

The Duke Divinity School

BULLETIN

Bulletin Briefs

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A Prayer Offered at the Formal Opening of the Divinity School, September 27, 1950

Our Father and our God :

Thou hast brought us through the chances and the changes of life to this place and to this hour. We ask thy blessing, O God, upon the Duke Divinity School for the year that is beginning. We would remember those who have been with us in other years as students or as faculty. They are forever a part of us and we of them, and we ask that thou wilt be with them wherever they are at this moment. We now gather together as a somewhat different group but as a nucleus of the old, but we in turn, our Father, as thou dost give us grace, would pass on the spirit of our school to those who come after us. We ask thy guidance for our specific needs in this hour, for each one of us has some particular need which thou alone canst supply. As a group we face temptations peculiar to our ministry.

May we cherish the Bible as a lamp unto our feet and not just as a book to be dissected and studied but as a source of light. May we worship our Lord Christ not as a theological problem but as King and Lord of our lives. May we honor the Church not just as an organization but as the body of Christ. May nothing that we do bring dishonor to the Church.

In our corporate capacities we are fellow seekers after truth. Some who are teachers seek rightly to divide the word of truth. Others who are younger and who are students look for guidance, and may they seek and find that—not only in the accumulation and attainment of skills but in a life of devotion. We would not be unmindful of the larger community of which we are a part nor of the world in which we live, but now we have before us these few golden days which will never come again in which we will seek to become good ministers of Jesus Christ. So we ask that none of us may commit the unpardonable sin of negligence and neglect of our opportunities in this day and time. Amen.

JAMES CANNON III.

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THE DUKE DIVINITY SCHOOL BULLETIN

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Bulletin Briefs

In his first chapel talk of the current year, Acting-Dean James Cannon III with modest egotism declared exuberantly that he would not exchange his faculty for any other faculty in American Seminaries. He further stated that he and the faculty would not trade the student body for any other in the country. A glance at the actual situation in the Divinity School reveals some ground for Dr. Cannon's optimism. The school has reached an all-time high both in students and faculty. For the first time in its brief existence, the enrollment has passed the two hundred mark. One hundred and ninety-two candidates for the B.D. and M.R.E. degrees have been enrolled. Twenty-six candidates for higher degrees have enrolled in the Graduate School of Arts and Sciences. Practically all of their instruction will be received through the Divinity School.

The faculty has been increased and a full-time Librarian as well as a full-time Recorder have been employed. There is cause for self-congratulation.

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The BULLETIN extends a hearty welcome to Dr. Kenneth W. Clark, Professor of New Testament, who is returning from his sabbatical. Dr. Clark spent a year as Visiting Professor at the American School of Oriental Research at Jerusalem. He also spent several months at the Mt. Sinai Monastery where his work in photographing Greek manuscripts attracted world-wide attention. We hope to give our readers a more extended account of Dr. Clark's experiences in a later issue.

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ADDITIONS TO THE DIVINITY SCHOOL FACULTY

Dr. W. D. Davies, who becomes Professor of Biblical Theology. Dr. Davies was educated at the University of Wales and at Cambridge University. From Wales, Dr. Davies recently received the degree of Doctor of Divinity, being the first person in the history of

the University to gain that degree by original research. His latest book, *Paul and Rabbinic Judaism* (1948), has received international recognition. He comes from a professorship at the United Independent College at Bradford, Yorkshire, England.

Dr. William H. Brownlee becomes Assistant Professor of Old Testament. Dr. Brownlee has won early recognition for his work in identifying and translating the Dead Sea Scrolls. He joins the Divinity School faculty after successful teaching in the Department of Religion of Trinity College of Duke University.

The Reverend Thomas A. Schafer becomes Assistant Professor of Historical Theology. He comes from a teaching position at Southwestern College, Memphis, Tennessee, where he has been engaged for several years. He will receive the Ph.D. degree from Duke University in June, 1951.

Miss Helen M. Kendall becomes Recorder and Secretary to the Faculty. Miss Kendall is an A.B. of DePauw University, Greencastle, Indiana, where she was a member of Phi Beta Kappa. She also did graduate work at the University of Wisconsin and Johns Hopkins University. She comes from Goucher College where she was Assistant Registrar, after having previously served as Registrar of the Duke University Law School.

Mr. Donn Michael Farris is the new Divinity School Librarian. He is an A.B. of Berea College, a B.D. of Garrett Biblical Institute, and an M.S. of the Columbia University School of Library Service. He has studied also at Northwestern and Yale Universities, and worked in the libraries of those institutions. He comes immediately from a position in the Library of the General Theological Seminary in New York.

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THE FRANK S. HICKMAN PRIZE IN PREACHING

A prize of \$50.00 in cash is offered in recognition of Dr. Hickman's outstanding service at Duke University and in the Divinity School, as Dean of the Chapel, 1938 to 1948, as Preacher to the University since 1932, and as the first Professor of Preaching in the Divinity School.

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BULLETIN COMMITTEE

For the current year the BULLETIN is published by a committee consisting of Professor H. E. Spence, Chairman, Professor James T.

Cleland, Dr. W. H. Brownlee, and Mr. Thomas H. Schafer. These men are especially anxious that the BULLETIN shall have a correct mailing list. They earnestly request all persons who have been receiving the BULLETIN and who are changing their addresses to notify them at once of the change. Address all communications to Divinity School Bulletin, Box 4784, Duke University, Durham, N. C.

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ASSEMBLY ADDRESSES

Outstanding speakers who have appeared at the Wednesday morning assemblies are as follows:

Dr. Eugene Conover, of the Interdenominational Bureau of Architecture, and Dr. John Scotford of the Congregational-Christian Church made a joint presentation of the subject: Worship and Architecture.

Dr. Roger Hazelton, Professor of Philosophy of Religion and Christian Ethics, Andover Newton Theological School, on Theology and Worship.

Dr. Kenneth Clark, of our own faculty, who spoke by way of a report on his recent experiences in Palestine with the American School of Research.

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RECENT DEGREES RECEIVED BY FACULTY

Dr. John J. Rudin, II, recently was awarded the degree of Doctor of Philosophy from Northwestern University.

Early in June Dr. H. E. Myers received the D.D. degree from Elon College.

Dr. Frank S. Hickman was awarded the degree of Doctor of Divinity from his Alma Mater, DePauw University.

Bread Upon The Waters

The Western North Carolina Conference, at its 1950 session in Asheville, adopted the following resolution:

RESOLUTION IN SUPPORT OF THEOLOGICAL SCHOOLS

This Conference, having heard the statement made by Dr. Ray C. Petry, representing the General Conference Committee on Theological Education, desires to go on record as expressing its very great interest

in the campaign to make the whole Methodist Church more aware of the importance of training more and better ministers. The Western North Carolina Conference pledges its wholehearted and prayerful co-operation in this effort.

To the furtherance of this end, the Conference urges that pastors and district superintendents should not only seek out recruits for the ministry, but when young men and young women have expressed a desire for advanced theological education, should seek to have the home churches of such young people provide adequate scholarships for them at the school of their choice.

Some Divinity School alumni have already taken action in raising scholarships in their congregations for young people who desire to attend Duke Divinity School. I should like to press this matter very earnestly with all of our graduates. Practically all of you went through Duke Divinity School on liberal scholarships, supplied mostly through the Duke Endowment. In many cases, there was very little cost to you. We have now reached a point when we expect the bread cast upon the waters in earlier years of the school to be found even "after many days."

The situation in Duke Divinity School at the present time is paralleled in all the Methodist seminaries. The requirement for a B.D. degree for admission to most annual conferences, together with the effective youth movement campaigns in the church, have resulted in a great increase in Divinity School enrollments. At our school this fall we have enrolled one hundred ninety students. The University grants free tuition to each of these students amounting to \$350.00 per year. The funds available through the Duke Endowment for summer work for our students are slightly larger than they were ten years ago, but there are nearly twice as many students seeking support through this source as before. Both of these situations are expected to continue. It would not seem unreasonable then, that any congregation that has raised up a young man or young woman who desires to enter the ministry or full-time Christian service should supply the funds, usually very modest in amount, that are necessary to help these young people fit themselves for their callings.

Beginning at once, the Duke Endowment money will be known as "Grants-in-Aid." We are trying to build up other funds available through the University and the Divinity School, and these will be known as "Scholarships" and will be awarded on the basis of academic performance. All of these will be work scholarships. We do not just hand out free money without asking some return in the way

of actual clinical work in the churches. This has been a feature of our work from the beginning. We would like to have a number of scholarships that are not restricted, as the Duke Endowment funds necessarily are, to work in North Carolina and in rural churches. Increasingly there are opportunities for work in town and city churches, and we would like very much to have scholarships that can be used anywhere in the Southeastern jurisdiction, and also a large number of scholarships for young women taking the course leading to the Master of Religious Education degree. I shall be glad to correspond with any interested person regarding the amounts and terms of scholarships. Some prefer to set up endowed scholarships. However, we can use just as effectively annual contributions, and many churches will find this a more suitable way in which to help their young people secure an education.

JAMES CANNON III
Acting Dean

The Conception of Revelation

By ALAN RICHARDSON

It is for me a great pleasure to come from Durham in the old world to a Durham in the new, and to find that here also people are interested in the same great questions of human life and destiny, of God, freedom and immortality. It is gratifying to find that the discussion of these great matters of perennial interest goes on here in the same way as at home. I am greatly privileged to have this opportunity of sharing with you my thoughts upon these great themes.

My subject this morning is *revelation*. If I may begin with a personal word, I would say that I have two major interests. One of them is biblical theology, of which the revived study has been such a marked feature of the life of Christendom since the period of the first World War. The second is Christian apologetics. These two interests lie very close to each other. I have been led to believe that the final truth about the world and our life in it is given to us in the theology of the Bible; and it seems to me that it is the task of the Church's teachers in this age to present to the modern world in a form which it can understand those great key truths about which we read in the Bible—revelation, redemption, sanctification, holiness and

peace. Alas, these great words mean little to so many people in the twentieth century, and it is vitally important that we should undertake the work of apologetics and reinterpret them in terms which the modern world can understand.

Biblical theology and apologetics are brought together in our topic, revelation. What does revelation mean for us in the twentieth century? It cannot mean the traditional conception, which has been held down the ages until the rise of modern scientific criticism of the Bible, namely, the idea of revelation as given to us in the written propositions of Holy Scripture. We must find some conception of revelation which is in accord with the new knowledge. The Christian apologist today must show that there is a revelation from God, which can be properly understood only in the light of our present-day knowledge about the Bible and how it was written.

One of the temptations which besets the Christian apologist in every age, and which arises out of his legitimate desire to go as far as he can to meet his contemporaries where they are, is that he should go too far in the direction of his opponents' categories and thus explain away a good deal of the faith which he aims at commending. Some of the great Christian apologists of previous centuries have hardly avoided this danger. For instance, the great Bishop Butler of Durham, who in 1736 published his *Analogy of Religion*, seems now to us to have gone so far to meet the deists on their own ground that his work appears to us in many places almost like a deistical writing. But on the other hand we may look at the example of St. Thomas Aquinas. I am not myself a Thomist, but I would say unhesitatingly that St. Thomas is the greatest Christian apologist of all times. Think for one moment of what he accomplished. In his day the great revival of ancient (especially Aristotelian) philosophy was being pressed forward at great speed under the stimulus of non-Christian teachers. It was the Mohammedan scholars who had revived the study of Aristotle, and younger thinkers even within Christendom were beginning to think in terms of the Aristotelian logic. In the flowering of the thirteenth-century renaissance there was a widespread tendency to look upon the Aristotelian categories as the final presentation of truth. The movement was especially dangerous to the Christian outlook because it had reached the universities of Europe from Arabic sources and had consequently a strongly atheistic flavour. Moreover, the new "ideology" was backed by the formidable military and economic power of Islam. The posi-

tion of Christendom in the thirteenth century was remarkably similar to the position of Christians in some countries of Europe and Asia today, threatened as they are by a communist ideology backed by enormous material resources. A vigorous atheistic philosophy was being made to appear to the young and immature as something fine and liberating. Think, then, of what St. Thomas did. He took the newly discovered Aristotelian logic and made it the instrument of Christian philosophy. He represented the ancient truth of the Church under the forms of thinking which had become fashionable in his day, and made those forms the vehicle of Christian truth. So well did St. Thomas do his work that his thirteenth-century "modernism" is still regarded by a large section of Christendom as the final presentation of Christian philosophy. We need in Eastern Europe at the present time a Christian apologist who can do with the Marxist categories what St. Thomas did with the Aristotelian ones.

In our own days what are the principal systems of non-Christian ideas which have infected the minds of our contemporaries? Against what sort of background have we to make our apology today? I do not wish to be misunderstood: I am not suggesting that we can *argue* men into the Christian faith. The world will not be converted as the result of a clever intellectual argument. But on the other hand, unless we can make the meaning of the Gospel clear in terms which are familiar to the thinking of our contemporaries, we shall not make much headway in our presentation of the Gospel. It is therefore important that we should seek to understand the mentality of the generation to which we must bear our witness. It seems to me that the two great non-Christian systems of thought and action which dominate the world today are Marxism and scientific humanism. With the former we need not now concern ourselves further, since it is in Europe and Asia rather than in America that it conditions the thinking of multitudes. It is scientific humanism which here presents the greater danger. The assumption upon which it is founded conditions the minds of young people in all the schools and colleges of our "western" world, and has eaten its way into the inner thoughts of large numbers of our people of every class and type. That assumption is simply this: that all truth must be capable of demonstration by the methods of empirical science. It is widely believed today, though perhaps unconsciously by most people, that no statement can be known to be true unless it can be demonstrated scientifically. In

this atmosphere how can we present the idea of revelation? Can religious truth itself be validated at the bar of scientific enquiry?

We shall have to begin by widening the concept of what science is. In this we shall be helped by a remarkable movement of thought which has been taking place amongst scientists and scientific philosophers themselves. During the nineteenth century "science" meant chiefly physics and chemistry with a dash of biology. So long as this narrow view of science prevailed, it was ridiculous to speak of the scientific verification of religious truth. But today it is generally conceded even amongst scientists themselves that all the sciences do not have to conform themselves to the pattern of physics and chemistry, that each science has the right to develop its own scientific method. In other words, psychology does not nowadays have to be behaviouristic or the social sciences deterministic in order to retain their reputation as sciences. Even before this revolution in scientific thinking had taken place, theologians themselves had been quietly developing their own scientific method. The scientific literary and historical study of the Bible and of Christian origins has been pursued with great vigor for more than a hundred years, and it is true today that no field of research has been scrutinized with greater integrity and seriousness. Theology has in fact developed its own scientific method, without waiting for the approval of mathematicians or physicists. Its method is much nearer to the scientific method used by the historian than to that used in the natural sciences. As in the historical sciences it requires personal judgment and conviction concerning motives, values and "imponderables," in a way in which the methods of the natural sciences do not.

Historical knowledge, or the knowledge which is gained by the "human" (as distinct from the natural) sciences, is thus in an important sense subjective, dependent upon the faith and attitudes of the investigator. In modern jargon it is "existential" knowledge. That is to say, it comes to us through the actual experience of living in the present, through which we are able to re-live the historical past. The knowledge of God of which the Bible speaks is knowledge in this sense, not the formalized, abstract knowledge which comes through the natural sciences. The biblical knowledge of God arose from the actual conflicts of Israel's history, in the midst of which prophetic insights were given. It was when men began to take God's will seriously in the actual concrete situations of life—when Amos or Isaiah or Jeremiah stood in the midst of the crisis of their nation's

history and sought the will of God—that they were able to say, “Thus saith the Lord.” The truth came in the midst of an historical situation with its demand and promise. This is the way in which knowledge of God in the biblical sense must always come—through obedience and faith: “they that do the will shall know of the doctrine.”

The biblical knowledge of God is different from Greek *ideas* about God; it was not arrived at as the result of an intellectual process of academic enquiry. It was in a life-situation that the revelation came. Thus, in the biblical conception, truth is something that one *does*, not merely something which one thinks; it is in the doing of God's will that we learn the truth about his nature. “Thy father did judgment and justice; then it was well with him. . . . Was not this to know me? saith the Lord.” (*Jeremiah* xxii. 15f.) The knowledge of God is found by those who seek righteousness and judgment. This is the truth that makes us free. The existentialists have recovered something of the truly biblical conception of truth, even if some of them, through lack of Christian interpretation, have misunderstood what they have found. It is in the moment of the discovery of truth, in the actual obeying of God's will here and now, that God's revelation actually comes to us. This is one of the things which we ought to see very clearly in the light of the modern scientific study of the Bible and how its revelation was in fact received.

Thus we have moved very far from the old idea of the biblical writers as men who sat in a secluded spot and listened to the Holy Spirit dictating infallible oracles of revealed truth. The modern study of the Bible has shown us how the prophetic minds of the men of the Bible received their inspiration in the midst of the conflict of life, and how amidst their perplexities and doubts they wrote down the insights which had come to them. We now know a great deal about how the sacred books took the form in which we have them. Later teachers always try to systematize and formalize the insights of prophetic minds as soon as these have won general acceptance, but the actual birth of the insights themselves was never thus systematic, formal, academic or static. The history of philosophy and of theology is one long account of the swing of the pendulum from concrete experience to abstract systematization and back again. Thus, Socrates protested against the formalized materialism of his predecessors: truth was to be found not by looking outside at the world of nature. “Know thyself,” he says, and he directs our attention within. Or again, one thinks of St. Augustine, who found in the depths of

his own consciousness the God whom he had not yet learnt to see in nature, and who discovered the presence of God in his own internal flight from God and resistance to God. One thinks of St. Bernard and his protest against rationalism. One thinks of Pascal and his protest against the whole Cartesian philosophy of abstraction; it was Descartes who set modern philosophy upon the wrong road by his assumption that mathematics is the essence and type of all truth. In so setting before philosophy the ideal of abstraction (for mathematics is the most abstract of all disciplines) Descartes began the quest for a will-o'-the-wisp which ended in Hegel's identification of the real with the rational, the reduction of all that is to an Absolute Idea. The process of modern philosophy which Descartes began had worked itself out with the conception of the real as an abstract idea working itself out in history.

As Pascal had protested against this process in its beginnings, so Kierkegaard protested against its final outcome in Hegel. Once more it is asserted with great vigor that truth is something that is known in the doing of it, not in evolving abstract ideas. The moment of decision, of obedience, of personal surrender, of the "leap of faith," is the source of our knowledge of the truth. Thus Kierkegaard bids us look within ourselves and to find within our "subjectivity" the means of understanding. It was Kierkegaard who invented and gave to us the word "existential," yet this kind of "existentialist" view is very much older than Kierkegaard. After every period of abstract thinking in the spheres of philosophy and theology it always reappears as a kind of protest on behalf of the concrete individual, the personal, the indeterminate, the free. We have already mentioned Socrates, Augustine and Pascal. After the long night of rationalistic and positivistic philosophy in the nineteenth and early twentieth centuries, the protest has been strenuously renewed. Perhaps the main significance of existentialism today, both Christian and non-Christian, is that it is a protest against the mathematizing and abstractifying tendency of modern thought, and as such it is an inevitable swing of the pendulum. When people ask me if I am an existentialist, I hardly know what to answer. But at least it seems to me that the existentialists have rediscovered an essential part of the biblical meaning of the knowledge of God. It is not anything that is new in existentialism that is true, but what is very old: what is new is not true, and what is true is not new. The insights of the existentialists help us Christians to understand that revelation is no

abstract system of revealed truth, and that we can no longer treat theology as a deductive science. Revelation is what comes to men of the truth in the midst of the concrete historical situations in which they are set, and it is the result of their response to the demand of God in history, of their obedience to his will as they understand it in the here and now.

Thus revelation is given in history, but it is not merely the same thing as historical events. It is necessary that there should be responsive, prophetic minds who can interpret those events in the light of their understanding of God's purpose. Event plus interpretation constitutes the revelation. For instance, because there was a Jeremiah to declare God's purpose in the destruction of Jerusalem, that tragic event became revelation, the means of the making known of God's purpose of righteousness for all cities and all nations. Revelation, then, consists in the historical events as interpreted by the men who in the midst of that situation had attempted to find God's will and who had utterly surrendered themselves to it; in their obedience a new knowledge of God's purpose and power had been vouchsafed. It is this new conception of revelation, as given in history and life, that we as Christian apologists today must seek to present to the men of the twentieth century. It is in *our* obedience to the demand and purpose of God that we shall find for ourselves the knowledge of God and his truth for ourselves. Revelation is not a series of once-given truths which can be codified and systematized; it is a living communication of truth here and now as we seek to know and obey the Lord of history.

Of course, the existentialist reaction which is so marked a feature of literature and philosophy in our day is not in itself necessarily Christian. But it is something to which the Christian apologist can appeal. While the protest is in full swing, and is being vigorously underlined by poets, novelists, dramatists, philosophers and even scientists themselves, while there is such a healthy reaction against the depersonalization and standardization of so much of human life, we have now our chance to go to these people as Christian apologists and say, "Him whom you ignorantly worship we declare unto you." For in a real sense all genuine existentialism is a Christian heresy: it has stressed a fundamental aspect of biblical thinking, even though, through ignorance of the rest, it has often fallen into distortion and error. The search for freedom, meaning, significance, responsibility and status, which characterizes the existentialist attitude as over

against the abstractions of positivism or the collectivism of modern mass society—this search is something which can find its satisfying goal only in a fully Christian answer to its problem. The insights of the existentialists are based upon truths which we Christians must claim as our rightful heritage.

One last word. How are we to commend the Christian view of revelation to the twentieth century mind? The process will not be short or easy. Our contemporaries have ceased to think in terms of the Bible view of life, and the categories of thought which they use are drawn from industry, from machinery, from radio, from complex social organizations—not from the simple and pictorial thought-patterns of the Bible. How then can we translate the language of the Bible into terms which the mind of the twentieth century can understand? Two ways are possible. The first is that which is represented on the European Continent by R. Bultmann and his proposal for “de-mythologizing” the Bible. It urges that we must recognize that the Bible is written in myths and images which are remote from the modern world, and that therefore these symbols must be “de-mythologized” and their meaning stated in straightforward twentieth-century prose. Instead of the ancient myths, now no longer comprehensible, with their three-story universe and pre-scientific cosmology, we must use the thought-forms of our own age. Can this task be performed by Christian apologists today? Ought they to attempt it?

Personally I think not. There is a second way. That is the way of teaching people to think by means of the biblical symbols and images once again. It all depends upon our view of the nature of religious truth. If what we have said above is at all true, it would seem to follow that religious truth is necessarily concrete, and that it cannot be conceived under abstract and formalized ideas at all. What we find in the Bible is a series of great images—Creator, King, Priest, Prophet, Suffering Servant, Sacrifice and so on—and the understanding of these images is essential to the grasping of biblical truth. In the Old Testament these images are in process of formation: now they become vivid and alive in a character, such as Abraham or David or Jeremiah; now they fade into the mists again, later to re-form in another historical character and context. Then in the New Testament they come to life again and are incarnate in a new

way in the figure of Jesus Christ.* But it is always under images or symbols that the truth is expressed and conveyed. The old theology which took literally the biblical myths and stories is useless today; and the new theology of "De-mythologizing" is surely an error in the opposite direction. Man thinks his deepest thoughts in symbols, in poetry, in pictures. We must teach depersonalized modern man to think in pictures again. Our anaemic generation, which as far as so many of the masses are concerned cannot appreciate poetry and symbol, must be taught how to think in the full-blooded categories of the religious imagination once again. This is the task that lies before Christian apologists and educators in the next generation. The debilitated and impoverished modern mind has now so often come to regard it as axiomatic that truth can be expressed only in the dull language of scientific text-books. Religious truth, ultimate truth, the deepest truth about man's being and destiny, cannot be expressed in this way. It is only by image and imagination that such truth can be grasped. The recognition of this fact must sooner or later bring about a revolution in our educational techniques. To teach the modern man how to think in poetry and symbol is an essential part of our task in bringing home to our generation the truth of the biblical revelation. But now, having raised a very great number of questions, I think that perhaps I had better leave the matter.

Single Women and the Church

A Chapel Talk†

By W. F. STINESPRING

This talk grows out of the statement of a friend in a conversation that a certain church had too many women in it—in fact that it was being run by a bunch of "old maids," and that something should be done about the matter, specifically that there should be more men in that church and that they should take over control.

* On this whole subject see further *The Glass of Vision* (Bampton Lectures for 1948) by Austin Farrer, and also *A Re-Birth of Images* by the same author.

† Delivered March 9, 1950. The third in a series on "Romantic Illusions in the Church."

I could agree that there should be more men in that church, or in any church. But the other parts of the proposition deserve more careful consideration.

As I look at this matter, two illusions seem to emerge:

1. That men are better or more important, by and large, than women.

This is an age-old attitude that puts women in the same class, more or less, as Jews, Negroes, or other groups against which discrimination is practiced. Even now, in this country, women still do not have fully equal rights before the law and there is a bill before Congress to bring this about. This discrimination is not due to women being a minority, which they hardly ever have been, but to the physical disabilities attendant upon childbirth and child-rearing in more primitive times. This has given rise to the mythological and folkloristic fallacy that the place of woman (i.e. every woman and at every time) is in the home. Hitler was the chief exponent of this idea in recent times.

2. (And this is really romantic.) That God has predestined a perfect soul-mate for every boy and girl, and said boy and girl need wait only a little while until said soul-mate comes along; then the soul-mates will marry and live happily ever afterward, provided their up-and-coming pastor has given them the usual short course on birth control and personality adjustment in five easy lessons.

A corollary of the second illusion is that the "old maid," or the unmarried woman, or the single woman, as she is more properly called, is somehow reprehensible because she has failed, through some fault of her own, to fit herself into this romantic pattern—in other words, that she is something of a nuisance and not to be trusted too far.

Now, what are the facts?

First of all, because of wars, birth rates, and other factors of human mortality, there has almost never been a time or a culture in human history when there has *not* been a preponderance of human females over males. In plain language, there have never been enough men to go around on a monogamic basis.

The culture in which we live—I mean the U.S.A. right here and now—is no exception. In fact, since 1941 the trend has become worse instead of better. More boys are born, but more girls survive. Add this to our male war mortality and it amounts to a surplus of 8,000,000 women, most of whom are looking for a husband or some

acceptable substitute. To put it another way, a 25-year-old single girl has only 74 chances in 100 of marrying. Even worse off are the widows, who have lost the only jobs most of them ever knew—keeping house. Too many of them were raised on the romantic dream—marry prince charming and live happily ever after—but it cannot be ever afterward because of the brutal fact that women live longer than men. It has been truly said that one of the marketable articles in shortest supply in this country is widowers.

Recently an old mountaineer, in North Carolina, 70 years of age and in poor circumstances, advertised for a wife. He very quickly received fifty replies, and was so confused that he had to call on a friend of his to make the choice for him. An "Anxious Mother" writes: "What can be done about the business girls who are well educated, well dressed, good looking, but who are thirty years of age and have no beaux, no dates, and no chance of marrying?"

Well, what can be done?

It would help if men would marry women about nine years their senior so they would both die about the same time. But the men will not agree to this.

It would help if polygamy, i.e. multiple wives but not multiple husbands, could be legalized. But the women will not agree to this officially, though some few of them practice it.

It would help if relative birth and mortality rates could be changed. But we do not yet have the medical and sociological techniques for such undertakings.

What more practical things can be done?

The State of New York is so concerned with this problem that it has created a special bureau to help single women get jobs and set themselves up in small businesses. I wish to commend this sensible approach.

More specifically for us, what can the church and its ministers do?

It cannot encourage unofficial polygamy, more divorce, or more illegitimate children, though it can try to understand why these things are increasing and be more sympathetic and helpful towards the victims of such situations.

It can try to help its people face the facts of life more realistically and more bravely. I recently read through the announcements of a North Carolina church that prides itself on its counseling program. There was much about sex and marriage, but not a word about resources for living alone. Every girl was made to believe that prince

charming would come, and that all that is needed is to get ready for him. Likewise the movies. Recently I heard of a movie about a girl who had an illegitimate child. Ah, I said, realism at last. So I went. But the girl had no sooner got out of the hospital, than there stood prince charming No. 2 to take her in his arms, forgive her for her slip, marry her, and of course they lived happily ever afterward.

The worst evil I know on the subject is for a young, happily married preacher, who has no problem and no conception of a problem, to ridicule or underestimate single women on the one hand, and sit in harsh judgment, on the other hand, upon one of them who has made a false step in the treacherous way of modern life.

The most sensible thing I have seen on the subject is a pamphlet put out by the Board of Education of the Church of God. It is entitled *Happily Unmarried*. It shows what church work can mean to the single woman.

Young minister, single women are also precious human souls. They may mean much to the church. Still more important, the church may mean much to them.

With the Faculty

DR. WALDO BEACH spent the major part of the summer in research and writing in Durham. He preached at the First Presbyterian Church on August 6th and August 13th. From August 26-30 he attended the Conference of the National Council on Religion in Higher Education at Meadville, Pennsylvania, where he presented a paper on Christian Ethics to the philosophy section. At this meeting he was elected as Chairman of the Central Committee of the National Council. During the week of October 9th Dr. Beach presented a series of five lectures on "The Christian Faith" at the Christian Education Institute at Chapel Hill. On Sunday, October 29th, he spoke at the chapel service at Sweetbriar College in Virginia, and on October 29th and 30th spoke as the Religious Emphasis Week's leader at Hollins College. Articles of his have appeared in the September, 1950, issue of the *Intercollegian*, *Friend's Intelligencer*, and in the fall issue of the *Drew Gateway*.

DR. WILLIAM BROWNLEE delivered four lectures at the Divinity School Convocation on the theme "Fresh Light from the Dead Sea

Scrolls." He then took Mrs. Brownlee and their daughter, Linda Louise, to central Kansas where they visited both his and her parents. Dr. Brownlee worked on his father's farm through wheat harvest and plowing. In late July he lectured to the adult leaders of a youth conference of the Synod of the Plains (U.P.) which met at Camp Horizon near Arkansas City, Kansas. The remainder of the summer was devoted to the study of the sect of the Dead Sea Scrolls and to revision of his translation of the Dead Sea Manual of Discipline.

DR. JAMES CANNON III taught in the first term of the Duke Summer Session. He acted as Chairman of the Faculty during the summer, and on September 1, became Acting Dean of the Divinity School, to serve until the installation of a new dean. Dr. Cannon represented the cause of theological education in the Methodist Church at the Tennessee and Louisville Annual Conferences, which met at Nashville, Tennessee, and Bowling Green, Kentucky, September 6-10. He represented the Divinity School at the Western North Carolina Conference, meeting in Asheville, and spoke at the Duke Alumni dinner on September 28.

PROFESSOR JAMES T. CLELAND taught in the Duke summer school and in the Stated Supply School which was held on the campus. During August he lectured at the Northfield General Conference, Massachusetts, and preached in New York City and Pittsburgh, Pennsylvania. In September he represented the Divinity School at the Holston Conference in Knoxville and preached the Freshman sermon at Vanderbilt University in Nashville.

DR. RUSSELL L. DICKS conducted a workshop in Pastoral Care at the State Teachers College in Kirksville, Missouri, during June. This workshop was interdenominational. He also gave the opening address for the summer session at the State Teachers College there. He taught in the Iliff School of Theology during both summer terms. A course in clinical training was offered at the Denver General Hospital as a part of the summer program. He preached at the Warren Methodist Church in Denver in July and at the Methodist Church in Stillwater, Oklahoma, August 28th. Dr. Dicks was one of two speakers before the County Medical Society and the County Ministers Association of Cumberland County which met October 2nd at Fort Bragg. A significant book for the field of pastoral care entitled "Church and Healing" by C. J. Scherzer, which

Mr. Dicks helped edit and for which he wrote the introduction, will be published by the Westminster Press October 23rd.

PROF. FRANK S. HICKMAN and Mrs. Hickman spent July and most of August in Angola, Indiana, their summer home. Two sermons in local churches and a Rotary Club address were vacation time activities, along with the pursuance of special studies. Earlier in the summer Professor Hickman was the guest of the Illinois Conference of the Methodist Church in Bloomington, Ill., where he delivered a series of afternoon lectures. On his return to North Carolina Professor Hickman appeared before the Kentucky Conference as a representative of Duke University Divinity School.

PROFESSOR H. E. MYERS taught in the School for Accepted Supply Pastors at the Divinity School and in the third term of the Summer School. He was guest preacher June 11th at Front Street Methodist Church in Burlington; July 9th at Edenton Street in Raleigh; July 11th at Carr Methodist Church in Durham; August 6th at the Home-coming service at McMannens Methodist Church; and September 24th at West Market Street Methodist Church in Greensboro.

PROFESSOR RAY C. PETRY delivered seven platform addresses before the Student Regional Leadership Training Conference meeting at Southern Methodist University, Dallas, Texas, June 3-10. He taught in the second term of the Duke University Summer Session, July 6-August 12. During the summer he has been in correspondence with the British and American general Editors of *The Library of Christian Classics*, a set of source materials to be issued in some twenty-five volumes by the Westminster Press of Philadelphia and the Student Christian Movement Press of Great Britain. Dr. Petry is assuming the editorship of vol. XIII, *Mysticism*, scheduled for publication in 1956. On September 21, Professor Petry represented The Methodist Theological Schools in a joint meeting of the Boards of Ministerial training and Christian Education at the Western North Carolina Conference in Asheville. On September 22 he addressed the Conference on the crisis in Methodist Theological Education. Dr. Petry represented Manchester College at the inauguration of Mr. Gordon Gray as President of the University of North Carolina, in Raleigh on October 10.

DR. JOHN J. RUDIN II, taught in the Kentucky Methodist Pastors' School June 6-11; in the South Carolina Pastors' School June 19-

25; in the Portland Area Graduate School of Ministerial Training at Tacoma, Washington, July 30-August 4; and in the Georgia Conference Methodist Pastors' School, September 11-15.

On September 1st, Dr. Rudin was awarded the Ph.D. degree in Speech and Preaching by Northwestern University. His dissertation is entitled "The Concept of 'Ethos' in Late American Preaching."

On August 13th, Dr. and Mrs. Rudin and their two children were joined by a son, Martin Nash.

On June 4 DR. H. SHELTON SMITH delivered the Memorial Day sermon at Hines' Chapel Congregational Christian Church. He represented Duke Divinity School at the annual meeting of the Association of American Theological Schools, held at Columbus, Ohio, June 12-14. During the past biennium he has been a member of the Executive Committee of the Association. He attended and participated in the annual meeting of the North Carolina Council of Churches, meeting at Salisbury in the First Methodist Church, September 28. The September issue of *The New England Quarterly* published an article by Dr. Smith entitled, "Was Theodore Parker a Transcendentalist?".

DR. H. E. SPENCE was summer pastor at Blowing Rock, N. C. where he preached at the Methodist Church. He also assisted in community programs, plays and pageants. He represented the American Association of Theological Seminaries at the meeting of the South Carolina Conference (white) in Columbia, and the South Carolina Conference (colored) in Spartanburg.

DR. W. F. STINESPRING spent most of the summer working on his translation from the Hebrew of Joseph Klausner's *The Messianic Idea in Israel*.

PROFESSOR A. J. WALTON spent much of the summer visiting the charges which were served by Duke Divinity students as assistant-pastors. He also visited many churches which were seeking Duke Endowment aid in building new churches or church school buildings. He directed the Duke University School for Accepted Supplies.

Dr. Walton taught Parish Evangelism in the Christian Convocation, and also taught in the Alabama Pastors' Conference and at the Young People's Assembly at Camp Don Lee. He delivered the opening address at the North Georgia Woman's Society of Christian

Service Conference and also the opening address at the Mississippi State Rural Conference at State College, Mississippi. He attended the Tennessee Annual Conference.

With the Students

By CLIFFORD L. EAST, JR.

If you feel that you have the time and that you can keep up, we invite you to go through orientation with our new men. This year we have 76 Juniors, including several candidates for the M.R.E. degree. This brings our total fall enrollment for the Divinity School to 185. Also there are 26 students in the Graduate School working for either the M.A. or the Ph.D. degrees. This year features the largest student body and staff in the history of our school.

Now with your imagination won't you follow one of our new students from the time that he arrived on the Duke campus until the close of the week of orientation? Since he is a member of the Junior Class, we can think of no better name for him than "Junior," so "Junior" it will be. Come with us now and think back to the days when you may have been in his place.

When "Junior" arrived on our campus, he was welcomed by our student council which made up the welcome committee. The student council arrived on the Thursday before "Junior" came on Saturday, in order to prepare the way for him and to make sure that he found his way around. So, let us introduce our student council, composed of the executive officers and committee chairmen, to you: George Henley, president, King George, Virginia; Marion Workman, vice-president, Thomasville, N. C.; Bob Regan, treasurer, Pine Bluff, N. C.; Jack Winegeart, secretary, Shreveport, La.; Carl Glasow, Athletic, Rochester, N. Y.; Clyde Tucker, Christian Social Action, Allendale, Va.; Donal Squires, Christian World Missions, Fairmont, W. Va.; Allen Wentz, Church Relations, Rockingham, N. C.; Jack Pemberton, III, Forum, Cape May, N. J.; Howard Hardeman, Interseminary, Pacific, Mo.; Clifford L. East, Jr., Publicity, Richmond, Va.; Reginald Potts, Social, Nashville, Tenn.; Henry Bizzell, Campus Fund, Newton Grove, N. C.; and Joseph Casey, Spiritual Life, Lumberport, W. Va.

After "Junior" finished his round of introductions, he was shown to his room and told to be back in front of the Chapel at 2:30 P.M. He was also warned to wear old clothes and be ready for an afternoon of fun. So, at 2:30 P.M. "Junior" returned, and off to the Duke Forest we went for our traditional fellowship supper. This supper gave "Junior" a chance to play and get acquainted with the other members of his class. Football and baseball were followed by hot dogs, cokes, and good fellowship. When the evening came to an end, "Junior" went back to his room a little tired but with the feeling that he was now a part of the Divinity School. Saturday night as he sat thinking over the day, he knew that the friends whom he had made that day would be lifelong friends. Yes, they would be lifelong, because they are all working toward the same things and have the same interests, preparing themselves for the service of the church.

After all of the exercise which "Junior" had on Saturday he probably would have enjoyed staying in bed on Sunday morning, but duty jerked him out of bed. Out of the bed "Junior" came and strolled over to York Chapel Bible Class. He was glad that he didn't miss the session, because Dean Herring, undergraduate dean of Trinity College, was the speaker.

Then straight from the Bible class he went to services in the Duke Chapel. These were inspiring moments of worship and challenge for him, with Dr. Frank S. Hickman delivering the morning sermon.

On Sunday afternoon "Junior" was taken on a tour of both East Campus and West Campus. Having never been to Duke, "Junior" found that this eye-roving jaunt was both enjoyable and profitable for him, especially East Campus.

Then Sunday night "Junior" attended the youth meeting of his choice. Directly after this he was off to the Campus Sing. It seems that "Junior" did not return to West right after the sing, for he wanted to tour the campus again with a more desirable guide.

Registration day found "Junior" standing in one line after another seeming to get no place fast. He saw the seniors being briefed on the new Senior seminars which have become effective for the first time. After the first day of classes, "Junior" for the first time wished that he was home. How could one guy do all that work! However, by Wednesday he figured that maybe he could do it, so he stayed.

On Wednesday, September 27, "Junior" was in York Chapel to attend the opening exercises of Duke Divinity School. Professor James Cannon, III, acting dean of the Divinity School, led the service. This was the first official meeting of the Divinity School students with Dr. Cannon as acting dean. We, the new and the old students, welcome him and wish him the best of luck in his new work.

Dr. Cannon also introduced the new members of the faculty to the student body. They are: Dr. William Hugh Brownlee, Assistant Professor of Old Testament; Dr. William David Davies, Professor of Biblical Theology, who brought us the morning sermon; Professor Thomas Anton Schafer, Assistant Professor of Historical Theology; Mr. Donn Michael Farris, Librarian; and Miss Helen M. Kendall, Recorder and Secretary to the Faculty.

A special welcome was given to Dr. Kenneth W. Clark, Professor of New Testament, who has returned from a sabbatical leave spent as Annual Professor at the American School of Oriental Research in Jerusalem.

Now "Junior" was well informed as to who everyone was around school and was really beginning to feel that he was a part of the school. But this wasn't all. He was expected at the University House for the opening social on Wednesday night. Informality replaced formality which had traditionally marked the occasion. The program of songs, magic, and jokes made laughs and smiles the evening trademarks. After this "Junior" had a chance to meet all of the old students along with the professors. As soon as the meeting was over, the students all dashed back to the dorms to their books. The Joe Louis fight which was broadcast that night had absolutely nothing to do with that frantic dorm dash.

Now it was Thursday and time for "Junior" to go on his first Spiritual Life Retreat. The retreat was held at Duke's Chapel Church on Oxford Road. Joseph Casey was in charge of the afternoon program and gave a word of welcome to the group. His greetings were followed by three student talks, "1950 in the Divinity School in the Light of 1949," given by Marion Workman; "Pastor and Student in Divinity School," by Carlton Alspaugh, Winston-Salem, N. C.; "What I Expect of the Divinity School," by Bruce E. McClure, Princeton, Ind. (one of "Junior's" classmates); and "A Pastor Looks Back at Divinity School," by the Reverend Leon Couch, an alumnus. After these talks Professor James T. Cleland

held an open forum and gave a summation of the talks. The afternoon program was dismissed with a prayer by Professor H. E. Spence.

After "Junior" had eaten supper which was prepared by the ladies of the church, he went back into the sanctuary for the evening session. George Henley led this service, and after Professor Frank S. Hickman led the group in prayer George introduced the speakers. Professor William F. Stinespring centered his talk on the theme, "What Corporate Worship Means to Me." C. D. Williams, a Senior from Kingstree, S. C., spoke on "What Devotional Life Means to Me." Then Professor Waldo Beach, of the Divinity School Faculty, thought with us on the subject, "Divinity School Our Common Ministry." Dr. Cannon dismissed the retreat with a prayer of Dedication.

With the closing of this meeting, orientation for "Junior" ended. He was a little on the tired side, so don't feel so bad if you have the same feeling now. Yes, "Junior" was tired and maybe a little glad that it was all over, but he had the satisfaction of knowing that he had begun a three-year academic and spiritual journey that will make him a better servant for his Lord.

A Faculty Publication

Preaching in the Great Tradition. Ray C. Petry. The Westminster Press. 1950. 122 pp. \$2.00.

The opening paragraph of the Preface to this volume states: "This book treats of neglected aspects in the history of preaching. It is designed to serve as a companion volume to my source edition *No Uncertain Sound: Sermons That Shaped the Pulpit Tradition*, The Westminster Press, 1948. The primary texts and critical apparatus of that work support and illustrate the fresh contributions of this study. The present work facilitates the effective use of that anthology" (p. 9). That statement of purpose is of special interest to this reviewer. Because in writing about Dr. Petry's former volume he asked: "Why is the introduction so short? To understand the period and the men I found it necessary to have recourse to a History of the Middle Ages and a History of Preaching. Would the publishers refuse to give him fifty pages more, with the result that he had to crowd the pages with compact sentences that do not breathe easily?" (THE DUKE DIVINITY SCHOOL BULLETIN. Jan. 1949. p. 112.) This is the answer. The author was saving the fifty pages to expand them to one hundred and twenty-two, and turn them into

the Samuel A. Crozer Lectures for 1949. If you possess the former volume you must needs buy the latter so as to understand the first the more fully. If you buy the latter first then you must purchase the former second, so as to "facilitate(s) the effective use of that anthology." The last words of the second volume are the title of the first. My Scots bonnet is off my head and in my hand to such a colleague.

Dr. Petry is continuing his good work of making us realize that we stand in "the continuing tradition of gospel proclamation" (p. 13). We may never have doubted that we were in a line from the Apostles, but he is insisting that we appreciate the men from 200-1500 A.D., whom we have forgotten but who are well known to God and Dr. Petry. This "great tradition" is a goodly heritage.

Chapter I tells us that preaching is our heritage and our responsibility. But it is no easy task. Every conscientious preacher has steered between the Scylla of trembling at the awful responsibility and the Charybdis of shirking his clear duty (p. 18). It is our "awful, inescapable vocation from God" (p. 21). There is wise counsel on the obstacles to true preaching (pp. 32-35), and an insistence that we be what we say.

Chapter II stresses the inalienable connection between preaching and teaching in the Christian ministry. Dr. Petry looks for men like Apollos, who "preached and taught about Jesus with ardor and accuracy" (Acts 18:25. Moffatt). He shows the inevitable and continuing tie between the rostrum and the pulpit, the seminary and the parish, and refers to John Chrysostom's "icily comforting doctrine: the better preacher a man becomes, the harder he needs to study" (p. 47). He emphasizes the importance of learning how to preach and quotes from the medieval manuals on preaching, which are very contemporary (pp. 53-61). This is comforting but not always comfortable writing.

Chapter III shows that the "Dark Ages" (how Dr. Petry hates the epithet!) knew all about "human situation" preaching. It is entitled "Preaching and the Ministry to the Common Life," and it produces preacher after preacher to substantiate its thesis. Do you know what a congregation is? ". . . that community of mingled despair and ecstasy which, with all its shared mortality, comprises the human race" (p. 67). Do you know the marks of bad preaching? ". . . alien in thought or language, lazy in preparation or delivery, undisciplined in content or form, puerile in conception or expression, and feeble in downsweep and up-thrust" (p. 68). Do you know what our message is? ". . . God's stern, loving, numbing, exhilarating, and reconciling Word" (p. 68). Then he illustrates it all with quotations and cameos.

Chapter IV insists on the intimate relationship between the preaching of the Word and the ministry of worship. Preaching is set fixedly in the context of worship. "The greatest sermons of all the ages grow out of worship—and call men to it" (p. 95). To that end it is advisable for the preacher to know his Bible, his liturgy and his "Discipline." Dr. Petry knows that not everyone will read this chapter with joy or in agreement. But he concludes it with a reiteration of his own confident belief: "The clear testimony of the Christian ministry recognizes the priority of wor-

ship if God is to be served, Christ enthroned, and man saved. Worship comes first and last" (p. 121).

As must be obvious, this is a descriptive rather than a critical review. It is written in genuine appreciation of and in gratitude for the erudite yet comprehensible linking of Church History and Homiletics. Here is the Medieval Church preaching and preaching so well that we had better listen to it. It has been said that tradition is good ballast but poor cargo. Some may carp that Dr. Petry overemphasizes it as cargo. That might be because so many of his contemporaries are not interested in it even as ballast. We now wait for another volume—Dr. Petry's York Chapel Talks—to see what precious things he himself has brought from his studies to the pulpit, as he wrestles with God's commanding and demanding word in the human situation in North Carolina in the Twentieth Century.

JAMES T. CLELAND.

Book Reviews

Personalities in Social Reform. G. Bromley Oxnam. Abingdon-Cokesbury. 1950. 176 pp. \$2.00.

Bishop Oxnam has hit upon an intriguing idea for this book. He presents six brief sketches of the life and thought of recent and contemporary social reformers. They are personalities radically different in religious viewpoints, yet each one is marked by a peculiar genius for effecting radical social change in their various cultures. Oxnam has picked Sidney and Beatrice Webb, Walter Rauschenbusch, David Lilienthal, Mohandas Gandhi, and Albert Schweitzer. This selection clearly reflects the social liberalism for which Oxnam is well known.

Unfortunately, the novel idea of the book does not come off particularly well in execution. While it does a real service in teasing the reader into a more thorough exploration of the thought of these men, and while there is a kind of graphic verve in its style, the book as a whole is pretty slight. There is really not much more here than a patchwork of quotations, tenuously sewn together by a hasty editorial hand. At least two-thirds of the book is made up of quotations gleaned from hither and yon. There is no serious effort to interpret the dynamic which sustained these significant figures, and no comparative evaluation of the common and dissimilar strategies which the thinkers employ.

A useful bibliography of good primary and secondary sources is appended.

WALDO BEACH.

Lust for Power. Joseph Haroutunian. Scribner's. 1949. 174 pp. \$3.00.

This is not a book for queasy stomachs. It is a severe and probing jeremiad on the sickness of the soul of man in modern Western culture. Haroutunian employs, with almost wearisome emphasis, the dark vocabulary of modern existentialism: despair, anxiety, guilt, lust, the dread of non-being. In chapter after chapter, he dissects out the sick heart of modern man, who has lost his soul amid machines and goods, confronts only his own emptiness, and tries to overcome his despair and guilt through the lust for power, but only thereby deepening his anxiety.

The league of light-hearted liberals will dismiss this book as morbid masochism. But there is too much incisive wisdom in Haroutunian's diagnosis to let the matter go that easily. His descriptions of man possessed by his possessions, desperate in his loneliness, frantically overcoming his emptiness through "company," keep touching tender nerves in the reader. And who could deny the realism of such a passage as this:

"The common man has become a confirmed and practical agnostic. Even though he may go to church and profess to believe its doctrine, he is possessed of a strong and persistent suspicion that the whole thing may be untrue. Certainly, in his daily life, whether he be a shopkeeper or a statesman, he arranges his affairs as well as he can without the benefit of his professed religion. He acts as an unbeliever, which is to say, in fact, he is one."

But the book struck this reviewer as seriously defective at two points. There is a great deal of obscure and fabricated analysis spun out of preconceptions that are never verified. One dismal generalization follows another, and nowhere are the claims authenticated by even hints of empirical or psychological, or indeed, theological evidence. As with the writings of Berdyaev, this sort of anthropology leaves the reader wondering what sort of epistemology guides this approach. Granted that there are no statistical empirical ways of "testing" the analysis of man's soul, yet one is left with the wish that Haroutunian had at least occasionally made reference to the sort of material in modern psychological literature which could verify his claim. As it is, the book took often soars into irresponsible fancy.

A more serious difficulty lies in the curious misbalance between diagnosis and prescription. One final chapter is given to the topic of "Antidote to Lust," a sketch which is as unconvincing as it is brief. If the author believes as seriously as he claims in the Christian Gospel, he would need to affirm its relevance to this problem of the lust for power more articulately than he here allows himself space to accomplish.

WALDO BEACH.

History of Methodist Missions. Part I. Early American Methodism, 1769-1844. Vol. I. Missionary Motivation and Expansion. Wade Crawford Barclay. The Board of Missions and Church Extension of the Methodist Church. 1949. xli + 449 pp. \$3.50.

This is the first volume of a projected six volume publication. The general plan of the work, as outlined, follows that of Dr. Kenneth Scott

Latourette's *History of the Expansion of Christianity*, and does in detail for the history of American Methodist Missions what Latourette's series does for the general missionary history of Christianity. The present volume is the first of two in Part I. The second volume of this part is announced for fall publication under the title *To Reform the Nation* and should be one of the most valuable of the six. Part II (also in two volumes) will be entitled *Missions of the Methodist Episcopal Church, 1845-1939*. Part III will be *Missions of the Methodist Episcopal Church, South, 1845-1939* and *Missions of the Methodist Protestant Church*. In Part IV the author plans to present the *World Outreach of Methodist Missions in Evangelism, Literature, Cooperation, and Medical Service*. It is evident at once, from the mere listing of the proposed titles, that this is a monumental work of scholarship. It is devoutly to be hoped that the present author will be able to see the last volume from the press.

The book now under review measures up to the highest standards of scholarship, historical research, and writing. Original sources have been exhaustively examined, and many of them are used for the first time. The author justly complains that much early Methodist writing was carelessly and uncritically done; this is certainly not the case in Dr. Barclay's book. The references and notes cover fifty pages and there is hardly a page of the text that does not carry several explanatory notes. Detailed discussion of the contents of the book is impossible in the space available for this review. Both scholars and laymen will find the book readable and absorbing.

It is stated in Church publications that the price of \$3.50 is made possible because this volume, and presumably the five that are to follow, is brought out by the Board of Missions and Church Extension, because otherwise the price would have been doubled. Frankly, it is a cause of regret that the history could not be in the hands of some regular publishing firm. Experience shows that books not handled in the usual way are, in the long run, considerably handicapped. It will require continuous and unremitting efforts by successive representatives of the Board of Missions to keep the books, as they come out, moving in regular trade channels over a period of years and readily available to purchasers. The authorities of the Board seem also to be satisfied that subsidizing these six volumes is a justifiable use of missionary funds.

On the basis of the first volume alone, we are justified in giving the highest praise to the general idea of the *History* and to its execution in this book.

JAMES CANNON, III.

Doctors Courageous. Edward H. Hume, M.D. Harper and Brothers. 1950. 297 pp. \$3.50.

In this book, Dr. Edward H. Hume, unquestionably the best qualified person to write it, tells the thrilling and inspiring story of the work of Christian medical missionaries in Africa, India, the Near and Middle East, and China. The stories of over one hundred twenty medical missionaries appear in longer or shorter form. The work of these doctors

is given against the setting of the practices and prejudices of the cultures of the major non-Christian areas.

Of particular interest to the Duke constituency is the account of the work of Dr. George Way Harley, who graduated from Trinity College in 1916, and who has, almost single-handed, built a model community at Ganta, Liberia.

So far as this reviewer is aware, nowhere else has so much material on medical missions in general been brought together. The book is well and skillfully written by one thoroughly competent in his field. The Methodist Board of Missions is doing well in calling the work to general attention. It is a popular, not a technical work.

JAMES CANNON, III.

Chapters in a Life of Paul. John Knox. Abingdon-Cokesbury Press. 1950. 168 pp. \$2.50.

I know of no one in American theological circles who combines scholarly analysis and spiritual insight more satisfyingly than John Knox. His books are at home on the study desk and on the bedside table. That is especially true of his trilogy on Jesus Christ. He has again combined the two approaches in this volume on Paul, though this is a more conscious study in terms of the Lower Criticism than the others. In Part I there is a sound appraisal of the two main sources for our knowledge of the Apostle. In Part II there is a vigorous plea for the primacy of the Epistles in reconstructing the dates and places in the active missionary life of Paul. The last chapter in this section on the kind of person Paul was is a treasure house of information and suggestion. Part III interprets Paul's religious experience and convictions. This is the section that will appeal to the working minister. But to understand it so as to use it effectively there will have to be an appreciation of the earlier chapters. This volume would be a fine textbook, along with the New Testament, for several months of study in an adult Bible-Class, provided the members were serious Christians with a degree of open-mindedness.

JAMES T. CLELAND.

The Christian Perspective. Edward T. Ramsdell. Abingdon-Cokesbury Press. 1950. 218 pp. \$2.50.

"The problem of the church in any age is to make the fundamental certainties of the faith alive and meaningful in the particular historical situation." These are Professor Ramsdell's words, and Professor Ramsdell himself has made an impressive and profound contribution to the performance of this task. This book treats some of the main themes of doctrine. It is written by a man seasoned in contemporary and historical thought who approaches the task of Christian reflection in the spirit of devotion and prayer, which is, as he well knows, the only approach by which the illumination of life, afforded to the Christian perspective, is available. I have the distinct impression that here in this book we have theology at prayer.

Professor Ramsdell holds, and I share his conviction, that the Christian view of the world is a standpoint of faith. It is faith in that which is "finally significant." The judgment of ultimate significance is what he calls the "limit-notion"; and it is the category in terms of which we interpret existence. Every world-view rests upon such a prior judgment of significance or value. In the light of such a judgment, then, a world-view emerges with the assistance of reason. Thus the Christian thinker is not really confronted by a problem of faith *versus* reason, but by a conflict among "limit-notions" or faith-standpoints. No conception of the world therefore, whether naturalistic, idealistic, or Christian is either adopted or abandoned on purely logical grounds. Adoption or abandonment depends upon a shift of perspective (voluntary or enforced) involving judgment about significance. In short, truth is perspectival. So is Christian truth which finds its unifying insight in the Incarnation, death and resurrection of Jesus Christ. Like other perspectives, the Christian perspective is not irrational but rational. It is rational in proportion to its power to illuminate existence. Existence includes more than nature. It includes man. Naturalism's failure is the failure to illuminate man's existence because of its addiction to the impersonalistic symbol. The criterion of rationality is not so much the process as the product.

The Christian Perspective is a rich book. It exhibits an uncommon appreciation and mastery of the Bible. Here is a skill in biblical reference and exegesis which arouses not only admiration but is breathtaking. Irenic in its concern to find a negotiable passage between rationalistic theism and fideism, it avoids, in the main, the obscurities of compromise. I have questions, especially in regard to the treatment of freedom and grace. Also I am not sure that Professor Ramsdell consistently recognizes that his own position places him in the tradition of those who claim the priority of the practical over the theoretical reason. But these are technical questions too large for this sort of review. They, however, are absorbed into one's satisfaction in finding yet another theologian who is unabashed to affirm that the foundation of the Christian church and the Christian perspective is the Petrine confession to Jesus the Christ. We have had nearly a half century of theological criticism. Now, at mid-century, we have a book which may forecast a period of positive theological reconstruction. If so, Professor Ramsdell's book will retain a permanent place as a starter in that needed enterprise. I am prepared to say that *The Christian Perspective*, although incomplete as a system of Christian doctrine, will now be required reading for students in my class in Introduction to Christian Theology.

ROBERT E. CUSHMAN.

The Meaning of Anxiety. Ronald May. Ronald Press. 1950. 367 pp. \$4.50.

Here is a book that *digs* into the subject of anxiety. Rollo May, a minister and practicing psychotherapist, one of the few licensed non-medical psychotherapists in America, has long been a student of this subject. He examines the pronouncements of the philosophers, theolo-

gians, psychologists, and others and presents his material under two general divisions: Modern Interpretations of Anxiety and Clinical Analysis of Anxiety. His clinical material is drawn largely from a home for girls where he has done consultant's work. One cannot help but wish that he had drawn his material from situations in which the average minister works.

This book will interest the student of anxiety at the Ph.D. level. It is well footnoted and carefully presented, but will be of little help to the minister struggling with the parishioner who stops by after a sermon on "Faith" and says, "Reverend, I'm filled with worries."

RUSSELL L. DICKS.

Psychotherapy and a Christian View of Man. David E. Roberts. Charles Scribner's Sons. 1950. 161 pp. \$3.00.

In this little book, David Roberts, Associate Professor of Philosophy and Systematic Theology of Union Theological Seminary of New York, attempts to bridge the gap between theology and psychiatry. This is one of the first attempts by an American theologian to examine the doctrines and theories of the two fields in terms of what they mean to the suffering individual. It is difficult to say how well the writer succeeds, but he admits that this is only a beginning upon a difficult subject. He discusses such subjects as How Therapy Works, The Need for Therapy, The Doctrines of God, Moralism, Sin, Man and Salvation, examining these later from both standpoints.

This is definitely a book for intellectuals and will hold little interest for the average minister busy with his task of trying to be helpful to people who are caught in the hard experiences of sin, suffering, grief, illness, of trying to make a living, raise children and live courageously.

It is not helpful to the minister probably because the author is too far removed from the task of the minister. It is easy to say that the minister should be concerned about the subjects Dr. Roberts discusses. He is concerned and is dealing with them but in different terms, just as the average doctor is dealing with them, but in different terms from those of the psychotherapist.

RUSSELL L. DICKS.

Ye Shall Be Comforted. William F. Rogers. Westminster Press. 1950. 89 pp. \$1.50.

The second of the Westminster Press Pastoral Aid books is one dealing with the significant subject of grief. This is a subject which has been attracting more and more attention because of the new and interesting research carried on recently. Most of this investigation has been conducted by physicians at the Massachusetts General Hospital in Boston. Dr. Rogers' book contains the result of that research and will probably revolutionize the clergyman's work with grief-suffering people. The first fifty-six pages of the book are entirely new and make a new approach to the subject. The book is written for laymen and is conceived

as a pastoral tool which may be put into the hands of the grief-suffering person or it may be used as preparation for this difficult and soul searching experience. The third chapter, entitled "A Counselor Can Help," explains how the minister can help the grief-suffering person. Another chapter explains to the bereaved person how guilt feelings connected with the death of a loved one may be driven underground and years later may crop up and cause difficulty. I believe this book is so essential to the work of the minister in his pastoral care of the bereaved that it should be described as an absolute "must" for his work upon this vital task.

RUSSELL L. DICKS.

The Bible and Modern Belief. Louis Wallis. Duke University Press. 1949. xiii + 176 pp. \$2.50.

This book is in two parts: (1) ninety-six pages of text, setting forth the author's thesis in popular style; (2) six appendices dealing with some of the more technical details of the author's investigations.

Mr. Wallis states in his sub-title that his purpose is "A Constructive Approach to the Present Religious Upheaval." He begins with the Bible and finds "an unexpected clue" in the contrast and opposition between Israel and Judah, the Northern and Southern kingdoms of the ancient Hebrews. This works out as very much the same thing as the contrast between priest and prophet. Prophecy, the really constructive and ethical force in the Bible, began in Israel, the Northern kingdom, which was far more important than Judah as long as it lasted. Unfortunately, Israel was destroyed by Assyria and passed from the stage of history, but not before ethical prophecy had taken root in Judah.

Judah thus was left to bear the whole burden of transmitting the Judeo-Christian religious heritage to posterity, and our author proceeds to set forth some of the ways in which the Judahites (Judeans or "Jews") carried out this task.

Judah itself narrowly escaped annihilation and only saved itself religiously by developing a rather narrow "Jewish" orthodoxy and exclusivism that was more priestly than prophetic, and perhaps more cultic than ethical. Yet the prophetic and ethical elements remained embedded in the tradition and in the literature which the Jewish priestly caste inherited, edited, and passed on as the Hebrew Bible or Old Testament. The effect was to give us a distorted view of Biblical history in which Judah appears more important than Ephraim (or Israel), and a distorted view of religious values, in which the priestly element predominates over the prophetic. The "constructive approach" consists in correcting these distortions of history and religion.

It will easily be seen that this is not an altogether new thesis. Yet the author has definitely brought some new insights to bear on the problem, especially in his treatment of the legends in Genesis and of the priestly account of the Tabernacle in Numbers.

In the Appendices, Wallis has taken up some of the more controversial and technical matters. His order of Pentateuchal documents, EDJP instead of JEDP, is almost startling until one realizes that his definition

of these symbols is somewhat different from that usually assumed. Once this is understood, the unusual arrangement becomes more plausible. Perhaps the most questionable contention is that the tribe of Judah was "late," being really created by David. That David created the *kingdom* of Judah is true enough; but the tribe of that name may well have been earlier.

The lucid and interesting style of the writing is notable. One gets at first the impression of reading a simple and "easy" book. Actually we have here much food for thought and the book may well be read several times for fullest appreciation. The author and publisher may both be congratulated for this excellent production.

W. F. STINESPRING.

Preface to Old Testament Theology (Yale Studies in Religion, No. XIV). Robert C. Dentan. New Haven: Yale University Press. 1950. 74 pp. \$2.00.

As indicated in our review of Baab's *Theology of the Old Testament* in the January BULLETIN, the discipline called Old Testament theology is new in the English-speaking world, and even newer in America, so far as native writers are concerned. But now German scholars and German disciplines are coming to this continent. It is likely that in the near future there will be a considerable flowering of American studies in Old Testament theology.

Professor Dentan, in this condensed form of his Yale doctoral dissertation, has given us an excellent survey of the older German literature on the subject, a sound evaluation of the present state of the discipline, and helpful hints as to how future writers should proceed. In reference to the last point, it is almost startling, after the author's realistic and critical investigation of previous studies, to find him coming back to the traditional outline of Theology, Anthropology and Soteriology as his blueprint for the future. Perhaps he is right. It may be enough to fill the old German outline with a better content, with the aid of modern Biblical science. But it also may be true that as our writers progress, a new methodology will emerge. In two respects, at least, Dentan is surely right: (1) this is a Christian discipline; and (2), no matter what the method, the *theos* or God-idea must remain basic and central, or else the result will be relevant neither to the Old Testament nor to theology.

This meaty booklet is a model of concise and effective presentation. It will be of the greatest service to every serious worker in the Old Testament field. The fuzzy-minded, who essay to be theological "thinkers" without hard study and the learning of basic disciplines, may pass by on the other side. Real Biblical knowledge is not for them.

W. F. STINESPRING.

Jerusalem. Trude Weiss-Rosmarin. Philosophical Library. 1950. 51 pp. \$2.75.

This is a very brief and hastily thrown together sketch of the history of Jerusalem entirely from the Jewish and Zionist point of view. Only

the smallest and most grudging mention is made of Christian and Moslem interest in the Holy City. At the end, the sketch degenerates into a tract against internationalization as proposed by the United Nations. There are numerous historical inaccuracies and omissions. Considering the slight quantity and quality of the book, the price asked is excessively high.

W. F. S.

Rebuilding Rural America. Earl Hitch. 1950. Harper. \$3.50.

This is a stimulating book. Mr. Hitch bases his study upon what he terms "laboratories of rural survival"—these studies in current community experiments are somewhat after the pattern of the New Dominion series which has developed reports on current community experiments in Virginia. Mr. Hitch gives a broader view including reports on program and experiments in Canada and the United States, and he adds a study of the general influences on community outlook.

This book is needed to currently help in "focusing attention on the need for rural communities capable of supporting more self employment, new industries, and a desirable environment for living,"—and to provide student and community leaders with "representative programs which aim for improvements in rural conditions and the development of the rural community."

While the book is somewhat aimed at rural preachers it has interest for all rural community leaders. The emphasis on the improvement of the total community life should be helpful to all leaders in rural communities. This should help in overcoming the common tendency for each worker to overemphasize his own field of work and forget the value of the supporting efforts other agencies and workers provide.

The book is not original in research findings, but rather an assembling of reports with a minimum of critical analysis. It will provide material for the student to use in evaluating local situation data. The student will be compelled to supply or discover the relation of the data to the average community and its organizations, to state and national agricultural experiments and programs, and the world influence upon the purely local affairs.

Mr. Hitch gives a worthy emphasis to the need for a "more robust rural economy" as essential to our national strength. He also sounds the warning that we are losing as a nation through the disintegration of too many rural communities.

The hope is visualized, through the reports on successful experiments, that the rural community through concern and cooperation can achieve a more stable and satisfactory position. This improvement is suggested as one of the factors in slowing down urbanization, population mobility and the general economic drag-out from rural areas.

A helpful feature of the book is the consideration given to research foundations, adult education, cooperative societies, and the church. Helpful also is the listing of further sources of information.

One item touched lightly which needs more consideration is the matter of a "rural philosophy." There is a maturing conception of an American rural philosophy which needs a thorough study to provide a more stable base for much of our scattering and trial and error efforts at rural community improvements.

Book Notes

The Illusion of Immortality. Corliss Lamont. Philosophical Library. 1950. xvii and 316 pp. \$3.95.

Here is a new edition of a volume published in 1935 giving a reasonable and sympathetic discussion of the arguments against personal survival after death. It will make the pastor more aware of some of the real difficulties that confront the Christian Doctrine of Eternal Life.

Atoms of Thought: An Anthology of Thoughts from George Santayana. Selected and edited by Ira D. Cardiff. Philosophical Library. 1950. xv and 284 pp. \$5.00.

For those interested in Santayana or interested in being interested this is a useful and stimulating collection of his thoughts—a digest of twenty-four volumes. An excellent index makes it a usable anthology.

Friends of God. Costen J. Harrell. Abingdon-Cokesbury Press. 1950. 158 pp. \$1.25.

The Bishop of the Charlotte area of the Methodist Church, who has shared with us his insights at the Christian Convocation in the Duke Chapel, has re-issued some pastoral messages first published in 1931. There are forty-three brief interpretations of Christian life and work, of use and help in daily devotions.

East and West. Mary Burt Messer. Philosophical Library. 1950. 66 pp. \$3.00.

If anyone is interested in what a Christian Scientist thinks of Communism he may find this a brief and readable booklet.

A Critical Study of Primitive Liturgies, Especially that of St. James. Second Edition, Revised and Enlarged. K. N. Daniel. Tiruvalla: T.A.M. Press, 1949. 267 pp. Rs. 8.

The author's intensive and highly controversial researches in the Jacobite liturgy are here re-issued together with his refutation of hostile reviews directed at the first edition. Source texts are copiously reproduced from manuscripts, edited versions, and translated passages.