

The Duke Divinity School

BULLETIN

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Bulletin Briefs

Some Occupational Diseases of the Clergy      Dr. Kelsey Regen

A Lenten Meditation

Miss Martha Mallery

With the Faculty

Recent Books by the Faculty

Book Reviews

## Chapel Prayers\*

O God, our Father, by the indwelling spirit of Christ teach us to love Thee with all our mind and heart, and so to love our neighbor as ourself, that we shall be delivered from the temptation to think of ourselves more highly than we ought to think. Amen.

Eternal God, grant us such faith in Thee that we shall be delivered from the fear of things that are merely big and noisy; and grant us such trust in Thee that we shall stake our hopes for the future on the growing edge of life wherever we find it, and seek to plant the seeds of it in whomsoever we can. Amen.

O God, the Eternal and Perfect Artist, who madest earth and heaven, if in our work for Thee we should be artists, then by Thy grace make us such good artists that those who listen to us may see clear past us as though we were not there at all, and behold Thee. Amen.

KELSEY A. REGEN.

\* A series of prayers delivered by Dr. Regen and used in connection with his three Chapel talks which appear later in the BULLETIN.

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# THE DUKE DIVINITY SCHOOL BULLETIN

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## Bulletin Briefs

The Divinity School observed Missionary Emphasis Week, February 7, 8, and 9. The program met with general approval, both in the Divinity School and with the team of visiting speakers. In fact, the authorities of the Methodist Board of Missions and Church Extension state that they have carried the Duke plan into the other seminaries of the Church and have met with marked success. The genius of this plan is to carry the visiting speakers into the class sessions of the school, along with a suitable number of public addresses.

During the February period, a total of twenty lectures and addresses were delivered to various groups in the Divinity School. The visiting speakers were:

Bishop Ralph S. Cushman, presiding Bishop of the Saint Paul Area of the Methodist Church and father of Dr. Robert E. Cushman of the Divinity School faculty. Bishop Cushman addressed the weekly assembly on the subject, "Report from the Orient," based upon his recent visitation to the Philippines.

The Reverend Karl Quimby, secretary of education and promotion of the Methodist Board, spoke on such subjects as "The Bible and Missions," "How to Preach Missions," and "The Theology Behind Modern Missions."

Dr. Alva Hutchinson, secretary of city mission work in the Department of Home Missions and Church Extension, spoke on Methodist work in Alaska and Puerto Rico.

The Reverend M. O. Williams, personnel secretary of the Mission Board, conducted a large number of interviews with students interested in becoming missionaries and made several addresses on problems of missionary personnel and preparation.

Mr. W. D. Hamrick, a layman who is an industrial missionary in Africa, spoke on laymen's part in supporting missions and also described his work in Africa.

A fruitful occasion was a round-table discussion between the speakers, Divinity School students, and faculty members. This was followed by a luncheon meeting of the same group.

At an evening meeting, the visitors showed "talkies" and slides of various aspects of missionary work. An abundant supply of literature was distributed.

Divinity School personnel employed in the conduct of the program were Professors Cannon and Walton and the student missionary committee headed by Mr. R. H. Potts.

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In the January number of the BULLETIN, notice was given of the forthcoming session of the Christian Convocation, which takes place June 6-9. In addition to the features which were announced in that issue, several other attractions have been arranged. Miss Mary Alice Jones, a former member of the General Staff of the Board of Education of the Methodist Church, will give a series of lectures on the Christian Home. These lectures are especially arranged for the ladies attending the Convocation. A more complete announcement of the Convocation is given in another section of the BULLETIN.

A novel feature is being planned which will prove of interest to the "Old Timers" as well as to others. About twenty-five years ago, the Play, "The Sacrifice of Isaac," written by Professor H. E. Spence was produced as a feature of the evening entertainment of the Pastors' School. Among those who formed the cast were the Reverend D. E. Earnhardt, Miss Amy Childs (now Mrs. Fallow), the Reverend H. Grady Dawson, the Reverend Kern Ormond, the Reverend I. L. Roberts and others. In response to suggestions from many sources, there will be an attempt to reproduce the same play with the same cast. This will be an additional feature and will not interfere with other arrangements as now planned.

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The three features of the new Divinity School Curriculum, which went into effect the first of the present academic year, are the Core Courses, the Vocational Groups, and the Senior Seminars. The first year's work of the Core Curriculum seems to have given general satisfaction: The Core Courses of the second year will be given for the first time next year, and equally good results are anticipated.

Not later than the end of the second year each student will choose one of the Vocational Groups in which his advanced work will be

concentrated. The three groups are: The Preaching Ministry and Pastoral Service, Applied Christianity, and Teaching and Research in Religion. The Vocational Group in general replaces the former "Major."

During the present year the faculty has given much time and attention to the development of the Senior Seminars. Regulations governing these seminars will appear in the forthcoming catalogue as follows:

"In the third year each B.D. candidate will take one Senior Seminar, yielding 2 s.h. credit. No student may enroll in more than one Senior Seminar a semester nor receive credit for more than two such Seminars. Juniors and Middlers are not eligible for credit. Senior Seminars will not yield Graduate credit.

"Enrollment in each Senior Seminar is limited to 12 to 15 students. No Senior Seminar need be conducted for an enrollment of less than 3 to 5 students. Each Senior Seminar will be in charge of a Chairman. Not less than two nor more than four instructors will participate in each Seminar. General supervision of all Senior Seminars will be exercised by a standing committee of the faculty.

"The work done in each Senior Seminar should be equivalent to that done in a normal 2 s.h. course, with reading based upon a prepared reading list and a substantial paper or written project report. It is contemplated that the list of Senior Seminars will probably be changed after the first year and such changes will be approved by the faculty on recommendation of the standing committee on Senior Seminars.

"B.D. students planning to graduate in 1950-51 will, as previously voted by the faculty, have the option of graduating with a major and thesis."

At this writing five Senior Seminars have been approved and will be offered in 1950-51. Others are in process of development and by 1951-52 there will be need for eight or ten such seminars in order to provide for the large class that will be working toward graduation in June 1952. The seminars thus far approved are: "The Christian Faith and Its Proclamation"; "The Ecumenical Movement in the Modern Church"; "Western Christianity and Non-Christian Faiths"; "The Old Testament as Materials of Teaching"; "The Church and Social Change"; "Christian Experience and Contemporary Church Life."

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Friday, March 3, 1950, was an unusual morning in York Chapel. For the first time in the history of our Divinity School, so far as is known, a woman candidate for the degree of Bachelor of Divinity conducted the entire Chapel service. She is Martha Bayne Mallary of Macon, Georgia, who holds her B.A., 1946, from the University of North Carolina, and hopes to graduate from our Divinity School in June of this year. She would like to teach Bible and Christian Ethics in a preparatory school or college, but judging from her recent effort, she is ready to occupy a pulpit. That is the unanimous decision of her peers and her faculty.

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The BULLETIN notes with regret the loss of three members of the Divinity School administration and teaching staff. Dr. Harold A. Bosley, as was earlier noted, has resigned the deanship to accept the pastorate of First Methodist Church, Evanston, Illinois. The Reverend George B. Ehlhardt, Librarian and Registrar, has been elected to the presidency of Brevard College. Dr. Franklin Young, Dean of Students and member of the teaching force, will accept a teaching position in the Yale Divinity School. Their many friends will follow the careers of these men with great interest. The BULLETIN extends its best wishes for their success in their new fields of activity.

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Members of the Divinity School community again took an active part in the Easter Cycle which is becoming more and more an established tradition in the University. The chapel services for the week were directed along lines leading up to the Easter celebration. Lenten meditations were given by Dr. Robert E. Cushman and Mr. Ray Allen. Professor J. T. Cleland conducted the communion services in York Chapel.

In the Duke Chapel, the Choral Communion Service was held on Maundy or Holy Thursday as it has been held for a dozen years. Dr. Frank S. Hickman was the Celebrant, assisted by Dr. Robert E. Cushman, Professor H. E. Myers, Dr. Shelton Smith, Mr. Roland Rainwater, The Reverend Norman B. Gibbs, Dr. Franklin W. Young, and about thirty Junior ministers, largely of the Divinity School student body. The program was arranged and the continuity written by Professor H. E. Spence.

The Seven Last Words of Christ again furnished the basis for the Good Friday meditations. Members of the Divinity School fac-

ulty who participated were Dean Harold A. Bosley, Dr. James Cannon, Dr. Robert E. Cushman, Dr. E. F. Scott, and Dr. A. J. Walton.

Others participating were Drs. David G. Bradley and William H. Brownlee of the undergraduate faculty of religion.

On Easter Sunday morning the sermon in the Chapel was preached by Dean Harold A. Bosley. Dr. F. S. Hickman presided at the lectern.

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The Wednesday morning Assembly period is becoming an increasingly important part of the extra-curricular program of the School. The free period at eleven o'clock on Wednesday mornings is set aside for meetings of the Student Body, and for presentations by visiting speakers in the religious world who are thus given greater access to the Student Body than would be possible through their participating in classes alone. During the second semester, 1949-50, the following have been the Assembly speakers and guests: On February 8, in connection with the Missionary Emphasis Week, Bishop Ralph S. Cushman of Saint Paul brought to our students a report on his visit to the Far East. On March 8, the speaker was Dr. Ernest Findlay Scott, who is visiting professor for this semester. On March 15 and 16, Professor George Florovsky, representing both the World Council of Churches and the newly established Orthodox Seminary at Union in New York, gave a series of three lectures on the contribution of Eastern Orthodoxy to Christendom. On March 22, Bishop Sante Barbieri, acting President of Union Theological Seminary in Buenos Aires, spoke of the work of the Methodist Church in South America. On April 7, Dean Walter Muelder, of the Boston School of Theology, spoke on "Sources of Industrial Peace." On Wednesday, April 19, Dr. Howard Powell, minister of the Edenton Street Methodist Church in Raleigh, spoke on "The Minister in His Devotional Life," in connection with the Divinity School Retreat, held at that time. On April 26, Mr. John G. Ramsey, an ordained clergyman and currently director of community relations for the C.I.O., addressed the Student Body on "The Church and Labor." The last of the regular Assembly series brought Dr. Edwin McNeill Poteat, pastor of the Pullen Memorial Baptist Church in Raleigh, on May 3. The steadily large attendance and the stimulating student discussions which have followed these sessions give sign that the Assembly program is meeting a real need in the life of the School.

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Dr. Kenneth W. Clark, professor of New Testament in the Divinity School, who is on sabbatical leave this year and serving as annual professor at the American School of Oriental Research at Jerusalem, has been receiving much favorable publicity lately for his work at St. Catherine's Monastery on Mt. Sinai, where he is in charge of microfilming the priceless Greek Biblical manuscripts still remaining in the monastery. Particular attention may be called to a series of three illustrated articles by Ralph Chapman in the New York *Herald-Tribune* of March 19, 20, and 21.

After an interesting period in Jerusalem, Professor and Mrs. Clark went on to Sinai around the first of the year to participate in the microfilming project being sponsored by the Library of Congress and the American Foundation for the Study of Man in cooperation with Farouk University of Alexandria, Egypt.

Although the famous Codex Sinaiticus was removed from this monastery, the Greek Orthodox Church to which the monastery belongs, now has a rule forbidding the removal of any manuscript. Hence the necessity of microfilming the collection in order that the world at large may have a better opportunity to study this great body of Biblical lore. Master negatives of all the microfilm will be filed at the Library of Congress in the United States and at Farouk University in Egypt. There are about 3,000 manuscripts in the collection, of which about three-quarters are in Greek, and it is Dr. Clark's responsibility to see that all these are properly recorded. In addition to the photographs, a written description of each manuscript is being prepared. Although most of the manuscripts have already been studied to some extent, there is always the possibility that careful examination will bring to light some very important and hitherto unknown document. Such a possibility adds zest to an otherwise sober and laborious scholarly undertaking.

The BULLETIN congratulates Dr. Clark on this important assignment and wishes him and Mrs. Clark all success and a safe return to their homeland.

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The Editors regret that the BULLETIN does not carry the item With the Students. Repeated and earnest efforts were made to secure copy but without success.

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The annual Spiritual Life Retreat was held April 19 and 20. On Wednesday services were held in York Chapel. In addition to an



elaborate devotional service, an address was made on the subject, "The Devotional Life of the Minister." The private devotional life was the phase stressed at this time. On the following day the Retreat was continued at Duke's Chapel, where it has been held for many years. The talks here stressed the devotional life of the minister in relation to public worship, and the devotional life of the minister in relationship to the personal crises encountered in his pastoral work. These addresses were made by Dr. Howard P. Powell, D.D., Pastor of the Edenton Street Methodist Church, Raleigh, North Carolina.

Duke's Chapel was made available to the Divinity School through the courtesy of the Reverend Clyde McCarver and his people.

## "Some Occupational Diseases of the Clergy"

(Being three Chapel Talks given by Kelsey Regen, minister of the First Presbyterian Church, Durham, N. C., to the Student Body and the Faculty of the Divinity School of Duke University, in York Chapel on January 10, 11, and 12, 1950.)

Dr. Cushman, members of the Faculty and the Student Body of the Divinity School, I want to express to you my appreciation of the honor and privilege extended me in the invitation to speak to you in this series of Chapel Talks. I have accepted your invitation not because I feel that I have something that must be said or that you need to hear. I have accepted rather because I happen to have a strong and bothersome Presbyterian conscience which prompts me to try to pay my debts. During the past nine years of my ministry here in Durham I have called upon the members of this Faculty for help on numerous occasions. You have invariably responded readily and graciously. Consequently I am in the position of heavy indebtedness to this institution as a whole and to many of you as individuals. So I am here this morning because I feel a constraint and obligation to try to repay at least a small portion of that indebtedness.

One naturally wishes to speak helpfully to any audience even though he may not speak brilliantly or impressively. And for some strange reason I have always had the feeling that in order to speak helpfully a speaker needs to know more about his subject than does his audience. For that reason whenever I attempt to address my fellow clergymen (especially in a theological seminary) I find the field of available and appropriate subject-matter drastically curtailed,

if not completely eliminated! It would border on presumption were I, here in this place and before this audience, to try to throw light on some dark corner of Church history, or probe some problem of theology, or resolve some issue of Biblical criticism. It would be an impertinence for me to give you some condensed and warmed-over sample of the pulpit-fare of the First Presbyterian Church. And I promise that I shall certainly not try to give you an "inspirational address," which in my judgment is the most abused and inappropriate term in the language of religion. It has been my experience that "inspirational addresses" rarely inspire!

Rather would I prefer to talk with you (not preach at you) very simply, very plainly, and (I hope) helpfully along a line of thought which I believe is of considerable practical importance to your life and work as ministers in the Christian Church. In fairness to you, I ought to explain that part of what I shall be saying to you grows out of various attempts at honest self-analysis, and to some extent is, therefore, a personal confession. On that basis it may or may not be worth your consideration. Still more of what I shall be saying comes from my observations over a period of nearly twenty years as a parish minister, during which time it has been my privilege to know and observe many clergymen of different denominational backgrounds and from varied geographical sections of the country. It has also been my privilege (and one which I prize highly) to have the warm personal friendship and confidence of many splendid, competent, and intelligent laymen who have supplied me with no little evidence of the timeliness of what I shall say to you. There was a time when I could not honestly and sincerely say what I am about to say. But now I can say honestly and sincerely that from my observation of clergymen over this twenty-year period, they, as an over-all professional group, measure up just about as well as any other over-all group in terms of professional ability, devotion to their jobs, capacity for sustained hard work, and integrity of personal character. On that score you have no reason to hang your head.

But there are defects. And on these mornings together we shall be directing our attention to those defects. Our theme is "Some Occupational Diseases of the Clergy." I have never heard that term applied to the ministry: but it is not inappropriate, I think. The term means that in certain types of work and occupations there is across the years a record of an exceptionally high incidence of particular kinds of diseases. The conclusion is that a particular kind of work

predisposes the worker to fall victim to that particular kind of disease, that certain kinds of work involve extra or unusual hazards for those engaged in them. In some kinds of mining the occupational disease is *silicosis*. Among deep-sea divers it is, or was, "*the bends*." In work restricted to areas without sunlight and fresh air it is *tuberculosis*. Among many sedentary types of work coupled with high tensions it is "*stomach ulcers*." In radiology it is "*x-ray burns*" which often lead to malignancy. There are others. The ministry is no exception. Indeed there are many occupational diseases of the clergy. On these three mornings together we shall consider only three. I choose these three because I believe that each is basic and fundamental and inclusive enough to account for many other distortions which are in reality only symptoms and complications stemming from these three primary infections. What are the major occupational diseases of the clergy?

### I. EGOTISM

The first is EGOTISM. Here is perhaps the most deadly occupational disease of the clergy. It is not always a blatant, swashbuckling, boastful, loud and noisy egotism. If it were that it would not be so sinister and deadly. More often it is a hidden, quiet, unobtrusive, subtle and consuming egotism. This is the kind that never allowed a professor I knew to forget, or fail to tell his students about, the time he preached to a President of the United States! His subject, he told us, was *humility*! And all the while he was blind to his own pride. The insidious danger of the clergyman's egotism is that it rarely displays itself as egotism—pure and simple. More often it reveals itself in other less-easily-recognizable, but none-the-less dangerous, expressions. So much of what a minister reads in the Bible and elsewhere, so many of his prayers, the major portion of his preaching plead for and praise the virtue of humility, of self-effacement, of setting God and others at the center of life. Yet almost every thing he does, almost every thing that happens to him, almost every relationship of his life and work tends to have exactly the opposite effect—to inflate his own ego, to nourish pride and conceit, to set himself and his work at the center of his thoughts and plans. So that imperceptibly to ourselves, if not to others, we lose the thing we plead for and over-develop the thing we deplore. I don't believe I am being unfair or hyper-critical in diagnosing that as our major occupational disease which in its scope includes many

lesser infections which come from it. The ministers who successfully and persistently throw off that infection are few and far between.

Most people listen to our sermons uncritically. And when we by chance say something which others in the audience think but have never managed to put into articulate words, the people go out from the church, tell us what a wonderful sermon it was, and what a great preacher we are. And, God pity us! let that go on long enough and we begin to believe it; to suspect that they may be right; to agree that maybe they "have something"! We forget that no sermon is a great sermon until, like the seed falling on good soil, it produces a good harvest. We conveniently overlook the fact that that parable puts more emphasis upon the soils than upon the seed or the sower. People come to us and entrust us with their most intimate personal problems: day after day they come to our office and pour out their hearts and minds, then listen to our counsel and trust our wisdom (or lack of it) as implicitly as though we were gods, or at least oracles of the gods. There is probably no other single experience which tends to inflate the ego as that does. Unless we are very honest and self-critical it tempts us to assume that we have managed our own lives so well that we are now competent to tell others how to manage theirs. Those are just two instances. There are others. Indeed almost everything we do can, if we are not careful and on guard, react in terms of inflation of our ego. It takes an honest and tough and hardy soul to throw off that spiritual infection. And before we know it we have in its incipient or advanced stages the "*star role psychology*," or the "*prima-donna temperament*," or the "*top-sergeant attitude*" toward other people. All of which are symptoms of an infection at the core of the soul. The name of that infection is egotism.

How can one tell if this occupational disease has struck? It is safest always to assume that it has. But there are tests. When your official board disagrees with your judgment and refuses to approve your recommendation, and you feel that such action on their part is ample proof of their incompetence, if not their insanity, and it never occurs to you that such action on their part may well be God's mysterious intervention to save you and His Church from your own stupid blundering—then you had better begin to check on the state of your soul and the size of your ego. Ordinarily our "blue Mondays" will be counted by our uncritical friends as a mark of our genuine humility. When the cause is not physical weariness or men-

tal exhaustion it is just as likely to be a wounded and hurt and frustrated egotism as it is to be a genuine humility. Indeed genuine humility is less likely to know depression and despair and "blue Mondays" than is over-weening pride! There is the temptation to tyrannize the groups we work with, to impose our "better judgment" and our will, to set our program at the center and require everything else to revolve around that primary concern. That is especially true in the minister's home and family life. We are all guilty on that score: partly out of necessity. Therefore, blessed is that minister who has a wife who knows him and loves him: knows him so much better than his parish knows him, knows his virtues and his faults, his strengths and his weaknesses, yet who loves him despite his faults; who loves him so much that she will not let him ruin himself by entertaining illusions of grandeur or greatness about himself; but who is tender enough and skillful enough to puncture every balloon of egotism he blows up without doing real and permanent injury to his truest and best self. And twice blessed is that minister who at the time of his temptations to pride and conceit has a teen-age son or daughter who fears neither man nor the devil, who has little reverence for "the cloth," and who with a phrase, or a shrug of the shoulder, or a lift of the eyebrows can put even the clergy in its place.

Another test is the quickness and glibness with which we make final pronouncements of "truth." The better scientists honor truth wherever they find it. But they are reluctant to say "This is it!" or especially "This is all of it!" Yet we are told that about our preaching there should be the note of "Thus saith the Lord." Perhaps so in sense of urgency. But not in buttressing what is actually so often merely our own private opinion of truth or our own partial and shadowed understanding of truth. Such authoritarian and final tone in our preaching is often a subtle betrayal of an aggressive and determined egotism.

There are other tests. These are only a few. They are all signs of this most serious and most prevalent occupational disease of the clergy. A United States Judge who was a good churchman and a personal friend once said to me: "Why is it that clergymen as a professional group are the most egotistical persons I have ever known? Or (he added) am I being unfair?" That was about fifteen years ago. At that time I felt he was being grossly unfair. But now fifteen years later, while I would not say that all ministers are

equally guilty or that all deserve that accusation, yet I am compelled to agree, as I am trying to say to you, that egotism is probably the most dangerous and sinister and insidious occupational disease of the clergy. We will do well to guard against it with all the resources at our command, while we pray that the grace of God may steadily and gradually and surely immunize us against its crippling powers.

## II. JUMBOISM

Yesterday we talked about EGOTISM as one of the three major Occupational Diseases of the Clergy. We said that egotism—not the noisy, loud, blatant easily recognizable kind, but the hidden, quiet, subtle, elusive kind—is the most dangerous and most prevalent occupational disease of the ministry. While everything the clergyman says and pleads for tends to exalt and cherish the virtue of humility and self-effacement, yet almost everything he does, almost every relationship he sustains with his fellow-men, and almost every experience he encounters tend to inflate his ego and to build up in him a pride and conceit which manifest themselves in many and varied symptoms. And I might have added that when a rather mediocre, ordinary, average parish-minister is invited to address the students and faculty of a theological seminary, that could inflate his ego and nourish his pride unless he is given grace to recall that theological professors, like others, grow weary in well-doing and are willing to accept relief of whatever calibre. You see, I have no illusions as to why I am here.

We go on this morning to a second Occupational Disease of the Clergy: its name is JUMBOISM. I am using the term "jumboism" in the same sense that Dr. Halford Luccock used it in one of his books of several years ago: meaning being impressed, and misled, and victimized, and betrayed, and "taken in" by mere size and bigness and magnitude. I would warn you to be on your guard against that infection as I warned you to be on your guard against egotism. Over and over and over again, Jesus warned his disciples against being misled by size, and being betrayed by putting their trust in things big and mighty. Repeatedly he seemed to stake his hopes on the "growing edge of life," even though it be in something as tiny as a mustard seed; and on the dynamic and transforming energy of a new idea or a regenerative insight, even though it be like a pinch of leaven hidden in a lump of dough; and on something as simple (or is it really so simple?) as a cup of cold water given in his spirit. Now

everyone of those things is of small dimensions and of seeming little consequence in our world as in that world of the disciples. Yet Jesus staked his hopes for the future on just such things! Not *because* they were small. But because in the world of values size *alone* doesn't make the difference. It is life (*growing* life), vitality, spirit, motivation, voluntarism, and creativity that count.

Moreover, for three or four years you have heard, or will hear, your teachers here in this divinity school tell you the same thing: That the hope of the world is in quality not in quantity, in worth not in size, in persons not in things. You will consent to that, believe that, and resolve to go out and live and labor by that. But, unless your experience is quite different from the experience of most of us, by the time you have been in your parish for a year or two you will find yourself surrounded and beset and infected by this occupational disease of jumboism which is exactly the opposite of all you have been taught and resolved to live by. It will be in the speeches you hear and will insinuate itself into the speeches you make. It will come at you from the newspapers, the radio, and the billboards. You will catch it in your civic clubs and in your community organizations. And you will be exposed to it even (perhaps I should say *especially*) in meetings concerning the Church and its work. It will rear its ugly head in the meetings of your official boards in your local churches—as when some Deacon or Steward suggests that “what we need is a ‘go getter’ who can bring into our church more dues-paying members.” It will occupy most of the time at your Conference or Presbytery meetings. It will be in the professional periodicals which come to your desk, in the books you read, and, finally, it will begin to haunt your dreams. The clergyman who escapes infection by it is indeed a candidate for premature birth into sainthood in the next world. For that next world to come is probably the only place where you will be free from it.

Jumboism usually begins its deadly work in quite innocent ways. First you begin to count attendance at Sunday School and Church (but especially at Church where *you* are preaching) just “for the record.” Then before you know it you have ordered and installed one of those bulletin boards with neat, white removable letters and numbers. It gives you “this Sunday’s attendance” compared with “last Sunday’s attendance” and with “the corresponding Sunday a year ago.” It does the same for the “collection.” I have always had the suspicion that though those devices are distributed by our de-

nominal book stores and church supply houses, they were actually conceived of the devil and born in hell. For had the devil tried he could not have fallen upon a more effective and innocent-appearing device to warp the judgment and deceive the minds of children—both young children and old children (including clergymen). Everybody watches that little board as a sailor watches the barometer. And again before we realize it, we are caught in an ugly denominational and local competition for the souls of men and the loyalty of men which is a far more unholy competition than a merchant's competition for their dollars. What makes it worse is that we do it in the name of "zeal for the Kingdom" and are thereby blinded to its sinister implications and its unhappy consequences. We and our people become so confused and distorted in our thinking and in our sense of significant values that we mistake *growing bigger* for *growing better*. The same thing takes place with the budget. Unless we manage to increase the budget each year (no matter what high-pressure devices are necessary to separate people from their money) we conclude we aren't making progress.

Thus the disease spreads until no minister is "successful," or even doing a good job, unless he has to enlarge his "plant" or increase the number of his "services." Those are the terms of an industrialized society. And our appropriation of them might well mean that we have taken over "lock, stock and barrel" the "assembly line psychology" and the "success philosophy" of the Chamber of Commerce which measures growth and worth only in terms of physical size and "doing a bigger business." We conclude that nothing is really growing unless it is growing bigger. That is not a Biblical idea or criterion. We claim to stake our hopes on the power of the Holy Spirit. But more often we actually put our trust in the high-pressure methods of some go-getter business house. We forget the mustard-seed and resort to "forcing" the full-grown tree. Thus jumboism infects our whole life and work.

Now I hope you won't misunderstand me. I am not meaning to imply that those of you who ten years from now will be preaching to a hundred people on a Sunday morning are necessarily better preachers than those of you who will be preaching to a thousand. You may be. And you may not be. By the same token the man who preaches to a thousand is not necessarily a better preacher than he who preaches to a hundred. He may be. And he may not be. Or the difference may be that one man is really working while the other



is actually loafing. What I am trying to lead you to see is that the permanently important thing about your work is not *size*—not how many people come to hear you preach—but *what happens in and to and through those* (many or few) who do come to hear you preach. I submit that that is the real test of every preacher's work and its worth. And yet, unless you are a unique clergyman, in a few years time you will be judging yourself and your fellow-clergymen by the size of your church, and the size of your congregations, and the size of your plant, and the size of your budget, and (God forbid!) by the size of your salary.

Yet all that is not the most sinister consequences of this disease of jumboism. There are other and worse complications. Being thus victimized by jumboism, the parish minister is often tempted to temper his message and design his program to get quantitative rather than qualitative results. So he tries desperately to become a "popular preacher," to prize popularity, and to seek applause and notoriety. Some will do it by catch-phrases and slogans. Some will do it by trying to find out what the people like to hear and then saying it. Others will do it by resort to a racy and spicy and highly dramatic style—resembling a cross between Walter Winchell and the late Mr. Barrymore. And all of us will be tempted to knuckle under to the most insidious pressure on the American pulpit today—more insidious than any pressure brought by a Manufacturers Association, or a Labor group, or the American Legion, or the Ku Klux Klan—namely, the pressure of the typical American audience to be fed pabulum instead of tough, solid theological meat; and even to have its pabulum so pleasantly served up that they will not be conscious that it is pabulum. That, I believe, is the most sinister pressure on the American pulpit today. It has brought spiritual abortion to potentially great preachers and delivered little more than clever after-dinner orators and entertaining story-makers. It has tempted many potentially good preachers to prostitute religion—which in the Bible is mainly a leverage by which God gets something into and then out of man, into a sort of magical device by which man expects to get something from God—anything and everything from relief from ingrowing toe-nails and stomach ulcers to the right wife, or a better job, or a new car, or a more pretentious house. And back of it all, I submit, is this insidious, malignant disease of jumboism and our temptation to surrender to it, which measures everything by its size and its bigness and forgets that what finally counts is individual per-

sons (one by one) and what happens to and in and because of the persons to whom you minister—whether they be a hundred or a thousand.

How a parish minister can escape this occupational infection I do not know. Perhaps he cannot so long as he is responsible for the vast institutional aspect of the Church's program and for the upkeep of so much plant. But there are antidotes and helps. One is to recall what true liberalism is. True liberalism is a view of life which always judges the institution (whether it be the State or the Church) by what happens to the individual related to it, and when necessary always tries to defend the individual's true well-being against the aggressive and stifling tyrannies of the institution. Another is to recover what I would call a true individualism which, remembering that everything that is creative and redemptive has its origin in individuals one by one and not in mass movements, is willing, when necessary, to swim up-stream and alone. To the degree by which we can manage to live by that philosophy of life and work we shall be able at least partially to offset the infection of jumboism, though I don't think we shall ever fully escape it.

### III. PROFESSIONALISM

This morning we will continue these talks on "Some Occupational Diseases of the Clergy." Please note again that our theme is not *The Occupational Diseases of the Clergy*. That would imply that we are exhausting the field. Our theme is "*Some Occupational Diseases of the Clergy*"—implying that there are still others (many others) which we have not and will not discuss.

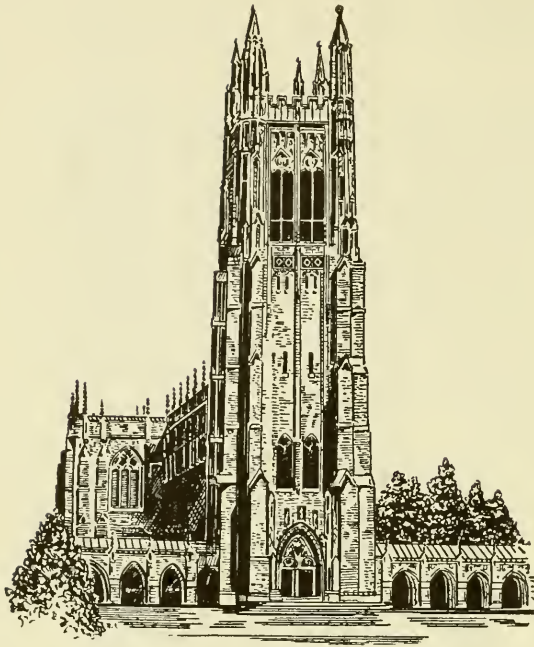
On Tuesday we said that egotism is perhaps the clergy's most sinister and insidious and prevalent occupational disease. Almost everything a minister says praises the virtue of humility. Yet almost everything he does tends to magnify his own ego. It takes a rare and tough-minded self-honesty and a careful and incisive analysis of human motivations (especially one's own motivations) to deal with this disease of egotism.

On Wednesday we talked about jumboism—the attraction by mere bigness; being misled into measuring the worth of everything; including a man's work, by its size; the temptation to be intimidated and frightened and coerced by those who worship at the shrines of jumboism. Jumboism is the infection which can take a potential prophet of the Eternal God and in five years' time or even less change

him into the ecclesiastical counterpart of the smoothest promotional expert or the most efficient Chamber of Commerce Executive you have ever seen.

And now this morning we move on to a third Occupational Disease of the Clergy. Its name is PROFESSIONALISM. I am using the term to designate the opposite of the *amateur spirit*. After nearly twenty years in the ministry during which I have tried to look at myself honestly and to observe others carefully, I am convinced that here is probably the clergyman's most difficult problem so far as his personal life and work are concerned. How to retain the amateur spirit? How to avoid those horrible, soul-choking, spirit-killing, vitality-draining influences of professionalism? I believe that the awareness of what professionalism was doing to me or threatened to do to me has come nearer driving me from the ministry than any other one thing.

Over and over again Jesus exalted and commended the child-like spirit. But have you ever considered how invariably such words were directed to adults, not to children? And has it occurred to you that Jesus was certainly not pleading for more *childishness* in adults? Surely there was more than enough of that—in his time as in ours! He specifically denounced childishness when he rebuked some grown-ups for acting like pouting children. What was he pleading for then? I think he was pleading for the amateur spirit in religion on the part of his disciples as over against the stuffy, wooden, inflexible, unbending, dull, but highly efficient professionalism of the contemporary religionists about him. Jesus himself was never formally ordained by any ecclesiastical body. So far as I can tell, his first disciples were never formally ordained in the sense that we now use that term. They were laymen who voluntarily committed themselves to a way of life and in turn were then commissioned to a discipleship and a task. In that sense they remained amateurs. Whatever else the Protestant Reformation may have been it was certainly a protest against the more glaring evils of professionalism in religion which had degenerated the priesthood into an unholy alliance of formalism, efficiency, greed and exploitation, and an effort to recover the free, unfettered, adventurous spirit of the amateur. That is still the hall-mark of the Protestant spirit, inherent in its primal doctrine of the priesthood of all believers. The amateur spirit in contrast to professionalism is the genius of Protestantism at its best. But it will retain that genius only so long as we who are



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LICE JONES

PEELE

MRS. W. R. REED

THE REVEREND DAVID SAY

DR. HERSEY E. SPENCE

DR. A. J. WALTON

THE JAMES A. GRAY LECTURES

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CONVOCAATION

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the ministers of Protestantism can manage to retain the amateur spirit in our own personal life and work. Yours is the very difficult task of acquiring the knowledge and achieving the wisdom of the specialist without absorbing the spirit of the specialist. Yours is the very difficult task of winning the skills and the efficiency of the expert without assuming the attitudes of the expert. Yours is the very difficult task of doing your work as excellently as the professionalist does his work, yet doing it in the spirit of the amateur. That is perhaps your own and my own most difficult assignment. And the Church's unsolved problem, unresolved dilemma, is how to require and maintain high standards of excellence in its clergy without breaking their amateur spirit and without running them all under the same ecclesiastical stencil.

The symptoms of this disease are many. It shows up in our attitude toward persons. Inevitably you and I are involved in the machinery and program of an institution. The Church is not only a fellowship, it is an institution. As such there are certain things necessary for its maintenance and operation. We do our work in the framework, yea, within the wheels, of the institution. And if we are not careful the institution and its needs and its rules and its regulations and its laws will tend to loom larger in our thinking and in our concern than the persons to whom that institution was intended to minister. Here again, you will prove yourself a candidate for early saint-hood if you can with patience, kindness, and unruffled spirit interrupt your sermon-making to help a confused soul see life more clearly! I am sure there will be many times in the years ahead of you when you will lie awake at night agonizing and wrestling with some parishioner's personal tragedy. But you will probably lose more sleep and grow more grey hairs agonizing and worrying over some budgetary shortage, or some program breakdown, or some administrative problem related to your Church. When that begins to happen, take stock! You may be on the verge of losing your amateur status!

Professionalism shows up in our personal and social life too: in stuffed-shirtiness, in false piety, in artificiality, in studied sanctimonious demeanor, in professional ambitions to get ahead, in knowing and catering to the right people, in keeping your denominational fences in repair, in attending professional meetings, "to be seen and heard of men" (especially influential men), in the easy and glib use of professional jargon, and in our thoughtless and unnecessary injection of

"shop" into every social situation. I recall a wedding-rehearsal party in another state. The two ministers who were officiating were invited. There was the usual, and I think quite proper, "small talk." Suddenly and without so much as a fair warning so that others might "take cover," one of the ministers took command of the group conversation and said to the other: "What do you think of the differences in the eschatological viewpoints of St. John and St. Paul?" Now the eschatological viewpoints of St. John and St. Paul are interesting and important for clergymen: clergymen need to come to grips with matters of that kind. There is a proper time and place for it. But wedding-rehearsal parties are not such a time and place! At wedding parties clergymen ought to be able to talk pleasantly, intelligently, and happily about something besides themselves, their work, and their complimentary invitations to stand in high places in the synagogues. That is what I mean by professionalism injecting shop talk into every social situation.

But professionalism's most prevalent consequences show up in the clergyman's pulpit work. In a "pulpit tone"; in "pulpit mannerisms"; in a "pulpit style" and (God forgive us!); in a "pulpit performance." Here again it begins in innocence and commendable enterprise. I don't know what you are being told. But when I was in the theological seminary we were told that preaching is an art. Over and over again we were told that: "Preaching is an art: and our task was to perfect that art." We studied an excellent book on preaching, written by one of the world's truly great preachers, and entitled "The Art of Preaching." In his hands preaching is an art: for at heart he is a poet and an artist. But I am convinced that for the average seminary student and for the average clergyman (and possibly even for the superior preacher) the contention that "preaching is an art" is one of those half-truths which need more footnote explanation than main text. Perhaps preaching is an art, or ought to be. But long before it is an art it is and must remain a gift, an entrustment, a compulsion, an urgency, an insight, a flash of lightning, a spiritual pregnancy travailing to come to birth. If it is not that no art, however perfect, can redeem it. And without that the best art in preaching becomes sound and fury (albeit eloquent sound and fury) signifying nothing. The fact that so often a man's first book is his best book means something. And what it means, I think, is that the urgency of the soul's message when a man has something to say creates its own vehicle and its own uncon-

scious artistry. But later when he begins to use words for their artistic value (which is another way of saying their monetary value) not even his studied and perfected artistry can hide or redeem shallow and shoddy thinking. Perhaps preaching is an art. But let the preacher never count himself an artist. For if he begins by considering himself an artist, he will be tempted to make himself a better artist. And if he succeeds in making himself a better artist the odds are all in favor of his ending up with the psychology of the "Star Attraction" and the temperament of the "Prima-donna." It is better for the preacher and for the Kingdom when the preacher can consider himself a prophet standing under the judgment of God rather than an artist standing under the spotlights to be applauded and adored by "his public." Perhaps preaching is an art. But never let the preacher consider his pulpit a stage or his reading lamp the footlights. If he does, the time will come when he will grow more conscious of *how* he speaks than of *what* he speaks, and *for whom* he speaks, more concerned for his reputation as an artist than for his effectiveness as a protagonist for truth. Perhaps preaching is an art. But let the preacher remember that that art is best which most completely submerges and obscures the artist and most clearly proclaims and exalts the artist's subject. The thing that makes Sir Laurence Olivier's portrayal of Hamlet such perfect and powerful and moving and magnificent artistry is the fact that one forgets he is looking at Olivier and feels he is seeing Hamlet. If your preaching is to be an art, then let it be that kind of art! For whenever the congregation comes to hear or remains to applaud the pulpit performance of the Rev. Mr. Eloquent Mouthpiece then just there is where preaching ceases to be the speaking and the hearing of the redemptive Word of God and becomes an obscuring of God's message, a hindrance to God's claim, an obstacle to God's purpose, and a cloud hung between men's ignorance and the light of God's truth. Yes, preaching may be an art. But I am convinced that the notion that preaching is first and primarily an art has done more harm to the average American preacher, to the week-by-week American preaching, and to American religion than almost any other single notion abroad in theological education.

In closing these Chapel Talks with you let me say again that most of what I have been saying to you comes from personal self-examination and observation of others. I could easily be dead wrong on every count. For in skill as well as in spirit I am still an amateur.



Knowing so little myself how to do it, I am certainly not competent to tell others how it ought to be done. So I close with this warning: chew thoroughly and cautiously everything I have said before you swallow any of it.

## A Lenten Meditation

MARTHA MALLARY

There is a little book by Hermann Hagedorn called *Sunward I've Climbed*, the story of a boy who reminds me of us here in Divinity School. His name is John Magee. He was born in China, where his parents were missionaries. Last summer in Vermont, I met his father, who is now Chaplain to the Episcopal students at Yale. He talked with me about his son, and spoke frankly of his faults as well as his virtues. John Magee was always trying to find out what life was all about; why he was born; and what he was supposed to do about it. This was the better side of his nature. On the other side were his selfishness, his egotism, his exhibitionism, and his craving for pleasure and excitement in the present. He was a tall, gangling boy with dark flashing eyes, a passionate love for books, and a flair for writing poetry. He had talent and promise; he was highly intelligent and unusually gifted—and no one knew it better than he! Like our medieval friend, Abelard, he vacillated between periods of insufferable egotism and abject humility. According to Mr. Hagedorn, "Each high-stepping ego-strut would be followed by a fit of remorse and the very extreme of self-depreciation." As one of John's teachers wrote: "When he did kick over the traces, he was so charmingly repentant that it was easy to forgive him." And he did honestly repent. He confessed in a letter to his mother: "I am selfish, I know, but I loathe myself for my self-centeredness." Now, when he hated himself for his sin, and when he repented of it, he took the first step that is necessary in order to see God . . . the first step. But repentance by itself is not enough. Because, even though John despised himself for his sin, and repented, he still continued in his selfish ways.

Then came the war, and because of his love for England, his mother's native land, he enlisted in the Royal Canadian Air Force. For the first time in his life, he felt himself a part of something

bigger than himself. Because he was contributing to a cause for which it was worthwhile to die, his life took on new meaning and value. "I have found my place in the sun!" he wrote his parents exultantly. When he went into the R.C.A.F., he was a boy, interested mainly in himself, his thoughts and his emotions. Now he became a man, "objective and outgoing," interested above all in doing a job, and doing it well. John learned to fly a plane, but most important of all, he learned to submit his will to the will of his leaders. He was willing to sign away his individual freedom in order to secure freedom for his fellowman. In so doing, he took the second step necessary in order to see God. The first was to hate his sin and to repent of it; the second, to lose himself in a great cause, and so surrender his personal autonomy to something bigger than himself.

John Magee poured out his feelings about life in a poem called "High Flight," which some of you may know. He composed it while flying combat duty in England. Two months later, a plane roared out of a cloud and crashed into his plane. He was killed. This is what he wrote:

O! I have slipped the surly bonds of Earth  
 And danced the skies on laughter-silvered wings.  
 Sunward I've climbed, and joined the tumbling mirth  
 Of sun-split clouds, and done a hundred things  
 You have not dreamed of—wheeled and soared and swung  
 High in the sunlit silence. Hov'ring there  
 I've chased the shouting wind along, and flung  
 My eager craft through footless halls of air . . .

Up, up the long, delirious, burning blue  
 I've topped the wind-swept heights with easy grace  
 Where never lark, or even eagle flew.  
 And, while with silent, lifting mind I've trod  
 The high untrespassed sanctity of space,  
 Put out my hand and touched the face of God.

And that is a Parable, a Parable for Lent. There is something in us, too, that longs to slip the "surly bonds" of egocentric living, and soar up into a "broader, cleaner atmosphere of self-surrender and self-giving." Now, here in this Lenten season, what can we learn from John Magee's life that will help us to reach this higher plane of self-giving? Well, first of all, we must hate sin, even as he hated sin. In life we have to choose between two loves: love of God, or love of self. We are constantly torn between those two loves. And the sad part of it is, we fail to live up to the steady love of God

because we love ourselves too much. But God built us for unselfishness, not for selfishness. This is a mental, moral, and spiritual fact of life. And unless we break through the circle of ourselves, we will never enjoy mental and spiritual health. Two basic rules are: "Love thy neighbor as thyself," and "Do unto others as you would that men should do unto you." This is God's will for us. Anything opposed to this is sin; and we must hate sin.

Secondly, we must lose ourselves in some cause. As John Magee found meaning in life by losing himself in freedom's cause, so we find meaning in life by losing ourselves in God's cause. When we accept Christ, God's gift to us, we substitute love of Christ for love of self, and in so doing, align ourselves with His cause. And through Him, we can overcome everything that is evil, everything that disintegrates and limits our natures. All of us have known fear, defeat, sin, condemnation, and failure. But we don't have to let these rule our lives. For once we have surrendered to Christ, we don't have to surrender to anything else. In Him, we have true freedom: freedom to give ourselves in love and service to others. He lifts us from self-centeredness to the higher plane of self-giving, so that we can say with St. Paul:

It is Jesus Christ as Lord, not myself that I proclaim. I am simply a servant of yours, for Jesus' sake . . . . For God who said, "Light shall shine out of darkness," hath shone in my heart to illumine men with the knowledge of God's glory in the face of Jesus Christ. (II Corinthians 4: 5, 6.)

## With the Faculty

DR. WALDO BEACH preached at the First Presbyterian Church in Chapel Hill on February 19, February 26 and April 2. He participated in the House Forum discussions on East Campus during Holy Week, and on May 8 in the Student Leadership Conference of Undergraduate Leaders on the men's and women's campuses. He also attended the Spring meeting of the Society for Theological Discussion at Princeton University on the week end of April 22.

DEAN HAROLD A. BOSLEY, in addition to his regular duties here at the University, has attended the following conferences and delivered major addresses at each during the Spring Semester: National Study Conference on the Church and Economic Life, Detroit, Mich-

igan, February 16-19; Roanoke Preaching Mission, Roanoke, Virginia, March 1-3; Christ Church, Methodist, and Morris Harvey College, Charleston, West Virginia, March 5-10; Women's Division of Christian Service, The Methodist Church, Cleveland, Ohio, April 18-21; Pittsburgh Annual Conference, Pittsburgh, Pennsylvania, May 18-20; Southwest Texas Conference, San Antonio, Texas, May 24-28; Texas Annual Conference, Houston, Texas, May 30-June 1.

During Holy Week, April 2-9, Dr. Bosley gave the city-wide Noonday and Evening Lenten Services at the First Baptist Church in Durham sponsored by the Durham Ministerial Association.

Dean Bosley also preached at The First Baptist Church, Cleveland, Ohio, February 19; Hollins College, Virginia, February 26-27; All Saints Episcopal Church, Richmond, Virginia, March 1; The Memorial Chapel, Harvard University, Cambridge, Massachusetts, March 19; First Methodist Church, Evanston, Illinois, March 26 and April 2; Howard University, Washington, D. C., April 16; First Methodist Church, Evanston, Illinois, April 23.

PROFESSOR J. T. CLELAND spoke in February to the Pinehurst Forum, the Fellowship Club of the First Presbyterian Church in Durham, and the Duke Law Dames. In March, he preached at the United States Naval Academy, Yale University and Connecticut College. He addressed the Y.W.C.A. Forum on East Campus, the "Capping" ceremony of the Duke University Nursing School, the Men's Club of the First Presbyterian Church of Greensboro. In April, he preached at Davidson College, and addressed the Men's Clubs of two of the Presbyterian Churches in Charlotte. He also spoke to the Duke University Methodist Fellowship; and to the Divinity Dames on "How to Help Your Husband with His Sermon." May engagements include a speech at the Duke ODK Annual Banquet, sermons at Lafayette and Bryn Mawr Colleges, the Graduation address at the Cabarrus County Hospital Nursing School, and the Baccalaureate sermon at the Woman's College in Greensboro. In June, he preaches the Baccalaureate sermon at Hollins College, and lectures at the Duke Convocation.

DR. RUSSELL DICKS conducted a Spiritual Life Mission during March at the Central Methodist Church in Muskegon, Michigan, upon the subject of "Religion and Health." He lectured for the Hogg Foundation for Mental Hygiene of the University of Texas upon the general subject of Mental Hygiene, Counseling, Religion

and Health, in the following cities: Beaumont, Houston, Fort Worth, San Angelo and Lufkin, Texas. He conducted another Spiritual Life Mission upon the subject of "Religion and Health," at Gladwater, Texas. He gave the opening address at the Annual Conference of Social Work, Raleigh, April 2; spoke at the Fiftieth Anniversary of The National College of Christian Workers in Kansas City, April 18 and 19; preached at Sweet Briar College, Sweet Briar, Virginia, April 22; conducted an institute upon Pastoral Care at Salisbury and one at Raleigh; addressed a meeting of clergy and physicians at Monroe; preached at the Methodist Church in Leaksville, North Carolina; and conducted a workshop for Reserve Army Chaplains at Fort Benning, Georgia.

THE REVEREND GEORGE B. EHLHARDT participated in the annual meeting of the American Council of Learned Societies at Rye, New York, on January 24 and 25, and on January 26 attended the meeting of the Advisory Committee, the Friends of the World Council of Churches. On February 6 and 7, he took part in the Duke Divinity Seminar at Broad Street Methodist Church in Statesville, North Carolina.

The week of February 12 through 17 he was host to His Eminence, Mar Athanasius Yeshue Samuel, during the exhibition of the ancient Hebrew scrolls in Duke Chapel.

March 22 he attended the meeting of the planning committee of the Foreign Student Advisers Council in Chicago. During April he visited the District Conferences and spoke in behalf of the Christian Convocation. On May 8 and 9 he attended the meeting of the Executive Committee of the American Theological Library Association in Boston, Massachusetts.

Immediately following the Christian Convocation, he will leave Duke to assume the presidency of Brevard College.

PROFESSOR H. E. MYERS, in addition to his duties as Chairman of the Department of Religion and director of undergraduate studies, and teacher in the undergraduate program, preached at St. Paul Methodist Church, Durham, March 12; Carr Memorial Church, Durham, March 26; and shared in the services at the Free-Will Baptist Church, Durham, April 12. On Friday evening, April 7, he led in the celebration of Holy Communion at Spring Hope Methodist Church. He spoke at the dinner meeting of the Eastern Star, April

29, and he led the devotional service at the meeting of the Kings Daughters, May 4.

He had part in the program of the North Carolina College Teachers of Religion held at Elon College, April 22, as a member of the panel dealing with the "Effect of Bible Teaching on College Life." He has been notified of his election to be Vice-President of the Southern Section of the National Association of Biblical Instructors for 1950-51.

PROFESSOR RAY PETRY participated in the Duke Divinity School Alumni Seminars held at Statesville, February 6 and 7. He spoke at the White Rock Baptist Church, Durham, on Brotherhood Day, February 12. At the invitation of Professor William F. Church, Brown University, Dr. Petry collaborated in the preparation of a report on religious history from the eleventh to fifteenth centuries. This report will be presented before the International Congress of Historical Sciences in Paris, August 28 to September 3 of this year. Professor Petry's book, *Preaching in the Great Tradition: Neglected Chapters in the History of Preaching*, was published by the Westminster Press of Philadelphia on April 24. During the Lenten season, he visited historic churches in Charleston, as well as the cathedral in St. Augustine, Florida.

PROFESSOR H. E. SPENCE, in addition to his usual duties as Bible Class teacher, has preaching engagements for the semester including Duke Memorial Church, Durham; the Naval Base, Norfolk, Virginia; and the conference sermon before the Elizabeth City District Conference at his old home, South Mills, North Carolina.

Professor Spence's chief claim to publicity in recent months was his observation of "flying saucers," but this started such a deluge of claims by those who had seen or soon saw these phenomena, as to make his observation quite commonplace. Professor Franklin Young, Dean of Students, also reported seeing them and gave an even more detailed account than did Professor Spence. Dr. Cleland (always identified with every movement of public interest) claimed that he saw flying saucers in a dining room. He failed to report whose dining room and whether the saucers were thrown at him.

PROFESSOR W. F. STINESPRING, during the spring vacation, attended the meetings of the National Association of Biblical Instructors and the Society of Biblical Literature at Vanderbilt University,

Nashville, Tennessee. Dr. Stinespring is chairman of a faculty committee engaged in a restudy of the curriculum of the M.R.E. degree in the Divinity School. While in Nashville, he conferred with members of the Methodist Board of Education with regard to the problems of training workers in religious education. His articles on Amos, Hosea, and Micah in the International Lesson Series are appearing in the April and May issues of the *Adult Teacher* magazine.

PROFESSOR A. J. WALTON participated in the following activities during the second semester: Held a worship conference with the church school workers of the Lowe's Grove Baptist Church; attended a conference on summer schools for accepted supplies at Emory University; attended the Orange Presbytery Evangelistic Retreat and a men's meeting at Swepsonville. Dr. Walton taught in teacher training schools at Laurinburg, Sanford, Fayetteville, Charlotte, Liberty, Haw River, Columbia, South Carolina, and Durham, North Carolina. He spoke at workers' councils at Asbury Methodist Church and West Market Street Methodist Church. He also shared with Dr. Ed Hillman, District Superintendent of the Durham District, the direction of the two weeks visitation and preaching evangelistic campaign, and conducted the Holy Week Services for the Front Street Methodist and Evangelical Reformed Churches at Burlington. He preached at the following churches: Cordova, Calvary in Greensboro, Duke Memorial, Rehobeth, Badin, and the Stony Hill Easter Sunrise Service. He conducted conferences on Visitation Evangelism with the ministers of the Greensboro and Winston-Salem Districts.

DR. FRANKLIN YOUNG spoke to the Laymen's League of the Episcopal Church in Chapel Hill, North Carolina, on February 9. On Ash Wednesday he preached at St. Johns in Battleboro, North Carolina, and on February 27 spoke at the monthly meeting of the Edgecombe Clericus. On Sunday evening, March 5, he was the guest speaker at the Westminster Fellowship on the Duke Campus, and March 12 he addressed the Canterbury Club of the University of North Carolina in Chapel Hill. He delivered the monthly lectures to the Philips Brooks Club of Durham on Monday, April 2 and May 8. Easter morning Dr. Young preached at the Sunrise Service of The Reverend Carl Walton, minister of the Apex Charge. Saturday,

April 15, he spoke at a conference of Lutheran students held at Crabtree Park. Since February Dr. Young has been serving as interim preacher at the Church of the Holy Comforter in Burlington, North Carolina.

## Special Faculty Publications

*A Firm Faith for Today.* Harold A. Bosley, Ph.D. New York: Harper & Bros., Publishers. 1950.

In 1938 an able young Methodist minister was called to the pulpit of Mount Vernon Place Church in Baltimore. Thereafter for ten years he matched mind and spirit against the thrust of twentieth-century forces at the claims of the Christian faith, not only in his pulpit but in his city at large, and on various campuses and in all manner of ministerial conferences and pastors' schools throughout the country. Subsequently he assumed the deanship of Duke University Divinity School, along with its chair of the philosophy of religion. He became also one of the stated preachers to the University. Out of the rich and varied experiences gained through these years comes his new and challenging book, *A Firm Faith for Today*. The author is Dr. Harold A. Bosley.

This book faces a problem and proposes a thesis. The problem is what Dr. Bosley calls a "spiritual famine descending on mankind," with its correlate of a bewildering confusion throughout Christendom with reference to spiritual values and beliefs. The thesis is that as badly as we need a revival of living faith, we cannot expect such a faith to gain much headway until the Christian world reaches some sort of clearance as to what it centrally believes, some recognized standard of truth around which it can rally its forces against the pressure of a pagan world.

The failure of the Church to sound a clear and ringing note of faith, we read, is in part due to a conflict between the liberals and the orthodox within its own ranks. The weakness of modernism or the liberal movement in religion is its "unwillingness or inability to state with clarity what it believes to be worthy of belief." Having broken sharply with the ancient dogmatic Christian tradition it has itself come to no new center, no new dynamic set of principles. Orthodoxy, on the other hand, "has unnecessarily weakened its witness by a refusal to come to terms with the method and many of the conclusions of . . . scientific studies." The author regards himself as a liberal with a high regard for the claims of science, as well as for the legitimate demands of a spiritual Christian faith. He refuses "to set science over against religion, or to place emphasis upon those religious claims . . . that do not square with the nature of reality as seen in or suggested by the conclusions of science" (p. 11). "I fail to see," he asserts, "why, in a rational universe, a reasonable statement of faith should be regarded as a scandal."

Throughout the book certain key terms are not brought to a steady



and consistent focus, due in part no doubt to the fact that the author is under a tremendous pressure of conviction and much too eager to put his argument across effectively to stop for any tedious definition of terms. But the reader has a right to know, for example, in just what sense he employs the term "reason" and its correlative adjective "rational." At times he points his guns straight at all naturalistic rationalism, whereas at others he claims a rationalistic basis for a sound faith. The difficulty here is that the reader encounters the same unjustified dichotomy between reason and faith which even defenders of mystical religion never quite escape. I doubt that any such dichotomy is intended by Dr. Bosley, but he might have been at some pains to guard his reader against any suspicion that it is.

And then there is the term "liberal." Having said forthrightly that the liberal movement is weak at the point of its unwillingness or inability to state what it believes worthy of belief, the author, a professed liberal in his work in this book, sets out to make such a statement. If we could have had a clear distinction between those liberals who treasure the essentials of the Christian faith the while they criticize its dogmatic treatment, on the one hand, and those who in a spirit of rationalistic humanism have turned their backs on the essential Christian faith altogether, we should have been in a better position to understand and appreciate the force of Dr. Bosley's claim for a firm faith for today.

No modern student of Christian thought, however reverent in his attitude, can quite ignore the challenge that the faith process ought to square itself with the scientific point of view. But there are wide areas of Christian belief where the scientific approach means little. Belief, whether ignorant or informed, rises out of the *milieu* of man's whole experience. It may and should come to terms with the best reasoning of which the mind is capable; nevertheless it is essentially spiritual in its nature, a vine growing on its own root. Reason can offer to a living faith the service of pruning shears to keep it from running out into wild superstition, and trellis to get it up off the ground into the sunlight. But reason in and of itself is not the secret of the life of faith in the human soul.

Take, for example, this statement: "A theology that emphasizes 'faith' as superior to 'reason' is not only irrational . . . it seeks to affirm the irrationality of all efforts to know, to understand this divinely created universe." The concept of a divinely created universe does not arise out of scientific demonstration; it arises out of intuitive faith in a creative life at work behind and through the universe. Science as we know it is not equipped to deal with the problem of the creation of the world; it can only spell out the steps in the natural process through which any conceivable creation may appear to unfold.

"The simple creedal statement, 'I believe in God,' " we further read, "is easily the greatest and costliest conclusion ever reached by the human mind" (p. 35). But such a conclusion is not the product of a scientific laboratory; it began its slow emergence in long forgotten ages when scientific laboratories and processes had not been dreamed of. The vitality of the Christian faith has never depended upon the conclusions of secular-

istic investigation; it has always been drawn out of the life of God in the soul of man. Its assurance has come far more from direct spiritual witness than from labored reasoning.

These observations do not seek in any wise to detract from the essential worth and fine emphasis of Dr. Bosley's masterful volume. A careful reading of the book is bound to convince the reader that the writer is trying to strike a working balance between the claims of faith and the claims of reason, so that a modern Christian of spiritually earnest mind can say without mental reservation, "I believe." He does not want the open-minded inquirer into the Christian tradition to be shut in by the dogmatism of the past, and yet he would not have it shut off from what is of eternal value in the great creedal formulations. A creed, he insists, is "an indispensably important statement of hard-won knowledge as it has been hammered out on the anvil of human experience by the hammer of clear thinking" (p. 24). But no creedal statement is final for all generations: "We shall make and modify creeds so long as religious experience continues to unfold in the lives of men."

What appears to be at issue is this. There is in the great Christian tradition a living nerve of eternal and unchanging essential meaning. That meaning has had throughout the nearly two thousand years of Christian history to get itself expressed from age to age in terms understandable in the thought life of any given age, with its cultural outlook. The manner in which the creedal statements have sought to body forth the profound mystical assurance with which they have to deal is bound to reflect the whole thought complex in which they have arisen. In ancient pre-scientific times the Christian creeds had to adapt themselves to terms and viewpoints with which the people were familiar. But as the history of thought climbed to new and higher levels some of the older dogmatic statements became more and more unreal in a growing scientific world, although the essential spiritual truths which they sought to convey remained fully in force. These truths then stood in great need of restatement in terms as clear and convincing to new age as the older statement did for another age with different intellectual outlook and standards of judgment.

The effort to bind older thought formulations upon a later age is what this author seems to mean by dogmatic intolerance. He evidently does not, as the British would say, want to throw out the baby with the bath in the matter of the reformulation of creeds. He does not want to surrender what has always been the vital inwardness of all Christian creeds, but only its outworn dogmatic formulation. He would hold steady with regard to the spiritual certainties of the Christian faith, the while Christian thinkers make such necessary adjustments to modern ways of thinking as will bring the great claims of Christianity forward again to a place of pre-eminence in men's ideas, convictions, and life-commitments.

This is a book which should be read and read again by every clergyman and thoughtful layman who is anxious to see the groundwork laid again for *A Firm Faith for Today*.

FRANK S. HICKMAN.

*The Dead Sea Scrolls of St. Mark's Monastery, Volume I, The Isaiah Manuscript and the Habakkuk Commentary*, edited by Millar Burrows, John C. Trever and William H. Brownlee. New Haven, Conn.: The American Schools of Oriental Research. 1950. xxiii pp. and LXI plates. \$5.00.

Dr. William H. Brownlee, who teaches undergraduate religion at Duke University and assists with Hebrew courses in the Divinity and Graduate Schools, was a member of the staff at the American School of Oriental Research in Jerusalem when the now famous Dead Sea Scrolls were brought to the School in 1948 and thus became known to the world of Biblical scholarship. These scrolls were exhibited at Duke University on February 12-17 of this year, as announced in the January issue of this BULLETIN.

Dr. Brownlee is one of three scholars having prior publication rights in the scrolls and he has already published several periodical articles on the subject. By way of definitive publication, three volumes have been projected, and the first of these has now appeared. The book consists of an introduction in English, followed by complete photographic reproductions of the two documents and also transliterations into conventional Hebrew characters. Dr. Brownlee had particular responsibility for the description and transliteration of the Habakkuk scroll. This volume is for scholars. It contains no translations, hence it will not have great significance for the non-Hebraist. The second volume, containing the Manual of Discipline of the sect which originally owned and used the scrolls, and the as yet unopened Aramaic fourth scroll, will be published in the same way. But the third volume will contain translations and discussions, and hence will be of interest to a wider public.

The editors and publisher are to be congratulated on this accomplishment. The volume is beautiful and the contents accurate. The next two volumes will be eagerly awaited.

W. F. STINESPRING.

## Other Book Reviews

*Christianity and History*. Herbert Butterfield. New York: Scribners Sons. 1950. 146 pp. \$2.75.

When the review editor handed me this book I did not know who Herbert Butterfield was which is no reflection upon Butterfield. I did not know that he is professor of modern history at Cambridge University, a Methodist and a germinal mind. Now I know all this. I have read the book, and I am much in Butterfield's debt.

*Christianity and History* has the peculiar advantage of being another Christian interpretation of history written by an accomplished historian who is also an informed Christian thinker instead of being the work of an informed Christian thinker who is an amateur historian. This is a gain; for, instead of straining after historical instances to illustrate prin-

ciples, Butterfield commands a wealth of instances through which, as the diaphanous texture of history, the principles shine in their own light. To put it plainly, when this sort of historian inspects history, then history itself "uncovers man's universal sin," the reality of divine judgment, the delusive messianism of futuristic progress philosophies, the pattern of redemption through suffering and a providential order "going on over our heads."

To the Christian this is confirmatory. To the unbeliever and the mere academic historian it is probably foolishness. Butterfield has anticipated the latter probability by distinguishing between ferreting out the "mechanism of historical process" as one kind of history and history as interpretation depending upon an "act of judgment" and personal decision as another kind. How people interpret history depends not upon the arrangement of events but people's over-all judgment about man in his ultimate relationships. This judgment is the frame of meaning in terms of which the concourse of events takes on its significance.

Now the judgment which confers meaning presupposes a perspective. The perspective is made up, in the final analysis, of what men think of themselves—whether for example men view themselves as the highest grade of animal in nature or whether they view their own interior life as "broken reflections of a greater light." How we interpret history depends upon our decision about the nature of man. If Butterfield is right, evidently sound historical interpretation as well as sound theology begins at the same point—our decision about man. Perhaps a central thesis of the book is Butterfield's conviction that error in our interpretation of reality results wherever "man-in-nature" rather than "man-in-history" becomes the norm of reflection. To interpret history, while conceiving man after the analogy of nature, has led to the de-valuation of man and modern barbarism. To understand man as an image of God not only illuminates history but dignifies man by discovering him to be a *sinner* instead of a *thing*. It may be a hard choice, but it is the one which I believe Butterfield insists that we make. It is understatement to say this is an important book. Butterfield combines Whitehead's easy mastery of his subject with Coleridge's perceptivity and skill in aiding reflection together with Pascal's capacity to convey the depth dimension of authentic Christian faith. There are startling observations on every page. Rarely has so much been said so well in so brief a compass.

ROBERT S. CUSHMAN.

*Jesus, Son of Man.* George S. Duncan. New York: The Macmillan Company. 1949. 290 pp. \$3.50.

This volume contains in an expanded form the Croall Lectures delivered in Edinburgh in the Summer of 1947. One might call it a study in the "messianic consciousness" of Jesus if the author did not travel so far in the endeavor to demolish any possibility that Jesus looked upon himself as the Messiah during his earthly life. The one recurrent note throughout the pages is that Jesus conceived of himself as the Son of

Man. And the title, Son of Man, is to be understood not in terms of Enoch or Daniel, but in the light of Ezekiel. "It is in the light of Ezekiel's reminders of the way in which God deals with man—lifting him up from the ground, making known to him His will, filling him with His Spirit, and commissioning him to be His servant for the establishment of His kingdom throughout His whole creation—that we ought to seek to interpret the thoughts of Jesus regarding the Son of Man." The author believes that while some Jews anticipated the triumph of God through the coming of the Messiah, others thought it would be achieved through "a Man in whom God's purposes for mankind and the world would be fulfilled."

His treatment of the concept of Son of Man is suggestive. Certain of his insights deserve careful consideration. Nevertheless, to the reviewer, his arguments for the complete separation of the concepts of Messiah and Son of Man in the mind of Jesus are not convincing. He himself can refer to the acts of Jesus as "messianic."

The author is keenly aware of the importance of a proper understanding of Jesus' eschatology. He endeavors to follow a middle course between the two extremes of Schweitzer's "futurist eschatology" and Dodd's "realized eschatology" and in the process gives us a very consistent and helpful interpretation. Throughout the book he stresses the point that eschatology is not to be understood as significant solely in terms of "future" expectation. It is that system of ideas and events which binds the past, present and future into one unified whole. "Something new has entered human life which lifts it to a supernatural level. That 'something new' is the power of the Spirit of God, manifested firstly in His (Jesus') own life and then through Him in the lives of His disciples. It is because through Him the living God has become so truly operative in human history that we rightly regard the mission and message of Jesus as eschatological. And it is eschatological, not solely or even primarily because it points forward to a glorious consummation which with unerring insight He sees to be spiritually 'at hand,' but because through the power of God's Holy Spirit earthly life is being transfigured and all things are being made new."

There are a number of additional subjects dealt with in the book. The author has a most interesting discourse on the relation of Jesus to John the Baptist. He is superb in his handling of the difficult subject of the sacrificial nature of Jesus' death. His exposition of the relation of Jesus to the Church is exceedingly well-balanced and timely. But, above all, his constant concern to make the life and teaching of Jesus realistic and meaningful to modern man is for the reviewer one of the most commendable characteristics of the book. The sub-title is: *Studies Contributory to a Modern Portrait.*

This book, along with Manson's *Jesus the Messiah*, deserves a serious reading from every minister and scholar who genuinely desires to preach and teach the "whole" gospel.

FRANKLIN YOUNG.

*The Man from Nazareth: As His Contemporaries Saw Him.* Harry Emerson Fosdick. New York: Harper & Brothers, 1949. 282 pp. \$3.00.

Dr. Fosdick in this book directs his attention to the task of portraying Jesus as he must have appeared to a variety of classes among his contemporaries. The crowds, the Scribes and Pharisees, the complacent, the religious and moral outcasts among others come in for consideration. The author in each case skillfully recreates the historical scene, combining happily in the work a scholarly mastery of his materials with an ability for keen analysis and a profound religious imagination. On the basis of his exegesis familiar faces and common-place scenes in the gospels acquire a certain genuine novelty hitherto overlooked. One comes away from the book with a fresh understanding of the *sitz im leben* of many of the people who were Jesus's contemporaries.

The author is not concerned merely to write descriptive history. He endeavors to present individual personalities who experienced timeless spiritual needs. He sees Christ as appealing to the "profundities in human nature" which time and place never alter. "Two qualities in Jesus's manner of teaching are outstanding: the poignancy of its immediate appeal and its continuing pertinence to all men, always and everywhere." But the teaching is inexplicable apart from the personality "who still fascinates our imagination and challenges our conscience." The earliest disciples were devoted not to a creed nor an ethical state but to a person in whom they believed they found the incarnation of the truths he represented. When they thought of God it was in terms of Jesus. "So he became to them not only Teacher, but Lord and Savior, revealer of the divine, ideal of the human, who having died for their sakes still lives, and to whom in God's good time the future belonged."

The reviewer laid down the book with the feeling that the author so ably depicts the way in which his contemporaries saw Jesus because he himself has lived intimately with him so long. Dr. Fosdick never alludes to personal experience; but that he writes as one who knows first-hand the Eternal Contemporary is evident throughout the book. Here is spiritual and mental food for the minister with a double hunger.

F. W. YOUNG.

*The Gospel and Our World.* Georgia Harkness. New York: Abingdon-Cokesbury, 1949. 126 pp. \$1.50.

As a writer, Georgia Harkness uses the most lucid prose now being written by any theologian in this country or England. She insists upon keeping in touch with the realities of daily life; hence she draws her material freely from any sources: the "Ladies' Home Journal," a letter from a heart-broken girl, stiff theological works, and the Amsterdam report. The book is literally loaded with facts that throw light on the present status of the churches in America, the World Council of Churches, and the spread of the ecumenical idea in this country. When she wants

to describe the average layman she deserts statistics and embraces a parable, turning in a splendid delineation of "Mr. Brown." How I wish every layman could read it! Preachers could do worse, far worse, than literally reading it in lieu of a sermon at some service. And a good title for the sermon would be "Are You Mr. Brown?!"

The crisp clarity of Miss Harkness' style can be felt in such statements as these:

"If the Church has nothing to say that challenges, remakes, upbuilds human life, it is only a respectable and semi-decadent human institution, and nothing to worry much about if it goes out of business." (22-3)

"Perhaps the simplest and most inclusive definition is that a Christian is a person who sincerely tries to be a follower of Jesus." (42)

"It is not good for any man to receive as many compliments to his face, as many barbs behind his back, as a minister usually gets." (18)

Calling her view that of "evangelical liberalism," Miss Harkness studies the church, the contemporary social scene, the problems of minister and layman alike, and several of the major questions to be answered by those who try to take the Gospel seriously. The concluding chapter, "Christian Faith and Ethical Action," is at once the most helpful and most open to challenge from other theological viewpoints. Consider, for a moment, the movement of thought in it.

A theology is essential to Christian social action. The actual social conscience of a confessing Christian is deeply dependent upon his basic ideas of God, man, and the good life and society. Three great doctrines of the Christian faith constitute the ideational foundation for Christian action: Creation, Judgment, and Redemption and the Kingdom of God. The author examines each of these in turn, seeking its implications for personal and social conduct. The doctrine of Creation, for example, presents "The essential goodness of creation, the union in the Creator of holiness and majesty with personal concern, man's delegated responsibility and stewardship, and the unfinished character of creation. . . ." The idea of judgment—Divine judgment—is being badly handled both by liberal and neo-orthodox writers and preachers, Miss Harkness feels. The "wrath of God" is usually a baptized version of human anger and men have forgotten that "Vengeance belongeth to God." The Kingdom of God is both within man yet waiting to be realized in and through him—but it is always God's Kingdom. In it the whole of life will be redeemed by the power of the love of God.

I commend this book to anyone who wants a brief, clear, penetrating view of some of the fundamental problems before Christian churches today.

HAROLD A. BOSLEY.

*The Private Devotions of Lanctot Andronicus.* Translated from the Greek and Arranged Anew by John Henry Newman. Abingdon-Cokesbury. 1950. 146 pp. \$1.25.

A critical review of this work is scarcely called for. The restless centuries, themselves, have subjected it to their cynical negations and have, in turn, found a reorienting calm in its beautifully virile affirmations. Written in Greek of and for the author's own privacy, these devotions are an enduring witness to a singularly excellent balancing of the contemplative and the active life.

In the historic translation of John Henry Newman—himself a man of vigorous mind and yearning spirit—these personal prayers lay on the Lord's altar the disciplined praises of one of earth's greatest scholars and humblest men. The superb reproduction of a rare edition is set in a beauty of printing and binding fully appropriate to the majestic cadences of the spiritual glories within.

R. C. PETRY.