to the office which hitherto it has not had, viz. experience in the pastorate. The former deans of the School were eminent scholars and writers, but not one of them had experience to any great degree in the actual workings of the ministry. Dean Bosley is not only a recognized scholar, a noted preacher, and a writer of significant books, but he has held one of the great pastorates of the church. Thus he brings a well-rounded experience which none of his predecessors had. The BULLETIN bespeaks for him hearty co-operation and predicts for him notable success.

In lighter vein, the BULLETIN calls attention to the fact that the date of Dr. Bosley's birth was omitted from the vital statistics given in *Prominent Personalities in American Methodism*. He is just forty years of age; height, six foot three inches; weight, 215 pounds. A few weeks ago he flew from Baltimore to Chapel Hill by private plane. Someone gave him a ride to Durham. His benefactor kept eyeing the splendid physique of the Dean and finally blurted out: "Excuse my curiosity, but are you one of Coach Wade's football players." He looks every inch the part. In fact he played tackle three years in college.

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Readers of the BULLETIN and especially alumni of the Divinity School will be interested in the following statement concerning Bishop Paul N. Garber, former Professor of Church History in the Divinity School and later Dean. On Tuesday, June 17, the Republic of Poland conferred the decoration *Polonia Restituta* upon Bishop Paul Neff Garber of the Geneva Area of the Methodist Church. The ceremony of decoration was held at Belvedere, the White House of Poland.

In giving the decoration, *Polonia Restituta*, the highest given by Poland, President Bierut spoke of the contributions made toward Polish-American friendship by Bishop Garber, of his relief activities, and his moral and spiritual leadership in the rebuilding of modern democratic Poland out of the ruins of the war and Nazi occupation of Poland.

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The Editorial Board of the Union Seminary *Quarterly Review*, New York, has asked the BULLETIN for permission to print Dr. Paul Lehman's article, "The Direction of Theology Today" in its November issue. Dr. Lehman delivered that lecture to the Duke Divinity School on December 5, 1946, and the BULLETIN published it in the January, 1947, issue. Request granted.

* * *

The Very Reverend J. Hutchison Cockburn, D.D., Chief Director of the Department of Reconstruction and Inter-Church Aid of the World Council of Churches, Ex-Moderator of the General Assembly of the Church of Scotland, addressed the Divinity School on Thursday, May 1, 1947, in York Chapel. His subject was, "The Prospects of the Churches in Europe." He had lunch with the faculty and afterwards answered the informal questions of a group of students for over an hour. Dr. Cockburn is Bishop Garber's next-door neighbor in Geneva, Switzerland.

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The BULLETIN gladly makes note of the promotion of two of its faculty to the rank of Assistant Professor. They are John J. Rudin,

II, of the Department of Homiletics and Franklin W. Young of the Department of New Testament.

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A recent letter from Dr. Charles T. Thrift, Professor of Church History and Vice-President of Florida Southern College, gives an interesting account of an alumni meeting which was addressed by Dr. Elbert Russell, Dean Emeritus of the Duke Divinity School. In closing his interesting letter, Dr. Thrift asks as to the identity of the persons in charge of the BULLETIN. He says: "We would at least like to know if we are to address the editor, 'My dear Madam.'"

For Dr. Thrift's information, and for all who are interested, the BULLETIN is edited by a committee composed of Prof. H. E. Spence, Chairman, Profs. J. T. Cleland, Robert E. Cushman, and Ray C. Petry. The first named is largely responsible for collecting the material, but the work is divided among the various members of the committee who gladly assist him. With this information in hand, Dr. Thrift may use his own judgment as to how to address the BULLETIN management.

* * *

Reverend E. Benson Perkins, a distinguished British minister and delegate to the Ecumenical Methodist Conference held at Springfield, Massachusetts, made a recent visit to North Carolina and Duke University.

In addition to being chosen as one of the representatives of the British Methodist Church to the Springfield Conference, Mr. Perkins holds at least two positions of heavy responsibility in the Church. He has the high honor of being elected President of the British Methodist Conference for the next year. He is also Minister of Chapel Affairs for the British Methodist Church. With offices and a large staff of assistants at Manchester, England, his major responsibility at present is to rebuild church houses which were destroyed during the war. There are thousands of them in cities and villages.

Wishing to see some of the best churches in the United States while in this country he asked Bishop Ivan Lee Holt, Chairman of Arrangements for the Ecumenical Conference, to direct him to the area where within a few days he might see some of the best rural and town churches. Bishop Holt told him he should come to North Carolina to see the churches that have been built in the country by aid of the Duke Endowment funds.

As a guest of the University, Mr. Perkins spent four days here. While in North Carolina he visited quite a number of the Duke Endowment country churches of various types and seemed to be most favorably impressed by them. A letter from him since leaving

the University includes the following sentences: "The visit to North Carolina was interesting and illuminating. I shall always be thankful for all that you made possible. Please accept this as a poor expression of my thanks to be extended when I am able after getting back to England."

* * *

The BULLETIN notes with great regret the passing of Dr. Holland Holton, Head of the Department of Education of Duke University and Director of the Summer School. Dr. Holton was especially interested in the Divinity School and was largely instrumental in launching and promoting the College Crusade Drive in which the Divinity School is to share. Dr. Holton died in August. His funeral was held in Duke Chapel and Professor H. E. Myers of the Divinity School Faculty was in charge. Another Divinity School professor and long-time friend of Dr. Holton, Professor H. E. Spence, delivered the funeral eulogy. The Divinity School, as well as the entire University, greatly deploras Dr. Holton's untimely death.

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The BULLETIN also notes with regret the death of Professor A. T. West of the English Department. Professor West was once connected with the work of the Divinity School in the capacity of instructor of speech. He was also well-known by his connection with the Christmas pageant which has been given for many years in the University Chapel. His funeral was conducted by Prof. J. T. Cleland of the Divinity School, assisted by Prof. H. E. Spence.

* * *

The Rev. George B. Ehlhardt, librarian of the Duke University Divinity School Library, has recently been appointed Chairman of the Committee on Theological Bibliography under the American Library Association. The Rev. Mr. Ehlhardt was asked to serve as chairman of the group by Dr. Dorothy Vetter, Chairman of the Religious Book Section of the American Association.

"The principal function of the group will be to advise colleges, universities and public libraries of the best religious literature," the Rev. Mr. Ehlhardt stated recently. They will also build bibliographies for the guidance of libraries and institutions which do not have religious subject specialists, and will work in close cooperation with the Religious Publishers Group in New York.

Other members of the committee include Miss Constance Ewing, Library Association of Portland, Oregon, and Dr. Robert F. Beach, librarian of the Garrett Biblical Institute of Evanston, Illinois.

During the past summer the Rev. Mr. Ehlhardt spoke before the American Theological Library Association at Louisville, Kentucky,

on the subject "The Extension Services of Theological Libraries" and before the American Library Association at San Francisco on "Theological Bibliography."

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Attention is called to the statement of the establishment of the H. H. Jordan Foundation on behalf of the Duke University Loan Library. Mr. Jordan, one of the outstanding ministers of North Carolina Methodism, was a staunch supporter of Trinity College and Duke University. Four of his children were graduated from Trinity. One, the Reverend Frank Jordan, is a graduate of the Duke Divinity School. Another, Dr. C. E. Jordan, is Vice-President of the University. The BULLETIN takes pleasure in publishing this welcome announcement.

The Church as Shepherd*

By DEAN H. A. BOSLEY

I

Most citizens of the twentieth century are so far away from the pastoral life in which the shepherd was a vital figure that it is easily misunderstood when applied to the Christian Church. We do not, thereby, mean to imply that people are sheep. Most emphatically, we are not urging them to have sheepish reactions in these dangerous days. A quick glance at the actual life and work of the shepherd will explain why it is neither quietistic nor inappropriate to use it as a symbol of the work of the church today.

The job of the shepherd was a most necessary, exacting and dangerous undertaking in ancient Israel. As outlined in Ezekiel, his work includes such strenuous undertakings as searching for lost sheep, driving off dangerous animals, and coping with thieves. In John, the same strenuous life is portrayed. The shepherd was to protect his fold from robbers, lead the sheep to proper pasture, and defend them against dangers. It is understandable that the job of shepherd should rank high among difficult and honorable tasks. It called for understanding, shrewd, skillful, self-reliant, courageous men. You may be sure, no Hebrew thought of looking down on the profession after David, the shepherd boy, became the great King of Israel!

It was inevitable, therefore, that the word shepherd should be used freely in a metaphorical sense. When Ezekiel wanted to denounce the priests who deserted their people, he called them "false shepherds." When he wanted to interpret the work of God in a warm, moving symbol, he called Him "the Good Shepherd" who gathers His scattered, lost and starving sheep to a place of safety. The one psalm everybody knows, begins, "The Lord is my Shepherd I shall not want. . . ." When Jesus describes his relationship to his disciples he says, "I am the good Shepherd and know my sheep and am known of mine." And when he anticipates the glorious victory of his cause, he likens the triumphant Kingdom to one flock under one shepherd.

So, when we liken the church to the shepherd, we are not mapping out a serene and easy task! We are laying out a three-fold responsibility: (1) The church has the tremendously important re-

* Address delivered at opening of Duke Divinity School, September 23, 1947.

sponsibility of understanding and promoting the general welfare of all men; (2) the church has the inescapably dangerous responsibility of leading, protecting, combating evils of every sort that threaten the general welfare of men; (3) the church must lead its tired, torn, and quarreling peoples toward the fold of the spiritual unification of the world.

II

As the church desires to be a good shepherd, it will seek the general welfare of all men. The world is its field, its charge, its responsibility. Nothing human is alien to it. Every common task is "afire with God." It will regard all men—not just professing Christians—as belonging to the fold because they are God's people, "The Sheep of His pasture."

So far from being outmoded, the Christian faith is probably better prepared than any other part of our civilization for this new age of internationalism into which we have been thrust by the relentless forces of history. The clear intent of its message and the equally clear unfolding of its mission in history stamp it as internationally minded, in the highest and best sense of that term.

One of the longest steps toward internationalism or universalism was taken by the prophets of ancient Israel in their belief that one God, a God of justice and righteousness for all men, controlled the destinies of all people. That vision of God, insisted upon seven hundred years before Christ, has been one of the touchstones of Jewish-Christian ethics from that date to this. It visualizes a universal God, one God whose will is seen in nature, history, and in human destiny. He is not the peculiar possession of any one people. He is the creator and preserver of all peoples everywhere who turn to Him. Would God that even now the Christian Churches dared to draw the proper ethical implications from this idea of God!

Another step is the insistence that the ideal of the brotherhood of man must be treated not as a fancy but as fact. It is reality-thinking, not fantasy-thinking, to adopt Freud's terminology. Fortunately, the scientists are helping us make this point now. No biologist denies the basic physiological likeness of all men. No psychologist seeks to deny that men have potentially the same equipment, the same needs, the same desires. We ask of life the same general reward, regardless of who or where we are. There is a basic oneness among all men. Those of us who believe in the brotherhood of man raise this question: Are we going to be able to bring to birth in the thought and the plans of men the ethical and logical conclusion to this basic oneness we find in mind, body, and social relationships? Are we going to be able to bring into realization through the institutions and cre-

ative social planning this oneness, the foundation of which is so firmly laid in body, mind, and society? The ideal of the brotherhood of man is no beautiful day-dream projected on the rosy clouds of an intangible future. It confronts us and the world in which we live as the one great and good fact upon which we can proceed as we move into an otherwise ominous future. Like the pearl of great price, it is at hand; like the Kingdom of God, it is growing all around us, even within us! As one writer in the Old Testament has put it, "Have we not all one Father? Hath not one God created us? Why do we deal treacherously every man against his brother . . . ?" There is the problem, and grapple with it we must if we would survive the age in which we live. "Why do we deal treacherously every man against his brother . . . ?" The answer we give to that question will determine in large measure the course taken by human history in the immediate future, and if we get the wrong answer, there will be no human history in the distant future!

A third great contribution of religion to internationalism is the world-mission of the Christian religion which as much as anything else has served to awaken us to the reality of the unity of the whole world. One glance at any map showing the extent of the missionary programs of the Christian Churches will reveal, not a parochial concern, but a world-wide undertaking. In simple truth, despite its deplorable concordats with nationalism, the Christian Church, as a whole, has a most impressive record for internationalism. Consider it in geographical terms if you want to get some nature of its sweep in human history. Palestine, Greece, Rome, North Africa, Europe, North America, South America, Asia, every continent and most of the islands of the Seven Seas—this is the home, the world-parish of the Christian Church. Consider it in human terms: every shade of color, every language and almost every dialect have known the name of Christ and heard the invitation to share in the creation of his Kingdom on earth. So far from being a paper-internationalism, you can feel it as a living reality in the corporate life of the church itself. At any general conference of the Methodist Church, for example, there will be representatives from every corner of the globe and from every race known to man. They will meet together to think, plan and act as a world Christian Church.

When the World Council of Churches holds its first meeting, every portion of the family of God will be represented. In fact, one of the most impressive things about the World Council of Churches which is taking form these days is that it will include at least two-thirds of all of the professing Christians of the world. Many decades will elapse before it becomes the powerful world voice it is destined to be, but a good start has been made and, with the continued support

of the great church bodies of this and other countries, it cannot fail. It is already grappling with problems of meeting human need on a world-wide scale, the spiritual reconstruction of Europe, training new Christian leadership for the evangelization of Europe, helping in many ways to make the church a more potent instrument for good in public affairs. It points to the day when the creedal and racial divisions in Christian Churches will belong to the past, when there will be no "national" churches, even in name, but all will be truly international in character and program.

The church, then, is the Good Shepherd when it tries to take care of all of its sheep, all of God's people. For it must never forget that it is the humble servant of God. This fact was driven home with the greatest possible eloquence by the stumbling words of a native chieftain by the name of Jason on an island in the South Seas. He and his tribe—all Christians—had built a chapel commemorating the sixteen hundred American men who had fallen in battle there. As Jason presented the chapel to the American chaplain he said, "We want tell you all people that we fella belong Solomon built this church because we want thank you. Now we give this church you. But this church no belong you and me. This church belong God!"

III

Who can doubt that, as the church seeks to be a Good Shepherd, it has a vitally dangerous responsibility? For, as champion of the welfare of all men, it has arrayed against it all the evil forces known to man and society. Few people question the worth and the need of the philanthropic and educational institution of the church now, though they were fought tooth and nail when they were inaugurated. Our hospitals and homes, our orphanages and schools, are inseparable parts of the church life now. But when the church throws its resources against the many enemies that either openly or secretly threaten the spiritual welfare of its people, it encounters all sorts of opposition and enmity. Like its Master, the church has found and will find itself despised and rejected by some men because of its very determination to be the spokesmen for all needy peoples.

We know who the open enemies of the human spirit are. We have been locked in mortal combat with them for a long time now—and the end is not yet.

Tyranny—that foe of the free mind, the inquiring spirit, the clear conscience, and the individual commitment—we have met incarnate in Neroes and Hitlers since the days of Peter and Paul. There can be no compromise with it whether it comes to us with clenched fists and bald threats or with outstretched hands and comfortable invitations to let it do our thinking for us. God-given abilities like reason

and conscience cannot and must not be surrendered to the management of anyone else no matter how wise or good he may seem to be.

Slavery is another open foe. When the ideal of brotherhood began to take form in Christian thought and life, the end of slavery was assured. Much has been accomplished by and through the church toward this end. But the work is far from finished. We are learning now that no man is really free until he can face the future with reasonable confidence in the welfare of himself and those dependent upon him. Although legal enslavement is a thing of the past everywhere, many of its most damaging aspects live on in institutions and conventions that are determined to preserve the fruits of discrimination without losing the appearance of equity.

As Bishop Shaw of the Central Jurisdiction of the Methodist Church told the Preachers' Meeting of Baltimore, "You have done the really big thing for my people when you set us free. Now all we want are some little things like a place to build our homes, and jobs, and schools, and a chance to live like other people." Thank God, he eased the burden that crushed upon his hearers by smiling as he spoke those words! Little things! A place to build their homes! (We white people of Baltimore have hounded a Negro housing project from one suburb to another, wanting the Negroes to have good homes all right, but not in any known place!)

Poverty is another open foe of the human spirit. It will gnaw away at a man's self-respect and self-confidence like the waves eat away rocks on a shore. It makes no difference whether it hits a family in the South, the North, the East, or the West. It is the same whether the man is a minister, or dentist, or a laboring man. During the depression of the early thirties, a play was presented on the New York stage which portrayed a dentist starving because all about him people who needed his services had no money with which to get them. One after another his clients—his livelihood—went into the soup-lines of the city. The dentist's pride would not let him do that. Finally in desperation, he turns his eyes to the heavens and prays, in effect, "Oh God, haven't you any use for me at all?" Poverty does that to men.

And it does even worse things to children! The YMCA of Baltimore started a day camp for underprivileged boys a few years ago. I recall taking some boys out to it one lovely morning in June. They were from the slums of the city and were fascinated at the prospect. They said little as the green and rolling countryside of our beautiful state sped by. When we got to the camp, we heard the shouts of other boys at play all over the place. Some of the boys from my car disappeared like a flash, but one hung back, just looking. Finally I said to him, "It's all yours for the day. Have a good time." He

asked with a voice of unbelief, "Can I run anywhere, Mister?" Then for the first time, I think I really saw and heard the slums of Baltimore! I got the "feel" of his daily life as never before: crowded home, streets for playgrounds, little gangs gathering here and there to be dispersed by the police. What a contrast it was to the broad vista of a countryside on which he could do what he pleased!

The Christian Church cannot and will not make peace with poverty. If the struggle against it must go on for ten thousand years, it will go on until victory is won, until the good earth becomes a place of plenty for all of the children of God. Even to think of stopping short of this is blasphemy against God and Man.

War is the fourth member of this quartet of open enemies of the human spirit. Involving as it does the conscription of body, mind and spirit for the purposes of destruction, it is evil. If it be not evil, then nothing is or can be evil. All our justifications of it, whether facile or just frenzied, get their answer in the simple unanswerable fact that all the goods of life are impoverished by it and all of the evils of life are multiplied by it. Though a church—even a great church—changes its verbal statements about war from condemnation to quasi-approval, it cannot change this fundamental human fact about the nature of war itself.

How long is it going to be before Christian Churches take seriously the condemnation of war which comes from the men who know it best? General Eisenhower speaking at Ottawa, Canada, in January, 1946, said, "War is always negative. The best we can do is get rid of it. . . . I hate war as only a soldier who has lived in it can, as one who has seen its brutality, its futility, its stupidity." When this great General was receiving an honorary degree at Boston University in February, 1946, he said, "I have been classed as a rather risky chance-taking person, and I venture to make a suggestion. Why doesn't Dr. Marsh (President of Boston University), and the president of every great university in the world, teach his people to put people in my profession permanently out of a job?"

Until today, only Christian pacifists dared call for the immediate and absolute abolition of war as an instrument of national policy. Now, all this has changed. General MacArthur stirs the conscience of the world with his impassioned plea for the abolition of war. President Robert Hutchins of the University of Chicago has stated our task with terrifying simplicity, "There is no defense against the atomic bomb . . . we shall have to beat war . . . we cannot beat the atomic bomb, therefore we must beat war." When Mr. Bernard Baruch presented the American plan to internationalize atomic power to the Atomic Energy Commission of the United Nations on June 14, 1946, he began with these ominous words, "In the elimination of war lies our solution. . . . Let this be anchored in our minds: Peace

is never long preserved by weight of metal or by an armament race. Peace can be made tranquil and secure only by understanding and agreement fortified by sanctions. We must embrace international cooperation or international disintegration."

Testimonies like these make us realize that the Paris Peace Pact to outlaw war may have been a faulty instrument but it was looking in the right direction. What it tried to do must finally be done or we perish at our own hand. Consequently, we are but stating a truism when we say that the Christian Church cannot rest until war is no more! Our testimony against it must be firm, unequivocal, and strong!

Unfortunately, not all of the enemies of the flock of the Good Shepherd are as easily spotted as tyranny, slavery, poverty, and war. There are others and they deserve to be called by name: materialism, or the view that life is essentially a matter of food and drink; special privilege, or the philosophy that one is entitled to all that he can get and keep by whatever means. Undoubtedly many others could be added to this list, but these suggest the nature of the enemies that sift their way silently and unseen into the lives and hearts of people and tear the flock asunder before they are controlled.

Take materialism as an example of how such enemies try to masquerade as friends of the flock, even as aids to the Good Shepherd. The Good Shepherd is interested in the physical welfare of his flock, their food and drink. He will labor endlessly to make these possible for them because life without the basic necessities is unthinkable. Materialism takes advantage of the fact that people must spend so much time providing for the physical basis of life and it begins to insinuate that the Kingdom of God is a matter of eating and drinking properly and regularly. To a hungry or a thirsty man this sounds plausible enough. But the church must remind him that "Man must not live by bread alone, but by every word that proceedeth out of the mouth of God." In the devastated areas of the world, food, clothing, shelter, and medicines are desperately needed. Thus far the materialist and the man of faith stand side by side. But other things are needed just as desperately: confidence, dignity, fellowship, honor, brotherhood. Whatever we take by way of material goods to the needy peoples of Europe or Asia (and we ought to take all we can) must be taken in the hand of fellowship. When the four churchmen went from America to Japan at the conclusion of the war, they asked a number of Japanese-Christians what was most needed in that country and one of the answers was, "Your prayers!" Let others go, if they must, as victors among vanquished, but let churchmen go either as brothers among brethren—or stay at home!

Special privilege speaks up on almost every occasion from within the fold asking for added consideration. Sometimes it is the self-

styled "advanced races" of the world saying with serious face and long-suffering demeanor that they have an "obligation" to continue to control dependent peoples until they are capable of acting independently. The Good Shepherd will rip open the sophistry of that claim and expose the corruption in motive and deed which underlies it. The Churches of Great Britain have done just that as regards the Tory claim that England must continue to rule India "for India's own good." They have been one of the staunchest supporters of the present labor government's effort to shift control from Whitehall to Delhi as soon as humanly possible. And the American Churches must do no less than our British brethren when our own industrial imperialists begin to tell us about the advantages that the Orient will reap if and when they begin to trade with us! They are but trying to add some more cows to their own herd!

Just now special privilege is being sought by the State in every area of life. The State says that it can determine what should and should not be taught in public schools. The proposal is frequently heard these days that we "ought to be more careful" about what is taught in our public institutions. It is easy to share that concern without sharing the prejudices which prompt it upon all too many occasions. It is the business of the Church to be our conscience in this matter and to remind us that Truth should be the determining factor of what is taught, not what a society may want taught at any given time. Recognizing the very great difficulty of determining precisely what the truth is in such disputed areas as history and economics, the plain fact remains that a social order must either pretend that it has the truth or give to the schools the right to investigate all possible avenues which might lead toward a greater truth than any now in existence. It will be a sorry day for public education if and when the public schools become simply centers of indoctrination, as many prominent people are beginning to say they should be. What is not clearly perceived is that where indoctrination flourishes, investigation languishes. Schools ought to be centers of investigation primarily and centers of indoctrination secondarily, if at all. Yet, to say this, is to run counter to the growing demand on the part of the State that it be permitted to determine what shall be taught in the public schools.

Then, too, the modern State reasons that because it grants the church freedom of worship, the church should stand squarely behind the State no matter what the State does. When I hear this idea advanced either directly or indirectly, whether in time of peace or in time of war, I am reminded of a conference a number of us had with an attache of the German Embassy in Washington in 1939. We were seeking first hand information about the relationship between the German churches and the Third Reich. The man to whom we

were speaking said, "The Churches are getting along all right. One or two of their leaders are in trouble but that is because they misunderstand the proper relationship between the Church and State in Germany." When we inquired what that was, he said, "So long as the Church is supported by the State, the State has a right to expect the support of the Church." During the recent war, the churches' great reluctance to support the war was an object of considerable criticism. I had it pointed out to me several times that we in churches ought to be grateful to the government for permitting freedom of worship here. How wide-spread this idea is in our secular and pagan society, I do not know. But, apparently, it is wide-spread enough for the church to point out that it won the right to freedom of worship long before the Constitution was ever thought of, and won it by right of immigration and settlement in America in the colonial days! Naturally, we want to be properly grateful for its inclusion in the basic laws of the land, but, know it for a fact, it would never have appeared there had it not first demonstrated its worth in life.

When the church fights these open and secret enemies of the general welfare, she will find arrayed against her, more often than not, many of the most powerful resources of a society: the great dailies of the cities, the radio, and the constant pressure of criticism of many influential people. But we must never forget that we are to care for the welfare of all people, not just our own people, or our nation. That is the task of the Good Shepherd. Here is what the Cleveland Conference of the Commission on World Order says about this matter, "The Christian Church can recognize no political nor racial limits to its responsibility for human welfare; there is no area from which its activity can be excluded on the ground that it is a domestic concern. By its primary authority, Jesus Christ, by its oldest directive, and by its uninterrupted and world-inclusive action, the Church has accepted and seeks to exercise its fullest moral responsibilities for man's welfare without distinction of nation or race." That is the voice of the Good Shepherd who knows his sheep and is known of them.

V

You have been asking how the church can hope to lead the tired, worn and quarreling peoples of the world toward one spiritual goal when it is so badly rent itself by dissension. That question ought to be uppermost in the minds of every Christian leader because it assuredly is uppermost in the minds of thoughtful people inside as well as outside the church. It is not difficult to find laymen and ministers alike who deplore "disunion." But it is hard to find a large number who will accept its conquest as one of the major tasks

of the contemporary church. Dr. Theodore Wedel in his fine book *The Coming Great Church* demands that we face this fact of disunion squarely as a major sin, "Familiarity has robbed the sin of disunion of its shame," he warns. Many years ago, Dr. E. Stanley Jones startled us by telling us that India wants our Christ but not our Christianity. I cannot think of a more damning indictment of our churchmanship than that. Certainly if there is something about the church that cannot be presented along with the Christ, we must of necessity recognize it as secondary and treat it accordingly. That, as I understand it, is precisely what the ecumenical movement is trying to do for the contemporary church.

One way of stating the magnitude of the task of the ecumenical movement is to say that it is an attempt to right the wrong, to bridge the chasms, that have been slowly widening among Christian sects over four centuries. The quarrelsome sins of our quarrelsome religious forefathers were at least three hundred years old before the church began seriously to move toward a new unity. The ecumenical movement is now about one-half a century old. It has been gaining great momentum since 1937. It stands before us today with concrete and rapidly expanding achievements to its credit. Its purpose is to make of all Christian sects integral members of the family of God. Its achievements to date are impressive enough to cause great hope for increasing communion where once there was only conflict among the various branches of Christendom. There is real encouragement in the fact that the great statesmen of the contemporary church have given and are giving liberally of their time for the furtherance of this work. But effort at the top of the ecclesiastical hierarchy is not enough of itself. The will and the move toward communion across the chasms between churches must grow in strength in local churches or the whole ecumenical movement will die a'borning. When, and only when, the men and women, lay and ministerial, in the Christian Churches of the world are willing to work for inter-church communion with as much vigor as they now work for their own denomination will the movement get the grass-root power and reality it hopes to have and must have if it is to succeed. The vast and effective promotional apparatus of the great churches should devote at least as much time to this work as to their own sectarian concern. Important as it is to maintain the Methodist or Baptist or Presbyterian Churches in strength in this country, it is not more important (I should say it is far less important) than that the ecumenical movement should grow in great strength—and rapidly! The great churches must take seriously their own responsibility in the achievement of "the Great Church." And if they must say, like John the Baptist, ". . . [it] must increase, I must decrease" so be it!

Common sense dictates that we will make every effort to

strengthen the churches now in existence. But let them be strengthened at those points and on those issues where they sustain and support each other. Dr. Theodore Wedel is hopeful that we are actually moving in this direction now, "A world-wide community is discovering its existence, and giving to that existence outward and visible signs. A people of God is forming once more, seeing itself as one in time with that people of God to which . . . God once made promise for all times."

The ecumenical movement will really get strength in the lives of ordinary people when individual ministers, local church boards, and church school teachers take some such stand as this: "I am a member of the Christian Church which is seeking to express itself here and now through the Methodist [read any other church] in which I work and serve. I shall do nothing in behalf of the Methodist Church which will weaken the Great Church but will do everything that will serve to make the Methodist Church a more fitting embodiment of the Christian Church!" This makes each Christian guardian of a sacred trust—the One Church. But it is a trust to be guarded as a thing apart from ordinary living, to be tended with all diligence and wisdom until "the family of God" becomes an apt symbol of mankind.

Thinking like this is going on all over Christendom now—and that is one of the most hopeful signs that the church will rise to her high calling as Shepherd of all His Sheep. To be sure, the power of inertia, of settling back into the rut from which we were rudely and tragically jarred a few years ago, must not be underestimated. There are those who want to get back to "normalcy" in churches as well as in other areas of life! But most of us know that the ways back are closed, closed forever and closed by the hand of God in human history. Henceforth we live—if we are to live at all—toward the future, or, more accurately, facing the future as it unfolds in and through the present. This does not mean that hard-won and time-tested tradition and illuminating insights are to be scrapped. No intelligent person thinks for a moment that this can safely be done. But it does and must mean that, in Ranke's words, we realize that we are living "directly to God." It means that there will be a winnowing of the wheat of tradition, even precious theological and ecclesiastical tradition. It means that religious faith will seek to impregnate the world with its vision and courage rather than cultivate this vision in isolation from the problems that men face.

Josiah Royce has a masterly condensation of the philosophy of Hegel which contains this description of Hegel's Absolute: "(He is) no God that hides himself behind clouds and darkness, nor yet a Supreme Being who keeps himself carefully clean and untroubled

in the recesses of an inaccessible divinity. No, Hegel's Absolute is a man of war. The dust and the blood of ages of humanity's spiritual life are upon him: he comes before us pierced and wounded, but triumphant—the God who has conquered contradictions and who is simply the total spiritual consciousness that expresses, embraces, unifies, and enjoys the whole wealth of our human loyalty, endurance, and passion."

This, better than anything outside the Bible, suggests the sheer realism of the actual work of the Christian Church. So far from finding its way around problems, it must find its way to their heart. Instead of skirting controversial issues, it must determine as best, as speedily and as humbly as it can where the will of God leads and then join the struggle. James Hayden Tufts once said, "There is no room for spectators in the arena of life." In its great days the church has known this to be true and has acted accordingly. With God's help this can be another in that glorious succession of "great days." Know it for a fact that if we should fail to do our part in this high endeavor, it will be the last day of our effort at the creation of a Christian civilization.

The New Students

With the opening of School this year a splendid class of forty-eight new students was admitted. These students come from sixteen different states and represent twenty-eight colleges. The number of veterans continues high with twenty-one enrolled in the new class. Single men number twenty-six and married men twenty-two. All of the new men are candidates for the B.D. degree. Six different denominations are represented by the student body: Methodist, thirty-five; Baptist, eight; Congregational, two; Disciple, one; Episcopal, one; Church of God, one.

The Student Government Association under the leadership of its new president, Gilreath Adams, once again administered the two-day orientation program for new men. Most of the entering students participated in this opportunity and became acquainted with each other and the School. Gil Adams and his associates deserve high commendation for their efficient and meaningful administration of this important activity.

This new class is one we have all been proud to welcome and meet. Already they have entered into our corporate life with enthusiasm and have made their contribution to the rising student morale.

The Simplicity of the Saint (Chapel Talk)

By WALDO BEACH

All of us have our private gallery of saints wherein are hung the mind's portraits of those great souls in Christian history who by the miracle of Divine Grace lived and died in glory. Some were renowned in their time, honored in their generation, the great saints. But some there be which have no shining memorial, the little saints whose portraits are small, hung in off-corners and unlighted stairways of the gallery of renown. I must confess that it's most often these obscure saints who lived in the back eddies of the stream of Christian history that impress me the most. For sustenance and consolation, for my own *sursum corda*, I like to stand before their portraits and take courage again for the living of my days in my own back eddy.

There is one little favorite saint of mine who illustrates one quality of saintliness, a quality scorned in the ways of the world, but, we may be sure, not scorned by God. He is Friar Juniper of the original circle of the Friars Minor of Saint Francis. Friar Juniper was a very simple soul. By no stretch of generosity could he be called an intellectual giant. Indeed, he was probably what we in our infinite wisdom would call "slow," "not all there." He would have been dropped from any self-respecting school, or college, or high school after the first week if he had been naïve enough to enroll. But his was a celestial simplicity, a divine daffiness, which made him highly beloved in the circle of Saint Francis. He took with unquestioning radical completeness the commands of Jesus to sell all and to give to the poor, to love neighbor and enemy, to hold himself in low esteem. He couldn't fathom how a follower of Christ could hedge and qualify these radical commands.

The Little Flowers tells rich stories about him. How on his sojourns in the community he gave his clothes to the poor, returning to the friary again and again absolutely naked to the embarrassment and chagrin of his fellow friars. Once the warden of the friary commanded him by holy obedience not to give away the whole of his tunic, or any essential part of his clothes. It happened in a few days that Friar Juniper came upon a poor creature well-nigh naked who asked alms for the love of God. Juniper said, "Naught have I save my tunic to give thee, and this my superior hath laid on me by holy obedience to give to no one, nor any part of my clothes. But if thou

wilt take it off my back, I will not say thee nay." Thus he fulfilled the law of charity and obedience to his superior.

How another time, among strange people of a rough and tumble sort, he became involved in a riot, and, unknown, was arrested and suspected as a Communist since there was found in his sleeve an awl with which he mended his sandals and a flint-and-steel that he used to light his fires for cooking when he was on his own. At the hands of the magistrate he might easily have identified himself and been released, but when asked who he was all he would say was, "I am the greatest of sinners." When asked if he were a traitor he said, "I am the greatest of traitors and am not worthy of any good thing." This uncommunistic response infuriated the authorities, and he was condemned to the gallows to which he was being dragged on the ground with a rope, when luckily some of the friars heard the uproar and with hasty explanations saved his life.

On another occasion on a pilgrimage to Rome, he was disturbed to discover that he was well-thought of and that his renown had spread so that people along the way were admiring him. So he stopped where some children were playing seesaw and very soberly seesawed up and down until the people who were standing about were much amused at this ridiculous performance and said in scorn, "What a blockhead." That scorn sent Juniper on his way comforted and happy.

The most delightful tale is about the time that he was so prodigal in his charity that the friars were careful to leave nothing around that he could give away. All he could find to give to a poor old woman in great need was the row of little silver bells hanging on the altar cloth, bells of great value. Saith Juniper, "These bells are a superfluity," and he cut them off and gave them to her. Of course it got him into trouble immediately when the infuriated warden was not impressed by Juniper's sweet explanation, "Be not troubled about those bells, for I have given them to a poor woman that had very great need of them, and here they were of no use save that they made a show of worldly power." The warden roundly berated Juniper for his foolishness, so furiously and so long that he grew hoarse and went to bed in rage. Juniper thereupon cooked up a bowl of porridge and brought it to him, knocked on his door, and explained that since the warden had so worn out his voice he thought the porridge would do him good. The warden was furious to be gotten out of bed and refused to eat it and bawled Juniper out again. Juniper responded, "My Father, since thou wilt not eat of this porridge that was made for thee, at least do me this favor, hold the candle for me; I will eat it." That won the warden over and they sat down and ate the

porridge together. The record says, "Much more were they refreshed by their devotion than by the food."

The simplicity of Friar Juniper is a simplicity that lies the hither side of sophistication and subtlety. No torturous problems of conscience for him, no careful consideration of the social consequences of his actions. Rather, the naïveté of whole-hearted obedience derived from the life of trust. But here *we* are in the thickets of sophisticated religion hedged in by the subtleties of Christian ethics and theology. We ask, "What is the right thing to do," and we get all snarled up in answers that speak of the empirical verification for a limited indeterminism (a phrase that would have completely floored Brother Juniper), the relationship of love and justice, law and grace, judgment and redemption. We pick our melancholy way through these terrifying problems and like as not cry, "All is vanity and a striving after wind. Give me the simple, starry-eyed religious conviction of my childhood when right was right and wrong was wrong. How can I sing the Lord's song in this strange land of cultural lags and categorical imperatives?" As our thinking becomes sophisticated, our action becomes sophisticated, cautious, calculating, paralyzed by "ifs" and "buts."

Much as we would like to, when we think about Brother Juniper, we can't go back to naïveté. One who has sung the songs of experience cannot again sing the songs of innocence. But there is hope for all muddled, intellectual Christians in the fact that there is a simplicity that lies the yonder side of sophistication. If one cannot go back to innocence, one can go on through to the other side of the brambles, where simple truths are again found. There is a stark simplicity to the most profound knowledge, such simplicity as is Einstein's atomic energy equation. Religious biography again and again points to the fact that education in the Christian life is the movement from naïve faith through complex dialectic and bewildering problems to simplicity again. In the evening of a man's life he comes again to the simple affirmations that he knew in the morning of his day.

The childlike simplicity of Friar Juniper is one of the marks of the authentic saint, whether he be on the hither or the yonder side of sophistication. "Except ye turn and become as little children, ye shall in no wise enter into the Kingdom of Heaven."

Some Impressions of the Ecumenical Conference

By H. E. MYERS

The first Ecumenical Methodist Conference was held in City Road Chapel, London, September 7th to 20th, 1881; the seventh was held in Springfield, Massachusetts, September 24th to October 2nd, of this year. There were four hundred and eighty registered delegates who attended, representing sixteen different Methodist branches of the church. In addition to these delegates, hundreds came for all or for several days of the Conference, taxing the facilities of Springfield beyond all anticipation of those who planned the sessions. The host church, Trinity, ably led by her minister, Dr. H. Hughes Wagner, with most hearty cooperation of the other Methodists and the citizens of the city met all demands for hospitality and even exceeded what should have been done in providing for the delegates and visitors.

The theme for the sessions, "The Witness of Methodism in This Era," was presented in a series of morning and evening addresses, with the delegates meeting in groups in the afternoons of four days of the session, discussing the themes treated in the morning meetings. This conference gave place in its program for a youth meeting, and in some delegations were found official representatives from the young adult membership of the church. For the first time in the history of these conferences, women were given a place on the program.

The treatment of the several divisions of the general theme began and continued upon a very high plane of excellence. The speakers who reside within the United States are known to wide circles of our population and delivered the kind of message typical of the spokesman; the speakers who reside outside the bounds of this nation should be reported not only because to some of us some of them were new, but because of the distinctive quality of their message and outlook. That there was such uniqueness in their contribution was the comment of many of the delegates from the United States. No doubt many factors combine to produce this quality; some of them may be discovered as involved in the situation in which Methodists in England have lived these later years, in their conception of the vital elements of religion, and the practical procedures used to nourish and implement true Christian faith.

In general one gained the impression that the faith of the Methodists as understood and lived in Britain had two dimensions which,

while verbally granted by all Methodists, lacked a real basis in individual and corporate life. For example, one of the delegates from the United States in the course of his remarks in the morning meditation, stated that Christianity had been regarded as a transportation system devised to get one from earth to heaven; but that when properly understood the mission of Christianity is to bring heaven to earth. The remarks of this delegate from the United States serve to indicate this dimension, that of the up-reach of faith, which seems to be lacking in our vital experience. My personal reaction to addresses made by delegates who live in our land was that there was a considerable amount of gloom without a great deal of light derived from faith and hope. Christianity as conceived by some of our delegates was not a transportation system; for there did not seem to be any heaven at the end of the line; it was a horizontal operation that concerned itself with the human and material on the earth. The other dimension that the delegates from Britain stressed was that of depth. While there was constant recognition of the need and propriety of consideration of the social and material aspects of our common life, there was a reiteration of the fact that, when all else had been attained, the primary demand was that work of God in the heart of the individual. The Reverend W. G. Slade reporting the "Resources for Living" as found in New Zealand stated that with the most advanced social legislation New Zealand was still faced with a most difficult situation because of a lack of a stable moral and spiritual life in her citizens. The sense of depth in religion was also evident in the recognition on the part of the British speakers of the contribution of Mr. Wesley made in his teaching concerning the witness of the Holy Spirit and "being made perfect in love." The enrichment of life flowing from this realized inner wealth of the Spirit was evident in all addresses and sermons. There was in address and sermon a note of expectancy, a call to the heart of the hearer, and a declaration of the essence of the Gospel.

The external conditions prevailing for some years in Britain are in the words of Dr. W. E. Sangster recognized as exerting a decided influence on the people: "We in England have looked death in the face, expecting to die. We have lived in the consciousness of eternity; and when a people do this, they are never quite the same." In his address on "The Faith in the Furnace of War," Dr. R. Newton Flew gave the major portion of his attention to personal faith, declaring that: "If one lives on the right side of Easter, it can never be night again. . . . The confusion is never serious when the Church is certain about God." The impression one gained, as he heard these and other spokesmen in their group, was that these who lived through

the war-years in England have attained a quality of mind and soul not found to be the possession of very many Christians. They are willing that the faith be restated; and yet, as demanded by Dr. Harold Roberts, it must be a restatement and not a re-writing that gives a new and different "faith." So telling have been these years in England and so sure are the Methodist leaders of the primary importance of "the catholic faith of the Creed" that Dr. Roberts claims: "Apart from a theology, one will not be able to develop a sociology."

Further light on the factors that may have a part in producing the spiritual quality noted in Methodism in Britain may be found in the fact that all of the preachers receive the same salary, the maximum now is approximately two thousand dollars. Gifts directly to the pastor by some appreciative church or layman are "frowned upon, and regarded as unethical." All of the appointments are to "circuits"; there are no "stations." The services of worship are "low church"; elaborate ritual, liturgy and ceremony are rare exceptions rather than the rule. The "short prayer" and the "long prayer" for which the minister is responsible are "extemporary" rather than chosen from the classic prayers of Christendom. The good Methodist gives Sunday to the expression and development of the Christian life in the home and in the Church. Golf, the movies, and similar activities simply do not have place in the Sunday program of the good Methodist.

One gathers also that in the mergers of religious groups and in all forms of inter-faith cooperation, the Methodists of Britain insist upon the preservation and expression of the distinctive witness of Methodism. Our British brethren are at some loss to understand the "tolerant" attitude of the Methodist institutions and leaders in this nation; and the lack of knowledge and appreciation of the unique message and heritage in Methodism.

Student Activities Planned for 1947-48

By GILREATH G. ADAMS, JR.
President Student Body

Continuing the plan of last year's Student Council, with its four elected officers and various appointed committee chairmen, the first regular session of the 1947-48 Council was held September 17 as a supper meeting in the Oak Room, West Campus Union. We met our new Dean and made plans for the coming year.

During the orientation period for the forty-eight incoming Juniors, our Council served a hamburger supper in the Divinity School Social Room. Several days later we cooperated with the faculty in giving a formal reception at the University House in honor of Dean and Mrs. Bosley and the new students. Recently, the Social Committee, under R. Harold Hipps, gave a stag party in the Social Hall of the West Campus Union, when the faculty and students learned to know each other more intimately during several very informal games. A varied and interesting social calendar is planned for the year. One item which will particularly interest the Alumni is a proposed buffet supper for Divinity Alumni and students in our Social Room after the Home-coming game November 8.

The Vice-President of our student body, Milton H. Robinson, is also chairman of the Spiritual Life Committee. His group is continuing to work with the faculty committee to present four early-morning chapel services each week. These services have proved to be the largest single factor in strengthening our spiritual life while in the Divinity School. In addition, the committee plans to conduct small fellowship prayer groups among the Divinity dormitory students. Because of the great success of last year's all-day Spiritual Life Retreat at Duke's Chapel, plans are being formulated for another such occasion.

Miss Nelle Bellamy, our Secretary and Parliamentarian, is the first woman to hold an office in the Divinity School student body. She continues to prove herself a highly capable student and campus leader and she hopes within the near future to become a teacher of religion.

Our Treasurer, Ray P. Hook, has drawn up a well-balanced budget. He is also chairman of the Communion Committee, which provides the Junior Ministers for the interdenominational communion services held in the University Chapel. The first service this year

was October 5, when the campus cooperated in observing World-Wide Communion Sunday.

A very worth-while work is being performed by the Christian Social Action Committee, under Carlton F. Hirschi. His group is presenting regular worship services at the Durham City and County Jails, the Durham County Home for the Aged, the King's Daughters Home, and the Methodist Orphanage in Raleigh. In perhaps no other way does the Divinity School aid so much in building up the spiritual life of the surrounding community.

Also helping in this field of service is Mirl W. Whitaker, who directs the activities of the Boys' Club Work. His helpers from the undergraduate Y.M.C.A. and the Divinity School work one afternoon each week with the clubs sponsored by the Durham Y.M.C.A. in the public schools.

The Athletic Committee, under John W. Chandler, expects a successful season in touch football, basketball, and softball in the University intra-mural athletics. It is hoped that another Divinity School bowling league will be organized soon, for it has proved to be very interesting.

Murrell K. Glover heads the Church Relations Committee, which secures divinity students to supply vacant pulpits in and around Durham and provides Sunday School workers when they are requested.

We have placed a new emphasis upon the Forum Committee which is under Van B. Dunn. His group plan to sponsor lectures and forums throughout the year which will bring religious leaders from varied organizations to present their activities and contributions. This committee is also sponsoring good literature in our Social Room for the reading pleasure of our students.

Bill Wells and the Christian World Mission Committee are laying plans to bring denominational personnel officers to our School and thus keep the missionary phase of the Church before our student body. This group also hopes to make it possible for returned missionaries coming to the General Conference of the Methodist Church in the Spring of 1948 to bring to the Divinity School fresh experiences from the mission fields.

One committee that has a vastly enlarged field of service this year is the Radio Committee, under Henry C. Duncan. Through the courtesy of radio station WDUK in Durham, a weekly seminar in the preparation and delivery of religious devotional broadcasts is being conducted. Around twenty-five of our students are availing themselves of the opportunity to learn how to be effective ministers over the air-waves. After adequate study, each of them will be allowed to conduct a fifteen-minute program so that he may get the experi-

ence of actually speaking into a microphone. Such a class does much to give us the practical training that we will need so very much after graduation.

All of these committee activities function properly because Calvin S. Knight and his Publicity Committee are continually on their job. They keep the faculty and student body informed about the various meetings in the School by means of attractive posters and eye-appealing notices. They hope to be able to obtain a wall bulletin board for student activities and news only and to place it in the main hallway near the Divinity School Library door. This will become a clearing-house for all student information and will avoid much of the present congestion around the overcrowded bulletin board belonging to the Dean's Office.

The entire Council is preparing to cooperate with a local Inter-Seminary Committee, who will be our guides in seminars and discussion groups about the Ecumenical Movement now a-foot in all leading Protestant seminaries in North America. Melton Harbin, one of our own students who is the North Carolina area representative of the Inter-Seminary Movement, will lead us in doing our part to develop a new spirit of unity in Protestant Christianity during the next decade.

Each member of the student body is asked to serve on at least one committee of our Council. Through enthusiastic support of our program each of us will develop a well-rounded life during our year together. We will not only enjoy our time here through the various activities, but we shall also be able to serve other people and thus grow in Christian living.

The Jordan Loan Library

By LUCILE K. BOYDEN

The Divinity School of Duke University is the recipient of a gift of money from the children of the late Reverend Henry Harrison Jordan, formerly a member of the Western North Carolina Conference, to be used to endow a fund for the benefit of the Loan Library, it has been announced by the Divinity School librarian, the Reverend George B. Ehlhardt.

The fund, in the amount of \$20,000, will be known as the Henry Harrison Jordan Foundation.

Tendering the gift are the six children of the late Mr. Jordan. They are Mrs. George Way of Camden, S. C., formerly Lucy Jordan; B. Everett Jordan of Saxapahaw, N. C.; Dr. Henry W. Jordan of Cedar Falls, N. C.; Charles E. Jordan of Durham, N. C., vice-president of Duke University; Mrs. H. C. Sprinkle, Jr., of Greensboro, N. C., formerly Margaret Jordan; and the Reverend Frank B. Jordan of Mount Airy, N. C.

The gift will be made to the Duke Divinity School as a part of the quota assigned to the Durham district by the Methodist College Advance, a movement instigated by the North Carolina Methodist Conferences for the purpose of strengthening church supported colleges and Christian education at large. It will be considered as a direct part of the \$200,000 officially apportioned to the Divinity School of Duke University, and will be used for publications of the library, purchasing of needed equipment, and purchase of books in the field of religion.

The Loan Library, which will now be known as the Henry Harrison Jordan Loan Library of Duke Divinity School, was established in January, 1944, one of the first of its kind in the South. It was set up for the specific purpose of supplying ministers throughout the entire nation with selected types of religious books. During the first years of its existence, ministers of all the forty-eight states, representing twenty-two different denominations, ordered books. The Loan Library at this time is said to contain the largest collection of such books and related materials in the South. Response has been so great that it has become necessary to set up a special department to handle the preparation of mailing.

Donors of the gift to Duke's Loan Library have requested that if for any reason the Foundation ceases to function in the manner decided upon for its establishment that the principal and accumulations accruing shall be transferred to another fund of the Divinity

School for the purpose of providing scholarship aid for Christian education trainees.

Financial support which has made the Loan Library possible has been received from friends who believe in the vast importance of providing the best in religious literature to the minister or his charge. The initial gifts were from the late Mrs. Emma Hahn Brinkmann and her daughter, Mrs. James Paton, Jr. Since the death of Mrs. Brinkmann, Mr. and Mrs. Paton have continued their gifts and have on several occasions given special sums for particular extension projects. In the field of rural sociology, the Ormond Memorial Fund, established by Dr. J. M. Ormond of Duke University in memory of his parents, has provided books.

The Reverend Henry Harrison Jordan, in whose memory this gift is made, was long a member of the North Carolina Western Conference. He was born in Iredell County in 1862, serving the ministry for a period of thirty-eight years.

"He grew to manhood during the period immediately following the Civil War, when the country schools were inadequate and general conditions so adverse that only a limited few were able to secure more than a common school education," a biographer states. "Despite his limitations he had such a thirst for knowledge that he made the most of the meagre school facilities of the countryside, read such books as he could secure and remembered what he read, so that by the time he reached his majority he was well informed and gifted in speech with an ambition to make the most of himself."

Following his early education, young Jordan took up the study of law under Major Harvey Bingham of Statesville, later taking up the practice in Mooresville. During this time he became a member of the Methodist Church, serving as superintendent of the Sunday School. Shortly thereafter he decided to go into the ministry, and from that time until his death in 1931, he served as a minister. His wife was the former Miss Annie Sellars of Burlington.

With the Faculty

Dr. WALDO BEACH attended the Inter-Seminary Conference in Oxford, Ohio, in mid June as the faculty representative of the Duke delegation, and led one of the seminars of the Conference. He preached in the First Methodist Church, Bridgeport, Connecticut, in August and in the Duke Chapel, September 14. The major portion of the summer was spent by Dr. Beach in research at the Sterling Library in New Haven.

Dr. JAMES CANNON, III, taught in the first term of the Summer Session of Duke University.

Dr. KENNETH W. CLARK taught in the first term of the Duke Summer Session. In June and July he preached in the Baptist Churches of Chapel Hill and Henderson. He served as guest minister during the month of August at the Broad Street Methodist Church in Statesville. While there he preached also in the Lutheran Church, and addressed the Lions and Kiawanis Clubs. He reports some progress in research on the text of an eighth-century manuscript of the Gospels, previously collated at Princeton University.

Dr. JAMES T. CLELAND made commencement addresses during the month of June at the following schools: Greenwood School, Baltimore; Tabor Academy, Massachusetts, The Taft School, Connecticut; Dana Hall School, Massachusetts; Bennett Junior College, New York; and Dwight School, New Jersey. He also preached the baccalaureate sermon at Cornell University on June 15.

Other preaching engagements of Dr. Cleland included sermons at Wellesley College, Massachusetts; Germantown Unitarian, Pennsylvania; the United Congregation, Philadelphia. He also preached the sermon at the installation of the Headmaster of the Choate School, Wallingford, Connecticut.

Dr. ROBERT E. CUSHMAN gave a series of five lectures at the Northeastern Jurisdictional Conference of religious workers at Allentown, Pennsylvania, August 14-21 on the subject, "The Purpose of Christian Education." This past April Dr. Cushman had an article in the *Christian Advocate* entitled, "The Responsibility for Good Government in Democracy," and an article entitled "Verum Aut Bonum" in the winter number of *Religion and Life*. In May he presented a paper at the Duodecim, younger theologians, entitled, "The Theory of Knowledge in the Thought of St. Augustine."

Dr. FRANK S. HICKMAN lectured in Pastors' Schools at Ocean Grove, New Jersey, and also at Dover, Delaware, early in the sum-

mer. The latter part of the summer he visited with kinfolk and friends in northern Indiana. Dr. Hickman prepared a booklet on "Spiritual Message of Romans" for the *Upper Room*. This follows a similar booklet on *First Corinthians* released in July.

Professor H. E. MYERS taught in the first term of the Summer Session of Duke University and served as presiding minister at the Sunday services in the Chapel. His preaching engagements during the summer included Asbury Methodist and Blackwell Memorial churches, Durham; and Edenton Street Methodist and the First Presbyterian churches, Raleigh. Professor Myers was a delegate to the Ecumenical Conference, Springfield, Massachusetts, September 24 to October 2.

Dr. RAY C. PETRY was one of a group of scholars invited to Buck Hill Falls, Pennsylvania, June 4 to 6, to make editorial plans for the projected twenty-five volume *Library of Christian Classics*. These translations are expected to be issued jointly under British-American editorship by the Westminster Press of the United States and the Student Christian Movement Press of Great Britain. Upon completion of his leave of absence at Harvard, Dr. Petry sent to the printers his *Anthology of Patristic and Medieval Preaching*. This book will be published in 1948 by the Westminster Press under the title, *No Uncertain Sound: Sermons That Shaped the Pulpit Tradition*. Further researches at Harvard, Episcopal Theological Seminary in Cambridge, Yale, Columbia, and Cornell made possible the writing of another work, *Eschatology and Christian Social Thought*. An article on the later middle ages appeared in the June issue of *Church History*. During the month of July, Prof. Petry taught two courses at Union Theological Seminary, New York, in the Summer Session of Columbia University. He spoke in James Chapel of the Seminary on July 24.

Dr. GILBERT T. ROWE spent a week in revival services with each of the following ministers at the places named: Derita, with Rev. W. O. Good; Summerfield, with Rev. J. A. Lowder; Mebane, with Rev. T. B. Hough; Olin, with Rev. D. T. Huss; and Salem, with Rev. M. C. Reese. Dr. Rowe taught in training schools at West Jefferson and High Point. He preached the sermon at the dedication of Bethel Church in Stanley County on August 10 and the sermon at the Kessler Reunion at his home church, Providence, in Rowan County, August 24. Dr. Rowe also had the interesting experience of preaching the sermon at the celebration of the fiftieth anniversary of Proximity Church, Greensboro, which he organized at its beginning.

Professor JOHN J. RUDIN, II, taught courses in Speech and Public Worship in the North Carolina Pastors' Schools and also in the

Pastors' School of the Alabama Conference. He was guest minister at Trinity Methodist Church in Durham during July and at the First Presbyterian Church, Chapel Hill, in August. The remainder of the summer he spent in research in homiletics and public worship.

Professor H. SHELTON SMITH taught in the first term of the Duke University Summer Session. On August 24 he preached a sermon at the First Presbyterian Church, Durham. Before the annual fall institute of the teachers of Bible in the Virginia Public Schools, held at Bridgewater, September 2-5, he gave four lectures in the field of Christian faith. At the recent annual meeting of the North Carolina Council of Churches, Professor Smith was elected Chairman of the Board of Christian Activities, which coordinates the educational program of the Council. During the first semester of the current academic year Professor Smith is on Sabbatical leave, and is engaged in writing a book in the field of American theology.

Dr. H. E. SPENCE served as Dean of the North Carolina Pastors' School in early June. The school was held on the Duke Campus for the first time since the beginning of the war and was well attended. He attended the Pastors' School at Union Theological Seminary, June 16-20. He also taught in the second term of the Summer Session of Duke University.

Dr. W. F. STINESPRING worked during the first part of the summer for the United Nations in the Trustee Division, Research and Analysis Section.

Dr. FRANKLIN W. YOUNG spent the summer in Durham assisting Dr. Rowe in carrying on the work of the Divinity School Office. During the summer he preached at the Blacknall Memorial Presbyterian Church, First Presbyterian Church, Swepsonville Baptist Church, Lakewood Baptist Church. He also spoke to the Wesley Foundation at the University of North Carolina.

Book Reviews

The Search for Happiness. William Peter King. Nashville: Abingdon-Cokesbury, 1946. 182 pp. \$1.75.

Observations on the strategies of securing personal happiness through attitudes derived from religion. "Homespun," practical, sentimental.

WALDO BEACH.

Render Unto the People. Umphrey Lee. Nashville: Abingdon-Cokesbury, 1947. 164 pp. \$1.50.

This book represents a significant excursion into a territory which will be of increasing importance in the future, and in which more bold explorers are needed: Christianity in a democratic state. President Lee, whose book embodies the Cole Lectures at Vanderbilt in 1946, addresses himself to the question of the changed relationship of church and state since the days of the Constitution, changes which have brought in their wake problems never envisioned by the Founding Fathers.

The fact that the "public welfare" form of the state has so largely supplanted the Jeffersonian *laissez-faire* view, and the fact that the Christian churches of America have been turning their attention increasingly to problems of public morality and legislation mean that the two provinces of church and state are by no means "separate" in their concerns and activities, but meet where vital issues are joined. The issues are made the more crucial because, as Lee rightly points out, there is manifest danger in an increasingly powerful secularized state, a danger not lessened by any glib trust in majority rule to bring health to the body politic. It is only a wise and responsible majority that can maintain the democratic fabric of community.

Perhaps the most important rubbing point of church-state relationship is on the question of religion and public education. Lee is well aware of the obstacles to be faced in reintroducing religion into the educational structure of American democracy, but his demand for its imperative necessity is well-made, and his estimates of the parochial school system, the "released time" plan, and improved church school methods are sound. Lee's discussion of religion in higher education, both private and public, seemed to this reader less clear-cut, though full of pertinent random observations. The two concluding chapters of the book, on "Religion and Politics," and "Conformity and Dissent" contain wise and practical suggestions for the church's effecting social change in needed areas, without losing its essential religious genius of worship. He marks out the way the church can be a valid conservative check on overly zealous radical changers, and yet remain the conscience of a nation and fulfill its disturbing prophetic role.

The merits of the book are its timeliness and its adroit use of striking quotation in making his arrows strike the target. The chief defect of the book is its discursiveness. Lee fails to prune off interesting shoots of thought. Partly as a result of this, and partly because the book opens up more problems than it can handle satisfactorily in such short scope, it lacks coherence, and it is difficult to discern the central ethical assumptions which should underlie and inform the whole.

WALDO BEACH.

The Mediator. Emil Brunner. Philadelphia: The Westminster Press, 1947. 623 pp. \$6.00.

This republication of Brunner's *The Mediator*, which first appeared in 1927, is part of the magnificent service of the Westminster Press in making again available Brunner's important works. Theological students are much beholden to the Westminster Press not only for reprinting these classics, but for the care and skill in which the job has been done.

The Mediator, which can be studied most comprehensively along with or subsequent to *Revelation and Reason* is certainly the definitive statement for modern theology of the Christology of the "neo-orthodox" school of thought. No need in this sort of review to attempt any synopsis of its six hundred pages of exhaustive and exhilarating treatment of the place of Christ in the Christian faith. The central thesis is clear-cut. It is the position of Fideism, which takes its frankly and consciously dogmatic stand on the affirmation of faith that "Through God alone can God be known." The theological assumptions are ones familiar to all students of Brunner: faith as prior to reason, if not indeed the judge of reason, rather than vice versa (the heresy of the Enlightenment and the Greek mind), the total "otherness" of God, requiring a "mediator" who bridges the awful abyss between God and man, and the Pauline-Augustinian-Calvinistic of man's nature, and the requirement that God be the agent for man's salvation. First comes a destruction, stone from stone, of the Christology of liberal Christianity, of the spokesmen of which Brunner singles out Kant, Ritschl, and Schliermacher for particular demolition, and a categorical disavowal of all schemes of Christology based on "speculation, mysticism, and moralism," on the ground that they all implicitly are forced to a view of Christ as *primus inter pares*, man reaching up to God, not God reaching down to man. Then Brunner sets forth, amid the debris of liberalism, what he claims as the classic Christian doctrine of Christ as God-man, genuinely God and genuinely man, the real incarnation from above, the unique and sole ground for the Christian's faith in salvation. While taking full account of the validity of historical criticism, Brunner vigorously defends the view that the status of the Christ of faith is not affected by inquiry into the Jesus of history, since the two approaches are on different planes of religious knowledge, one the existential, the other the scientific.

To ponder this book thoroughly would be to make any child of liberalism, content or disaffected, squirm. There is much in it that must be

frankly recognized as a stumbling-block. At many points Brunner skirts dangerously the obscurantism of one who would seem to make reason not only *sub rationem*, but *contra rationem*. Certainly the frank irrationalism of this fideism opens the door to concepts which can have no criterion of credibility except themselves. For another thing, there is the constant peril of a bifurcation between the Jesus of history and the Christ of faith, sharper even, I think, than the early church made and certainly uncomfortable for one to whom the object of faith appears in finite historical time. For another thing, there is a confusion in Brunner's use of the idea of faith: at some points it is *fiducia*, at others, an *assensus*, albeit a kind of existential *assensus*. Finally, Brunner's habit of setting forth a sharp either-or option to the Christian, whereby he demands that the Christian accept this high Christology, or claim no right to be a Christian at all, offers to the disquieted liberal no avenue of steps from his former Christology to the normative one, even where he may be convinced, as is this reader, of the essential validity of the thesis of the book.

Whatever may be the host of theological problems raised by this book, it certainly can rightly claim to stand as the most important work on Christology written thus far in the twentieth century.

WALDO BEACH.

The Spirit of Chinese Culture. Francis C. M. Wei. New York: Charles Scribner's Sons, 1947. 186 pp. \$2.75.

This is an excellent interpretation of the subject by one eminently qualified for this task. Perhaps to this reviewer the most interesting part of the book is not its survey of the older Chinese systems but its suggestions as to Christian plans for success in China. Dr. Wei suggests a plan in four parts: "Church cells"; "centers of Christian service"; "Christian seats of learning"; and "Christian centers of pilgrimage." Christian emphasis he thinks should be placed on social life. He feels that Christianity has insisted too much upon abstractions and has suffered from ritualism and over-denominationalism.

The book is thoroughly scholarly but is fully intelligible to the average lay reader. It is highly recommended for general reading.

JAMES CANNON, III.

The New Testament: Its Making and Meaning. Albert E. Barnett. New York-Nashville: Abingdon-Cokesbury, 1946. 304 pp. \$2.50.

This is another "introduction" to the New Testament books. It is a good manual, compact and methodical, prepared especially for college and seminary students. It includes, as a few recent introductions have done, an explanation of the "form-history" analysis of Gospel origins.

Special points of note: Galatians is considered the earliest book (49 A.D. at Antioch, end of Paul's first tour); following McNeile, Philippians is treated as composite preserving parts of two letters (3:2-4:23 at Ephesus in 55, 1'-3' at Rome in 60); following Goodspeed

Ephesians is attributed to Onesimus about 95 as introductory to the newly gathered Pauline Corpus; in the Gospel of John are seen evidences of the use of all three Synoptic Gospels; the Pastoral Epistles are considered to be the latest books (after 160 A.D.).

KENNETH W. CLARK.

An Approach to the Teaching of Jesus. Ernest Cadman Colwell. New York-Nashville: Abingdon-Cokesbury Press, 1947. 128 pp. \$1.25.

President Colwell, of the University of Chicago, delivered these Quilian Lectures at Emory University in 1946. They are a fresh, popular composite of the usual liberal and scholarly views, "designed primarily for Protestant religious workers—ministers and laymen."

The first two chapters are introductory, discussing the radical quality and the originality of Jesus' words, "closer to modern preaching than they are to modern teaching" (p. 31). "If there is an original element in the teaching of Jesus, it can be seen in the nature of the structure which Jesus built out of sayings old and new" (p. 53).

The next two chapters present the humility of Jesus, in the conduct of his life and in his teachings. "Pride is the vice and humility is the virtue throughout much of Jesus' teaching" (p. 56). "The distinctive source of this humility is God . . . a God of grace" (pp. 80, 81).

The last two chapters arouse special interest in their discussion of "The Coming Kingdom" and "The Present Kingdom." Final sentences indicate the nature of the author's conclusion: "In some way now lost to us Jesus saw his own work related to God's Kingdom . . . Faith in Jesus as a figure of epochal importance was born in his lifetime . . . Around that faith there grew a community . . . But it all began in the days of his flesh when he challenged men to believe in a God of grace and power."

Original poetry and personal reminiscence are interwoven into these lectures. Many important problems in the study of Jesus are touched cursorily, stimulating thought and discussion beyond the scope of this book.

KENNETH W. CLARK.

The Soul of Frederick W. Robertson. James R. Blackwood. New York: Harper and Brothers, 1947. Pp. XIII, 201. \$2.00.

The Lord Reigneth. Adam W. Burnet. New York: Charles Scribner's Sons, 1947. Pp. 134. \$2.00.

In the Secret Place of the Most High. Arthur John Gossip. New York: Charles Scribner's Sons, 1947. Pp. 210. \$2.75.

In the Light of the Cross. Harold Cooke Phillips. New York-Nashville: Abingdon-Cokesbury, 1947. Pp. 204. \$1.75.

The Old Testament in the New Testament. R. V. G. Tasker. Philadelphia: Westminster, 1947. Pp. 176. \$2.00.

What Is a Man. Robert Russell Wicks. New York: Charles Scribner's Sons, 1947. Pp. XXI, 224. \$2.75.

Here is almost a quiverful of homiletical studies which formed my desultory reading during the past summer.

The son of the Professor of Homiletics of Princeton Seminary has done what every minister ought to do: he has made a careful study of the life, letters, and sermons of England's prince of nineteenth-century preachers in *The Soul of Frederick W. Robertson*. It is not as good a book as his father thinks it is, but for those of us who do not know Robertson it is an excellent introduction, a "Reader's Digest" approach to the preachers' preacher. His life will inspire us, his sermon preparation will show us the blood, sweat, and tears that are prerequisite to good preaching, and a reading of this volume will drive us to our studies, to further reflection on and in Robertson, and to his God who is the Father of our Lord Jesus Christ.

Everyone preaches on the *Revelation of St. John the Divine* but me, and maybe you. Adam Burnet knows that, and he has written *The Lord Reigneth* for us two. It is an introduction to an Introduction. After we finish it, in conjunction with the *Revelation* itself, it would be wise for us to go on to the volume in the *Moffatt Commentary*. It is a "pump-primer" for an apocalyptic flow, and is a reasonable and preachable interpretation for men "living in all-but-apocalyptic days" (p. 31). I am not going to leave *Revelation* to the Adventists any more.

Arthur Gossip is always worth reading, and *In the Secret Place of the Most High* is no exception. Here are nine sermonic studies on prayer, rich in faith, abounding in illustration, pertinent for our day, simple in exposition, and a benediction to the reader. If we are planning a series on prayer (and if we are not, why are we not?), then we could do worse (and we could hardly do better) than use this little book for our personal devotion for two or three months before we prepare the actual material for our congregations. Gossip is over seventy, so he brings to his writing years of study and ministry, as a pastor and as a professor of preaching. But he is seventy years young; his grasp of eternity is elucidated for our times.

Phillips is another "preachers' preacher" and his volume will be a "must" for ministers who are looking for suitable material for Lenten and Holy Week services. *In the Light of the Cross* is not concerned with *who* killed Jesus, but with *what* killed him and still kills him. He shows how, e.g., ecclesiasticism (the Pharisees), acquiescence (the public), and militarism (the soldiers) are present-day forces antagonistic to Christ and his Church. The sins which crucified Jesus were and are "the respectable sins of well-meaning people." But Phillips does not have the issue only in this negative form. There was one constructive force which put our Lord to death: his own desire to bring salvation to the world. Even if at times the historical interpretation is not always valid, this is a sound expository analysis.

The Westminster Press is doing heroic work for us in breaching the unfortunate and unnecessary gap between the Old and New Testaments. For its recent writers the Bible is *one* Book; the God of the Old Testament is the God of the New Testament. It refuses to separate the two revela-

tions; they are one. Tasker in *The Old Testament in the New Testament* joins that goodly company of scholars who find the true meaning of the work of Jesus illumined by the knowledge of what led to Jesus over a thousand years of struggle and debate, which were never deserted by a confidence in the covenant-relationship between God and man. This is not a volume of sermons; it is an analysis of the rich soil in which our preaching should grow.

The Dean of the Chapel at Princeton University has tried to do a difficult thing in his new volume with its intriguing title *What Is a Man*. He has taken the questions which generations of undergraduates have hurled at him and sought to answer them in the light of the petitions in the Lord's Prayer. Is he successful? Sometimes. But in numerous instances the questions are better than the answers. Nevertheless, they are stimulating, and will provide us with problems if not with solutions. That is good for us. This is not a volume of sermons, but it should force us to write sermons as we face the honest questions of troubled seekers, and try to answer them in the light and purpose of our faith.

We won't go wrong in purchasing any of these books. They are a better crop than the one which came to my hands in the summer of 1946. But if I could only buy one I would choose Tasker. That does not mean that you should follow suit.

JAMES T. CLELAND.

An Outline of Biblical Theology. Millar Burroughs. Philadelphia: Westminster Press, 1946. 380 pp. \$3.50.

For years students and ministers have lacked a book in English which deals adequately with the theology of the Bible. The author has endeavored in his book to do something about this. Drawing upon the resources of his many years of rich experience as teacher and scholar Dr. Burroughs has set forth systematically his own approach to the study of biblical theology.

Above all Dr. Burroughs' latest work provides us with a source-book for the study of the origin and development of the most important concepts of the Bible. Separate chapters are dedicated to such topics as Authority and Revelation, Christ, God, Man, Sin, Public Worship, Christian Service, to mention only a few. Ministers will be particularly interested in the author's effort at the close of each chapter to show the relevance of biblical ideas to contemporary problems. While there is often ample room for questioning what the author conceives to be relevant or irrelevant the comments are usually helpful.

The reader should recognize that Dr. Burroughs approaches his problem with the tools of the religio-historical school of research which has dominated biblical studies in the nineteenth and twentieth centuries. He is at his best in his well-documented tracing of the historical development of biblical ideas in the Old and New Testament. He leaves most to be desired as he moves into that difficult but inescapable area which is concerned with the relating of these ideas to a constructive Christian theology.

At this point the reviewer sensed a limitation in perspective. This has been explained in part by the criticism of another reviewer: "The author exhibits throughout the essentially shallow rationalism characteristic of modern American liberalism, in which pragmatism and instrumentalism dominate the intellectual scene." However, the scholarly presentation of the material of this neglected area will be an admirable tonic for many of the growing multitude of fundamentalists and pseudo-neo-orthodox who find the resurgence of "biblical faith" a welcome escape from the hard discipline of mastering historical facts. A thorough historical scholar has given us this book for which many a student and minister either has or should have sensed a need.

F. W. YOUNG.

Creation Continues. Fritz Kunkel. New York: Charles Scribner's Sons, 1947. \$3.00.

Dr. Kunkel contends that we can never fully understand or appreciate the Gospel of Matthew until we know the author's purpose. "Matthew chooses what serves his purpose best; and his purpose is to initiate his students into Christianity. He wants not only to increase their knowledge but to influence them emotionally and to change the very structure of their character." Modern readers must identify themselves with some character in the drama or with the students of Matthew and "expose themselves to the dynamic influence of the book," or else remain static. "Either the book changes the reader, transforming him into a higher form of evolution, or the reader changes the book, discarding its dynamic qualities and misusing it as material for historical research, philosophical speculation or emotional excitement." It is only as man experiences this transformation that he realizes that "creation continues."

The author divides Matthew into seven sections. The subject of each section is to be found in its center. It is only after we arrive at this center and comprehend it that we understand the significance of the section as a whole. In the course of this analysis Kunkel presupposes an inner and an outer meaning to the words of the gospel; they are to be understood literally, but also figuratively. This, of course, involves considerable allegorical interpretation; at this point in particular Kunkel becomes the target of New Testament scholarship. The reader should distinguish the genius of Kunkel from the genius of the author of the gospel. This having been said, we have in this book a fascinating analysis of and a stimulating and suggestive commentary on the Gospel of Matthew by a learned Christian psychiatrist. If the reviewer may be so unorthodox he will say: This is just the book the "barrel" has ordered. A word to the wise!

F. W. YOUNG.