

*Volume XVI*

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*Number 2*

# The Duke Divinity School BULLETIN

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Almighty God, our heavenly Father, who hast made unto Thee a Church and gathered therein the whole company of those who own the name of Christ, we give Thee fervent thanks for the good example of Thy saints in all ages, who from Thee received their redemption, and by Thy continual help have kept the Faith. Especially do we this day give thanks for the wholly committed life of Thy servant, James Cleland, in whose memory these sacred vessels are now devoted to Thy Glory, in the ministration of the Sacrament of our Lord's Supper.

According to Thy promise, impart, O Lord, Thy confirming Grace to whosoever will worthily eat the bread and worthily drink the cup. And let Thy people be put in mind of Thy Son's words: "Except ye eat the flesh of the Son of man, and drink his blood, ye have not life in yourselves."

And now we dedicate unto Thee, O Lord, these fair vessels, that, by their proper and repeated use, we may faithfully remember our Lord's death and proclaim it till He comes. Do Thou consecrate to Thy honor and to our soul's nourishment the use and service of these vessels among us. From them, let us and our successors, receive the bread and the wine, the heavenly manna, by which our spirits are fed. And, in receiving these tokens of our Lord's sacrifice, enable us to receive Him, that we may be conformed to His glorious image, and be engrafted into His Body—even the Church. Thine shall be the glory: Father, Son and Holy Spirit, One God, world without end.  
*Amen.*

ROBERT E. CUSHMAN.

\* Prayer used at the Dedication of silver Communion vessels; a gift of James and Alice Cleland in memory of the Reverend James Cleland of Glasgow, Scotland, 1869-1916.

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# THE DUKE DIVINITY SCHOOL BULLETIN

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VOLUME XVI

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## Bulletin Briefs

This issue of the BULLETIN is largely given over to an account of the installation of Dr. James Cannon as the sixth Dean of the Divinity School. At the time of going to press the installation has not been held but the messages from various persons are those which will be presented on that occasion. The installation was set for an earlier date but the sudden illness of Dean Cannon caused its postponement. The BULLETIN is happy to add its official greeting to that of the others who are wishing for Dean Cannon a successful career in his new position.

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Alumni of the Divinity School will be interested in a new research opportunity for students in the field of social ethics. With the co-operation of the library staff, the department of Christian Ethics has set up a "Social Ethics Vertical File" containing material for use in social ethics courses of the department. There is a great body of current material dealing with the church's role in confronting issues of race relations, labor-management relations, rural life, and political problems. The Vertical File is intended to build up a collection of important data in the form of pamphlets, mimeographed reports, important news clippings, manifestos, etc. This material is not likely to find its way into books of the regular library collection, but it is of significant worth for various research projects. Material has been catalogued and arranged for ready reference.

If any generous alumni have important materials which they think appropriate to such a file, especially first-hand data on the role of the Protestant Church in the South in matters of race and economics, they are encouraged to send this material for the file, for the use of future ministers who would profit from more accurate knowledge of the social context in which the church must do its work.

As noted elsewhere in the BULLETIN, Dr. Shelton Smith recently delivered the Stone Lectures at Princeton Theological Seminary. The general subject of the lectureship was "The Doctrine of Original Sin: Its Decline and Revival in American Theology." The topic of the five individual lectures are as follows:

1. The Rise of the Opposition to Original Sin
2. The Great Debate on Native Depravity
3. Horace Bushnell: Critic of New Light and Liberal Views of the Natural Man
4. The Passing of the Doctrine of the Fall
5. The Revival of the Concept of Original Sin

The Stone Lectureship was established in 1870 and is therefore one of the oldest in American theological seminaries. The Lectures will be published later, probably by Charles Scribner's Sons.

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Miss Helen Kendall, Recorder and Secretary to the Faculty of the Divinity School, has recently been notified that a water color entitled "The Water Front" which she submitted for the 14th Annual North Carolina Artist's Exhibition held in Raleigh, April 20 to May 20, 1951, has been accepted. Miss Kendall has previously exhibited paintings in various shows in North Carolina and Virginia.

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BULLETIN readers will be interested in the following excerpt from the minutes of a recent faculty meeting:

"The faculty of the Divinity School is happy to accept the gracious gift of Professor and Mrs. Cleland of a silver communion service, as a memorial to Professor Cleland's father. No member of our faculty has held a deeper interest in the spiritual life of the school and in its services of worship, than has Professor Cleland. This interest has its reverent expression in so useful a gift, which will mean much to the religious life of our school. The faculty, individually and in unison, desires to express its deep appreciation for

The Gift of James and Alice Cleland  
To the York Chapel of the Duke Divinity School  
in Memory of  
The Reverend James Cleland  
of Glasgow, Scotland,  
1869-1916."

Appropriate dedicatory services were held on May 9th.

Professors Thomas A. Schafer and Ray C. Petry have just returned from attendance upon the 70th consecutive program of the American Society of Church History held at the Lutheran Theological Seminary in Gettysburg, Pennsylvania. Professor Schafer read a paper, "Jonathan Edwards and Justification by Faith," before the Society which comprises an international membership and of which Professor Petry is President. The Spring Meeting counted representatives from 15 Theological Seminaries, 7 Colleges, and 9 denominations drawn from 9 states. The Society regularly holds its annual December meeting in conjunction with the American Historical Association.

## Commission to Dean Cannon

By PRESIDENT A. HOLLIS EDENS

We greatly rejoice today in the presence of this company of persons interested in the ceremonies of this occasion. We know that there are others who are not here who are scarcely less interested than we. In fact, they have the same intense concern for the welfare of the Divinity School as those present. I can say this from the experience of talking with many men and women about the appointment of a Dean of the School. A host of people had a part in this appointment though their participation was on an informal basis. The voices of faculty, students, alumni, ministers, and friends of the University were heard in the process of arriving at a decision. These people earnestly and sincerely desire an effective and successful administration of the affairs of the School. For the faculty and students this is another way of saying that as a minimum they are interested in their own academic welfare, but it represents also the pride that all friends of the University have in the prestige of the Divinity School and in its increasing service.

Your aim always has been to work together in building and maintaining here a greater institution of learning. You have never been content with minimum performance, and you would have been untrue to your task if you were. The Duke Divinity School must be maintained as a top-ranking institution in character and scholarship. Academic respectability, intellectual integrity, and scholarly thoroughness are not detrimental to the search for truth, but are essential

ingredients of that effort. I need not remind you that such an approach to learning does not deny to you the proper emphasis upon ethical conduct. Familiarity with the subject matter of religion must not lead to neglect of the practice of its tenets.

Duke University is fortunate in selecting for its leaders a goodly share of men and women who have loved the University long and served it well. You, Dr. Cannon, have earned your place on such a list. You know your institution and its constituency. Your faculty believes in you and looks to you for guidance.

It is trite to say that yours is a tremendous responsibility and that it will challenge the best that is in you. I observe that work does not frighten you and that you can be pleasant in the midst of trying situations. You know how to make unwelcomed decisions without offense, and you face unpleasant truths without fear. The ease and efficiency with which you have performed the functions of your office for the past few months give assurance that your appointment will prove to be a wise one.

As President of Duke University I now induct you into the office of Dean of the Divinity School with all the rights, honors and obligations attendant upon that office. Both personally and officially I welcome you to the tasks ahead and pledge assistance to the cause which the Divinity School represents. You will need strength and guidance from Almighty God. You will need "good temper, patience, sympathy, resourcefulness and common sense." You will have the cooperation of every member of the University and the good will of its friends.

## Greetings from the Church

*By* BISHOP PAUL N. GARBER

President Edens, Dean Cannon, My Dear Friends:

It is with deep emotion that I participate in the service of installation of my good friend, Professor James Cannon as Dean of the Divinity School of Duke University. Eighteen very happy years of my life were spent here as a member of the faculty of our Divinity School and sacred memories come to me on this happy occasion. I shall always remember that day in September, 1926, when Professor Cannon and I as the members of the Registration Com-



mittee had the privilege of registering Dr. Edgar H. Nease as the first student of the Divinity School.

I congratulate President Edens and the members of the Board of Trustees upon their wisdom in selecting Professor Cannon to be the leader of our Divinity School. Those of us who have been closely associated for many years with Professor Cannon know of his sterling qualities. He has been faithful at all times to the best interests of the School. He enters upon his office with the full support of the Church. I am very happy to be here this morning to represent the Church at the installation of my good friend and colleague as Dean.

I bring the greetings of the Church in general and of the Methodist Church in particular to President Edens, to Dean Cannon, and to the faculty and students of the Divinity School. The Church is vitally interested in the Divinity School. The Church recognizes the contributions which have already been made by this School and rejoices in the services that are being rendered by its alumni in almost every field of spiritual endeavor.

What does the Church expect of the Divinity School? One answer is very simple. The Church desires that this School should provide its share of the spiritual leaders of this and future generations. The Church hopes that the program of the Divinity School will be expanded so as to help provide sufficient pastors, chaplains, missionaries and other leaders to fill not only the normal vacancies but also make possible a real advance in the many fields and in new localities now open to the Church.

The Church, however, is more concerned with the kind of men and women who graduate from this and other theological schools than with numbers. This opens a large field of discussion. Many hours could be spent in outlining a perfect program of theological education but that problem must always be left in the hands of the administration and faculty of a theological school. The Church can only suggest certain general principles which it is hoped will be followed in theological education.

In the case of our Divinity School the Church asks only that the same principles that have characterized Trinity College and Duke University be the guideposts for the Divinity School. In the first place Trinity College and Duke University for more than one hundred years have championed academic freedom; have exemplified the principle of tolerance as opposed to intolerance and bigotry. On

December 1, 1903, in connection with the Bassett affair the members of the Board of Trustees adopted the historic declaration of academic freedom held by Trinity College. In that document they wrote those famous words: "Any form of coercion of thought and private judgment is contrary to one of the constitutional aims of Trinity College which is to cherish a sincere spirit of tolerance." This of course is only a restatement of the words of our Saviour when He said: "Ye shall know the truth and the truth shall make you free." Perhaps I feel more deeply on this point because during the past seven years I have lived in a part of the world where academic freedom and truth have been crushed by dictatorships of one kind or another. The Church is opposed to all types of totalitarianism and looks to the Divinity School to be a place where there shall be freedom in the search for truth. The Church knows that in our new Dean we have a leader who in his own life has championed and exemplified this sacred tradition.

In the second place the Church asks that our Divinity School shall always champion high academic standards. The Church knows that there are no short cuts in theological education. In the words of former president John Carlisle Kilgo: "Methodism must be reminded that it is not bound by any law to have one or a dozen schools but it is bound by every law to have a good school or stay out of the school business." I need not, however, discuss this point for our Divinity School has always championed high academic standards and the Church knows that in Dean Cannon we have a leader who will never lower academic requirements in order to have a high enrollment.

There is a third great tradition in the life of Trinity College and Duke University, namely, the refusal to champion the lesser loyalties of life. The Divinity School of Duke University was not founded upon lesser loyalties. In the document known as *The Official Aims of Duke University* are found these words: "The aims of Duke University are to assert a faith in the eternal union of knowledge and religion as set forth in the teaching and character of Jesus Christ, the son of God." In the Divinity School, therefore, primary loyalty is to Jesus Christ.

There is, however, a temptation for a theological school to stress lesser loyalties. Let me give a few examples. When I entered a theological school in 1919 I was told that because of the Interchurch World Movement a new day in religion had dawned. Two years



later the movement was discredited. The modernist-fundamentalist controversy became the next lesser loyalty for theological students. Later theological students were informed in no uncertain terms that the modern religious education program offered the solution of most of the problems of the Church and that now evangelism would no longer be necessary. We have lived to see that such was not the case. Then there came the period when theological students were told in dogmatic terms that they must be prophets of a new day; that they were out of date if they gave attention to the old time tasks of the ministry; but that instead their primary task was to change the social, political and economic order. Then during the past twenty-five years theological education has been influenced by public opinion. In the days of prosperity humanism became prominent, but in days of trouble the crisis theology has a large following. In one period we have stressed the religious educational approach, and then have advanced to the mystical, psychological, historical, biblical, theological and ecumenical approaches, the emphases changing on the average every five years. And the tragedy has been that each of these changing emphases has usually been characterized by a crusading dogmatic spirit which inevitably results in controversies.

The Church hopes that the Divinity School will never be swept away from its main task by any of these lesser loyalties. All of us who are related in any manner to our Divinity School should resolve that our primary loyalty shall be to Jesus Christ, and not to lesser loyalties such as human personalities, departments or divisions of study, or any popular theological, economic, social or historical agitation that may arise. If we desire to have a great Divinity School we can secure it only by having primary loyalty to Jesus Christ. The Church is confident that in our new Dean we have a leader whose primary loyalty has always been and always will be to our Saviour, Jesus Christ.

And so in behalf of the Church I bring greetings to President Edens, to Dean Cannon and to the faculty, students and friends of the Divinity School. The Church assures Dean Cannon that he will be remembered in the prayers of faithful Christians and we know that the same Saviour who has always guided Dean Cannon in his ministry will continue to be his daily companion as he serves as Dean of our Divinity School.

# Greetings from the Alumni

By EDGAR H. NEASE

We have come to an hour too big for even the best that man can do. Statesmen, scientists, scholars and soldiers join the spiritual sages of the ages in declaring unreservedly that the only hope for the survival of civilization is in spiritual power. The greatest and wisest are saying that the *redemption* and *salvation* (and these are no longer exclusively theological terms) of the world depend not on physical or material forces but on spiritual power.

This being admitted, then those whose primary responsibility it is to emphasize and to seek to release spiritual forces are supremely important folk—not because of who they are so much as because of what they seek to do. These men are they who dedicate themselves to making effective in the life of our world the Gospel and Way of Jesus Christ.

So great is their responsibility that the best of training is demanded. That they fail not is imperative and immediate. Never has so much depended upon the work of a Divinity School. The faculty must be second to none in intellectual qualifications and ability and in dedication; and this knowledge and spirit must be effectively imparted to the students. To do this well the faculty must not only be the best trained men but must also have a unity of spirit and purpose. In the achievement of this goal the Dean holds the key.

Preachers and teachers of the Christian faith must possess more than theories and knowledge of methods no matter how correct these may be. Graduates of a Divinity School should be sent out with minds made keen but also with hearts aflame and with a passion and a love unsurpassed by any other men in the ministry or in any other calling or profession. Men must know how to do the work of the ministry and they must also have the passion or spirit to do it.

The responsibility of a District Superintendent brings one to a vantage point in observing the work of other ministers. Many of our boys come into the pastorate with very little practical knowledge of how to do the work of the ministry and often with no apparent zest or zeal to proclaim the Gospel or to do the other work of the pastorate. The late Bishop Edwin D. Mouzon often said: "Without emotion there can be no worthwhile motion." A good minister of

Jesus Christ must be intellectually trained and also spiritually inspired and inspiring. There is no conflict here. The Divinity School must be as concerned as are the schools of law and of medicine that the stamp of approval of the school means that the graduate knows how and has the ability and the gifts to do the work for which he is sent.

The supreme task of the Church is evangelism, in the largest and best meaning of that word. The graduate of the Divinity School should know how to meet this responsibility with the children of his congregations and with the adults as well. A recent Bachelor of Divinity said to me: "Really I do not know how or where to begin in evangelism for I never even heard the word to say nothing of having any instruction in evangelism during my three years in a Methodist seminary." This is unpardonable.

Since primarily this Divinity School will train ministers and teachers of and for the Methodist Church, the School must do so without any apology. There is not very much danger that our Divinity School will become narrow or sectarian, and none of us would countenance that; but there is ever the deadly temptation for even a Divinity School to become so broad and general as to fail to prepare men for the task to which most of them are called.

As President Edens has said about the University, this Divinity School must keep close to the Church. No army is stronger than its vital connection with the source of supplies and re-enforcements. No pilot would start out on a reconnaissance flight without a home base to which he can return. The close and vital relation with the Church can be strengthened not only by the continuation of the Duke Divinity School Convocations and the Pastors' School but also by a definite plan of cultivation in the strategic centers of our constituency. The curriculum should be enlarged to train lay workers as teachers, visitors, counselors and business managers. Short term courses and seminars should be provided in this field. Too, I am convinced that the University can make more firm these ties with the Church by adopting some definite plan for recognizing the achievements of the graduates of the Divinity School. The University of Wisconsin has some such program for farmers. The type of men graduated and the kind of service they render the Church is and will ever be the largest determining factor in this relationship.

In the indenture that made possible Duke University, Mr. Duke expressed vital concern for the responsibility of the University for

the training of ministers. To the Divinity School is committed the direct responsibility to carry out his will. The School must not fail him or the Church which he loved. The faculty, which now is an honor to any University, must be strengthened by the addition of other good men in several fields so necessary to a well-trained ministry. Our Divinity School can and must be second to none.

Dean Cannon, the alumni of the Duke Divinity School know that you can and will meet the great demands and responsibilities now committed to you. Already you have demonstrated beyond a doubt your ability and determination and leadership. We are most happy that you have been chosen to administer the affairs of the Divinity School; and we pledge to you, to the Divinity School and to the University our loyal support and cooperation. We shall seek not only to turn scholarship and other financial support this way; but we will also use our influence to turn the best and most deserving students to the Divinity School. We shall expect you to call on us for any service we can render. We pray that your administration will be long and successful under the providence and leadership of Almighty God!

## Greetings from the Faculty

*By H. E. SPENCE*

It is with a feeling of deepest appreciation that I speak for my colleagues, the Faculty of Duke Divinity School, at this time. I must confess, however, to an almost overwhelming tendency to speak on my own account as I express my delight that Dr. Cannon has been appointed as our Dean. I have known him longer and perhaps better than anyone of our University group. We came to Duke University (then Trinity College) the same year, more than forty years ago. I was the newly elected assistant professor of English Literature; he, a freshman. On my first class I was greatly impressed by the ready answers, the alertness and the general conduct of one young student. I enquired as to his identity and was told that he was James Cannon III and that he had already been around the world. Globe-trotting in those days was not as common as it is today. A man who had been to Europe was considered quite a character. I afterwards learned that the report was inaccurate. He had only been *half* around the world.

I followed that student's career throughout college and was greatly impressed by his scholarship, his leadership and his general ability. Years afterward I had occasion to renew my acquaintance in a very definite way. I had been appointed to head up a department of religion and was in need of teaching help. I turned to this same young man whose career at Princeton University and Princeton Theological Seminary had been quite outstanding, overshadowed only by his even more brilliant career as a courageous soldier and remarkable chaplain in World War I. Mr. Cannon and I became colleagues and have been closely associated in that capacity ever since. For more than thirty years we have taught and worked together. I bear simple testimony to the fact that in all that time I have never known him to shirk a task, refuse to do his share of the work, fail to do his duty willingly and effectively, or do a poor or mediocre piece of work.

It has been this devotion to duty and this effective service which has kept him high in the respect of his colleagues for these many years. The high regard with which they have held him is attested by the fact that he has always been entrusted with the most difficult tasks, placed on the most important committees, and been looked up to as one whose judgment was to be respected at all times. It was no accident that when a man was needed for the high position which he now holds, without any previous agreement, or any collusion or planning, members of the faculty went voluntarily to the office of the President and requested him not to look away from home for a dean but to appoint our time-honored and thoroughly tested colleague for this position.

Calm in his deliberations, careful in his decisions, fair in his judgments, considerate in his treatment of all alike, Dean Cannon possesses those traits which qualify a man for leadership especially in administrative positions. It is this ability, his unquestionable integrity, his boundless capacity for hard work, his unswerving devotion to duty, his loyalty to the church, this institution, and the general cause of religion and education which qualify Dr. Cannon for the high position which he now holds.

My colleagues would have me express their supreme satisfaction at his appointment; their unlimited confidence in his integrity and ability, and their complete committal to the task of assisting him to carry on the work of this school on the high plane of its present endeavor with ever-increasing efficiency and an ever-widening sphere



of service. To this end we pledge our unstinted efforts and unfaltering loyalty.

## Greetings from the Students

*By* GEORGE G. HENLEY

When students in a Divinity School begin to think about what they want in a dean what qualities come to mind? I believe there are several qualities which are fairly definite in the minds of students.

They want a man whom they know to be well informed on the various aspects of Divinity School life. They want to feel confident that their dean is fully able to cope with the many and varied situations that will confront him. He should be a man who brings to this office such ability, information, and experience as will be needed to keep abreast of the latest, most helpful developments in theological training, to understand the local situation that confronts him, and to coordinate students, faculty, and administration for an effective curriculum.

The students in a Divinity School want a dean who is a spiritual leader. They want a man who is spiritually sensitive; a man who is deeply concerned about the spiritual life of the Divinity School. They want him to be an example of spiritual maturity; a man who is constantly aware of the fundamental value of the devotional life, and of the necessity for its daily practice.

Finally, what the students want in a dean is a man who has their interests at heart. They want a man who understands, and is in sympathy with, the glorious call of Jesus Christ to the ministry. They want a man who keeps himself available to the students, so that their problems, interests and concerns, can be shared with him.

It is my conviction that the students of the Divinity School of Duke University have such a man in Doctor Cannon. It is with renewed hope and joy that we bring heartiest greetings to him upon his inauguration as dean of the Divinity School. May the God of grace and glory be his constant strength in the fruitful years ahead.

## Response by Dean Cannon

For this service, what we might call the Divinity School family has been asked to meet for a somewhat intimate and to me, certainly,



a deeply moving occasion. It would seem proper, therefore, to confine these remarks to those matters which are of immediate concern to ourselves, leaving to some other and later occasion the discussion of the Divinity School in its larger relationships.

The Divinity School of Duke University is now in its twenty-fifth year of existence. During the quarter of a century that has passed, our school has attained a position in the very front rank of theological institutions in this country. It is our purpose to maintain this position by making this, in the words of President Edens on the subject of the development of the University as a whole, "better, not bigger."

Without dwelling too much upon the past, the forward look is often made more courageous by the backward glance. The first task that faced our school was the gathering of a competent faculty and the establishment and maintenance of the highest standards in our professional field. The Divinity School, along with Duke University, in a remarkably brief period, did attain recognition in academic circles as a first-rate institution. I trust that it will never be anything less than first-rate. I am frankly of the opinion that a second or third rate school of theology does more harm than good.

Our school is a graduate professional school. We have been very fortunate that we have had a setting in a growing University environment by which we have profited in ways too numerous to detail. I mention, however, four strong influences—the University Chapel, with its impressive services; the University library, with its great possessions of literary material; the Graduate School of Arts and Sciences, with which certain forms of our work are closely integrated, and the stimulating competition and example of the other professional schools of Duke University.

In our thinking and planning, we have felt that there were three tasks in which all our energies should be engaged. These are those aspects of our work which deal, first, with the impartation, or shall I say the acquiring, of bodies of knowledge. Second, the training in those skills and techniques which make for effective service in the ministry. Third, the cultivation and development of the devotional life of our school.

It was perhaps inevitable that we addressed ourselves first to the building up of departments concerned chiefly with the acquiring of knowledge. In this area, we have naturally stressed the very best

and most complete library and teaching materials. As Lord Bacon wrote, "Reading maketh the full man, writing the exact man." The time has already passed when the minister is the best educated man in his congregation, or even in his community. He must be trained to utilize not only the old, but the increasingly large mass of new materials in the field of theological study, such as biblical criticism, historical knowledge, and Christian thought and life. Our faculty has taken high rank in the field of productive scholarship as evidenced in numerous books and articles in the publications of our profession.

There are still many schools of theology which pay little attention to anything other than the accumulation of knowledge. Such schools seem to think that a preacher learns by a kind of osmosis how to deliver an effective and helpful sermon, and how to run a modern parish without any previous training in preaching, that most difficult of all public arts, or in pastoral counselling, that most delicate of personal relationships. I believe that the Duke Divinity School is now doing a better job in these practical matters than almost any other seminary in this country. We are supplying as rapidly as possible all of the mechanical aids that are available. We realize, however, that there is a limit to what gadgets can do, and that our best work is close teacher-to-student guidance in the art of preaching, in church management, and in pastoral counselling.

From the very beginning of this school, through the wise and generous provisions of the Duke Endowment, almost all of our graduates have had two or three summers of actual experience in the work of the church, a kind of internship, which has been widely imitated throughout the country.

I want to say as emphatically as I can that neither knowledge nor skill can serve as substitutes for a deep and genuine religious conviction. I feel that it is in this area of our work and life that we have made the greatest development within the past five or six years. Our corporate religious worship centers in this Chapel, and it is for this reason that we have chosen to have these services in our own sanctuary. We are engaged in the process of beautifying and equipping this Chapel to which increasingly the affection and sentiment of our students and faculty cling. It is our purpose to continue our corporate worship along deeply spiritual lines, centering in the daily services and in the celebration of the Sacrament of the Lord's Supper at suitable intervals. Other aspects of the spiritual life in the Divin-

ity School are the special periods of religious emphasis and the devotional life of the students in prayer groups.

I have always felt that one of the richest heritages of Duke University is the injunction of Mr. James B. Duke, given as a message to be delivered by Walter Hines Page to the students and faculty of Trinity College upon the occasion of the opening of a new library building. The message was "Tell them every man to think for himself." We do not go in for any fads or isms of either the right or the left. I am sure I represent all of my colleagues when I say that we take a high view of the Bible, we take a high view of Jesus Christ, we believe in prayer and the devotional life.

For my part, I take the Christian religion to be in essence, fellowship with God mediated through Jesus Christ. The working faith of religion is that God is findable and the task of the minister is to help men find God, not to find ways of getting on without Him.

We have always welcomed to our student body members of any and all evangelical Christian groups. Members of our faculty are drawn from the ranks of various denominations. If there is any "Duke doctrine" I am unaware of it. I feel certain that there is a Duke emphasis, not so much upon special doctrines as upon the type and quality of man whom we send into the ministry of the Church. It is our purpose to stay close to the Church. A student's stay in the Divinity School should not be regarded as a detour from the main line of Christian service. We do not feel that we take men out of local churches, incubate them in some machine, and hatch them out as fledgling ministers to go out into a Church from which they have been separated for three or four years of seminary experience. We rather think of ourselves as being in the main stream of the life of the Church, receiving from it constantly impressions and influences, and exerting upon it through our graduates the influence of a type of character and Christian life which will lead the Church in a ministry of edification. A former District Superintendent of a leading district in the Methodist Church told us quite recently that he preferred Duke Divinity School graduates to all others because he found that they always supported the whole program of the whole church. Another District Superintendent told us that he could always tell when an applicant was a Duke man. The first questions asked by others seemed to be "How much is the salary?" and "How quickly will I be advanced?" but that the Duke man asked as his

first and usually only question "Have you got a real job for me to do?"

I take these tributes to mean that we have had some measure of success in producing men who will go out into the parish service as good ministers of Jesus Christ. If we can continue in this type of service, the value of our contribution to the Church is assured. The Church does not exist to serve us. We exist to serve the Church.

Theological education in this country is "on the boom." All the seminaries are crowded, and their faculties and facilities are taxed to the utmost. There are two or three times as many ministerial students in the Church colleges as there have ever been. There will naturally be some effect shown upon future enrollments in our seminaries because of the world situation, but this will not affect the seminaries to the extent that seems probable in other phases of American education. This should not make us complacent, but the more urgent to justify the confidence that the country places in us to train men for the ministry.

So far as I can see, the enrollment in our school will probably stay around two hundred candidates for the B.D. and M.R.E. degrees. This will certainly be the case unless much larger resources are made available from sources outside the University, such as the Church, for the enlargement of plant, extension of faculty, and assistance to students through grants-in-aid and scholarship funds. The ratio of instructional staff to student enrollment that we now have is probably the best of any major theological school in the United States. It is not our purpose to cheapen or water down our training.

As most of us here are aware, the physical circumstances of the Divinity School will be affected in many ways by the opening next year of the new Graduate Living Center. As that building is completed, and even more so when the proposed new administration and class room building becomes available, the pressure for space within the Divinity School building itself should be considerably eased. We have every reason to believe that as we justify our use of additional space, that space will be made available. We are working now under better conditions than we have had in the past. It is my hope that the great over-crowding in the reading room and the stack space of the library will be relieved by its expansion into the floors of this wing that lie beneath this Chapel, and that class room space in the

front of the building now used for other departments will come under the control of the Divinity School.

We are in process of running through our new curriculum the class that entered in September, 1950. While the B.D. course is designed to be completed in three academic years, an increasing number of our students find it necessary to extend their residence over four years. It is not good seminary practice to make extensive revision in the curriculum oftener than once every three or four years. Where there are "bugs" in the present system, they are being adjusted as they develop. When most of the men who entered in September, 1950, have gone through the course as planned, we will certainly expect faculty and students to join in an appraisal and adaptation of what we have. One thing has already become evident: that the Senior Seminar plan has excellent values. This is evidenced not only by the reactions of our own group but by the increasing number of inquiries we are receiving from other schools as to the plan and its operation. Some changes will be made at this point before next year.

The faculty has voted to make a study and revision of the course leading to the degree of Master of Religious Education. It seems pretty well assured that beginning in September, 1952, the requirements of this degree will be increased from the present one year to a full two year course, with a major part of the work of the second year being devoted to actual work in Church School situations.

One of our richest resources is the loyalty and devotion of our alumni. This ever increasing number of ministers in active service who give their allegiance to our school will mean for us the choice of the best young men coming out of the churches for training in the Divinity School. A theological school has no wealthy alumni, that is, none who are wealthy in material goods, but they are all rich in the things of the spirit, and all of them have in their congregations laymen and laywomen whom they can influence to give us material assistance. We have had a good deal of success in recent months in asking that churches that have successfully trained up young men as candidates for the ministry should make available financial resources to send these young men through three or four years of professional study.

When most of a lifetime has been spent in the class room, one cannot contemplate a shift to chiefly administrative duties without many questionings and pangs. The late President Few gave comfort to his teachers by remarking that "the Lord himself had only twelve



students and one of them went straight to the devil." On the other hand, there is no greater joy than that of seeing a young mind respond to instruction and a personality begin to open and develop under one's hand.

In the final analysis, our whole effort is centered on our students. I like to feel that our student-faculty relationships are close and brotherly. It does not matter how scholarly are our books nor how profound our lectures unless we inspire our students to do more and to be better than they themselves think that they can do and be. We must call out the hero in the soul and the saint in the heart of every man we teach. One who has never worked in any other institution may be pardoned the provincialism of believing that there is no finer body of human material anywhere than the men and women of Duke University.

It is with deep humility that I undertake the leadership of the Divinity School.

"Guide me, O thou great Jehovah  
Pilgrim in this barren land  
I am weak but thou art mighty  
Hold me with thy powerful hand."

But courage to be your leader comes from the warm assurances of confidence, support, and prayers that have come from so many sources and the splendid cooperation and unity that have been manifested in all our association together during the past few months.

Let us go forward in Christ's name.

## The Christian Convocation

### *An Open Letter*

To the readers of the DIVINITY SCHOOL BULLETIN :

This open letter is to remind you of the Christian Convocation which will meet soon at Duke University and to furnish you necessary information with regard to it. You are requested to read the entire letter carefully, since it contains instructions which you will need.

The Convocation begins Tuesday morning, June 5, and continues until noon, Friday, June 8. The opening session will be held at



eleven o'clock in the University Chapel at which time the first of the Second Series of the James A. Gray Lectures will be given. The lectures will be delivered this year by Dr. Paul Ehrman Scherer, internationally known author, lecturer, preacher and teacher. Dr. Scherer is now on the faculty of Union Theological Seminary of New York City. He will lecture Tuesday, Wednesday and Thursday mornings at eleven o'clock and at eight o'clock in the evening of the same days.

The general subject of the Gray Lectures this year is "The Ways of God—A Study in the Book of Job." The topics of the various lectures are:

1. A Folk-tale at the Crossroads
2. The Impatience of Job
3. God's in His Heaven
4. No Peace to the Wicked
5. The Epic of the Inner Life
6. All the Sons of God Shouted for Joy

On Friday morning at eleven o'clock another distinguished scholar and religious statesman will be heard. The Duke Divinity School Library Lecture for 1951 will be given at that time by Bishop Paul Neff Garber, former Dean of the Divinity School and now acting-bishop in charge of the Richmond Area of the Southeastern Jurisdiction of the Methodist Church. Bishop Garber has had charge of the work in Europe and North Africa for several years and is well qualified to speak on the subject of this particular lecture: "Religion in Europe as I Have Seen It." This, as well as the Gray Lectures, will be given in the University Chapel.

In addition to these formal services there will be held also in the Chapel a series of morning devotions at which time Bishop Costen J. Harrell, bishop in charge of the Charlotte Area of the Southeastern Jurisdiction of the Methodist Church will speak.

Perhaps an equally important phase of the work of the Convocation is the instruction. Two class periods will be held on Tuesday afternoon and then two will be held each morning through Friday. Outstanding teachers have been secured for each of the courses given. The teachers and the areas of their teaching are as follows:

Dr. Robert E. Cushman—"The New Testament Faith and the Mind of the Church Today"

Dr. Daniel J. Fleming—"Christianity and World Missions"

Dr. Nolan B. Harmon—"The Minister's Tools and Techniques"

Mrs. W. W. Reed—"The Vacation Church School"

Dr. John H. Rudin II—"Worship Workshop"

Dr. James Sells—"The Minister and Public Relations"

Dr. Howard E. Tower—"Visual Aids"

Dr. A. J. Walton—"Planning a Church Program"

In addition to these lectures and class periods there will be many other items of interest. Work shops and forums will be held. Story-telling will be engaged in. Carillon recitals, book exhibits, group singing, and many other interesting features will be arranged.

As in former years, the University will welcome members of the Convocation to its swimming pool, tennis, volley ball and hand ball courts. Horseshoes, soft ball, baseball, croquet, and other entertainment will be provided. If you plan to play on the courts or in the gymnasium you will be required to bring your own tennis shoes. Naturally you will be expected to furnish your own tennis balls and rackets.

The Annual Business Meeting and luncheon of the Duke Divinity School Alumni will be held at 1:00 P.M. on Wednesday, June 6. Admission by ticket only, price \$1.25. The tickets will be on sale at the registration desk all day on Tuesday. Any alumni who desire tickets to the lunch but will not arrive on Tuesday may reserve tickets in advance by sending check addressed to The Reverend J. H. Carper, c/o Duke Divinity School. The Reverend Jabus W. Braxton will preside at the lunch and Bishop Paul N. Garber will be the speaker.

Provision is being made for a limited number of ministers' wives who accompany their husbands. Others will be provided for as far as accommodations will permit. In order to be assured of accommodations such persons should apply at once. It will not be necessary to send a check in advance.

The University will run a cafeteria where good food may be obtained as reasonably as can be expected. There are also other eating places near by and down town. The College Stores will be open for drinks and sandwiches.

Your attention is called especially to the matter of registration. There seems to be an impression that only those who live in the dormitories are expected to register. The registration fee is for the purpose of defraying the very heavy expenses of the Convocation

and has little to do with staying on the campus. It is true that the University is generously providing accommodations for those who register regardless of where they stay. A badge will be issued to each person who registers and will be required for class attendance. The general lectures in the University Chapel are open to the public whether they register or not. Registration, however, is necessary in order to be admitted to the class work. The registration fee is \$2.00 (two dollars) per person.

If you stay in the dormitories you must bring bed linen, blankets, pillows, towels, soap and the like. The University will furnish room, beds, water, lights and janitor service.

The Convocation is being sponsored jointly by the Duke Divinity School, the Board of Ministerial Training of the Methodist Church, the North Carolina Pastors' School, and the North Carolina Rural Church Institute.

For further information write the Christian Convocation, Duke University, Durham, North Carolina.

## With the Faculty

PROFESSOR WALDO BEACH preached at the Duke University Chapel on February 11, and at the First Presbyterian Church in Chapel Hill on February 18 and April 15. He participated in the regional inter-seminary conference at Hood Theological Seminary over the week-end of March 2. He attended a meeting of the Society for Theological Discussion at Princeton University over the week-end of April 7 and 8, at which he read a paper on "The Problem of Authority in Protestant Thought." He also was the speaker for the "Life's Meanings" Conference at Antioch College, Yellow Springs, Ohio, on April 21 and 22.

WILLIAM H. BROWNLEE's translation of the *Dead Sea Manual of Discipline* (a Supplementary Study of the *Bulletin of the American Schools of Oriental Research*) has been in the press since the first of the year, and is expected to appear soon. Excerpts of the translation appeared in the February issue of the *Basor*. He has also filled a few local speaking engagements.

DEAN JAMES CANNON addressed the Missionary Institutes of the Fayetteville and Raleigh Districts of the North Carolina Conference, meeting at Sanford and Raleigh, respectively, on February

2. He visited Emory and Henry College, Emory, Virginia, in the interest of the Divinity School on February 19, and made similar visitations of Millsaps College, Jackson, Mississippi, on February 26, and Birmingham-Southern College, Birmingham, Alabama, on February 27. Randolph-Macon College, Ashland, Virginia, was visited on March 2. Dean Cannon also attended the Christian Vocation Conference at Wofford College on March 10. He addressed the joint community Sunrise Service at Spring Hope, North Carolina, on Easter Sunday, March 25. Dr. Cannon entered Duke Hospital on April 2 for an operation, from which he has now recuperated and has resumed his duties as Dean of the Divinity School.

DR. KENNETH W. CLARK has been serving through the year as Special Consultant of the Library of Congress, to which periodic trips have been made to direct the editing of the microfilms secured last year from Sinai and Jerusalem. He has recently lectured with colored slides on his work of last year, in Henderson, Chapel Hill, and Charlotte, as well as in Durham. March 2 was spent at Guilford College for a series of three lectures. On March 26-27 he attended a joint meeting in Atlanta of the southern sections of the Society of Biblical Literature, the National Association of Biblical Instructors, and the American Schools of Oriental Research, and presented before the combined organizations an illustrated lecture on his recent project. On April 14 he met with the Executive Committee of the International New Testament Manuscripts Project, in New York.

On Good Friday, Dr. Clark gave one in the series of meditations on "The Seven Last Words," in the Duke Chapel. He is serving as a member of the Faculty Committee on the Duke Development Program. He has contributed articles to the *Library of Congress Quarterly Journal* (May, 1951), and the *Bulletin of the American Schools of Oriental Research* (April, 1951).

PROFESSOR JAMES T. CLELAND, when not on duty in the University Chapel, preached at various schools, colleges, and universities during the months of February, March, and April.

DR. RUSSELL L. DICKS spoke at the First Methodist Church in Wadesboro on February 4th and at a Union meeting of the Churches of Wadesboro in the evening. On February 5th he conducted a clinic there on alcoholism under the direction of the Commission Upon Temperance of the Western North Carolina Conference. Other clinics have been held in conjunction with the Rev. Leon Couch, pas-

tor of St. Paul Methodist Church, Durham, N. C., in Salisbury, Hickory, Greensboro, Lexington, Glen Alpine, Winston-Salem, Charlotte, Dallas, Asheville, and Waynesville. During the Easter Holidays Dr. Dicks conducted a Religion and Health week at the First Methodist Church, Gladewater, Texas. On April 23rd he directed a four hour seminar at the First Methodist Church of Charlotte upon the subject of Marriage and the Family and in the evening he spoke for the Family and Children's Service of Charlotte in a city wide meeting for churches and social service groups.

DR. FRANK S. HICKMAN has been giving his usual monthly lectures to the Phillips Brooks Club. His recent lectures have been on Otto, *The Idea of the Holy*.

PROFESSOR H. E. MYERS attended the meeting of the Southern Section of Biblical Instructors and the Society of Biblical Literature and Exegesis on March 26 and 27 at Emory University in Atlanta. During this meeting Professor Myers was elected President of the Southern Section of the National Association of Biblical Instructors for the ensuing year.

PROFESSOR RAY C. PETRY addressed the Laymen's League of St. Philip's Episcopal Church, Durham, on February 15. On March 3 he spoke to a Conference of potential recruits for the Christian Ministry held in Thomasville, North Carolina. Dr. Petry preached in the Duke University Chapel, April 8. As President of the American Society of Church History, Professor Petry presided at the Spring Meeting held April 20-21 at the Lutheran Theological Seminary, Gettysburg, Pennsylvania. He will address the pre-Ministerial group of Duke University on May 10.

DR. JOHN J. RUDIN II preached at St. Paul Methodist Church, Durham, in January, and at the Lowe's Grove Baptist Church, April 4. He preached at St. Paul Methodist, April 16-20, in the week of preaching sponsored by the Durham district of the Methodist Church. As assistant of the Rev. C. D. Dawsey (minister), he preaches and conducts public worship on alternate Sundays at McMannen's Chapel, Pleasant Green Parish.

PROFESSOR THOMAS SCHAFER delivered a lecture to the American Society of Church History (April 20, Gettysburg, Pa.) on the subject "Jonathan Edwards and Justification by Faith."

PROFESSOR H. SHELTON SMITH was recently appointed a member of the Southeastern Administrative Committee of the National Coun-



cil of Churches of Christ in the U. S. A. The Southeastern Office of the Council is located at Atlanta, Georgia, and is under the direction of the Rev. Ernest J. Arnold, formerly Director of the North Carolina Council of Churches.

From April 9th through the 12th Professor Smith delivered five lectures on the Stone Foundation of Princeton Theological Seminary, his general subject being: "The Doctrine of Original Sin: Its Decline and Revival in American Theology."

Beginning on May 21, Professor Smith will lead a three-day Seminar for the National Headquarters' Staff of the Board of Christian Education of the Presbyterian Church in the U. S., Richmond, Virginia. The theme of the Seminar is: "The Contribution of Current Theology to a Reconstruction of Christian Education."

PROFESSOR W. F. STINESPRING is spending all his spare time preparing his forthcoming translation of Joseph Klausner's Hebrew work entitled "The Messianic Idea in Israel."

## With the Students

By CLIFFORD L. EAST, JR.

It is rumored that the Divinity School Library will soon have to expand, because so many new additions are being made to it. Now don't pass this on any further, because the proper authorities have not as yet heard about this. You see, it's like this, the Divines are truly showing themselves this year when it comes to sports. Now we have had to add another trophy to our collection, because our basketball team was so good they won their division championship. If this keeps up (and we hope that it will), we will just have to add a wing to the Library to house all of these trophies. To quote the sports writers for *Gabriel's Trumpet*, "We're not doing any speculating, but we hope to have a few more carats in the Library before long. Amen."

In the same edition of *Gabriel's Trumpet*, the following headline was printed, "Spring Retreat Held." This was the annual Spring Spiritual Life Retreat sponsored by the Spiritual Life Committee. This Retreat was held during the week of April 9-13. Rev. John W. Carlton, a graduate student from Corpus Christi, Texas, gave the opening address in York Chapel. The principal speaker for the Re-



treast was Dr. Edwin McNeil Poteat, famous Baptist minister, now serving Pullen Memorial Baptist Church, Raleigh, N. C. The theme of the Retreat was "the relation between the theological disciplines and the maintenance of the devotional life."

On Wednesday night, April 11, the regular meetings of the dormitory prayer groups held a combined service in York Chapel. The highlight of the Retreat was the all-day meeting on Thursday, April 12. This meeting was held at Duke's Chapel with Dr. Poteat giving two addresses. This phase of the Retreat closed with Holy Communion.

With the Amen having been rendered by the "sons of harmony," i.e., the York Chapel choir, on Wednesday, April 18, the student body settled down to elect new officers for the coming year. To make the annual election more exciting, everybody runs for office. In other words every rising Senior was eligible to run for president, and if he failed here, he got back into the race with the rising Juniors for vice-president, secretary, and treasurer. We elected our officers as follows: J. Robert Regan, Jr., Pinebluff, North Carolina, President; Joseph M. G. Warner, Greensboro, North Carolina, Vice-President; Douglas N. Shepherd, Huntington, West Virginia, Secretary; and Clifford L. East, Jr., Richmond, Virginia, Treasurer. The various committee chairmen will be appointed at a later date.

The next big event on our social calendar is the Spring Banquet. This is to be held on May 10 in the Union Ball Room. If it is anything like those held in previous years, we are really in store for a big time. In fact, some of the boys are already lining up their dates for *the* social event of the season.

When the last copy of this publication came out, the Divines had just completed their mid-year exams. Strange as it may be, they are now in the midst of their Old and New Testament English Bible Exams. These are for the Juniors, but a few of the upper classmen to whom the Bible is somewhat foreign are taking them, because they feel that they would like to learn a little more about the Bible.

As for now, we must be getting back to our Bibles.

## Book Reviews

*Studies in the Old Testament Prophecy* presented to Professor Theodore H. Robinson by the Society for Old Testament Study on his sixty-fifth birthday, August 9, 1946. Edited by H. H. Rowley. Scribner's. 1950. xi and 206 pp. \$4.00.

This book of notable essays is a well deserved tribute to Professor Robinson. There are contributors from the U.S.A., Germany, France, Denmark, and Canada. All the essays except two are in English.

W. F. Albright presents "The Psalm of Habakkuk," with Ugaritic parallels, metrical analysis, and revised text. He also offers an astonishingly conservative date and theory of authorship. S. A. Cook writes on "The Age of Zerubbabel" and mostly raises questions for further study. G. Henton Davies discusses "The Yahwistic Tradition in the Eighth-Century Prophets." G. R. Driver has a linguistic paper on "Difficult Words in the Hebrew Prophets." O. Eissfeldt, writing in German, throws new light on the phrase "slain by the sword" in Ezekiel. A. R. Johnson studies thoroughly the psalm in Jonah and shows that it has parallels in the prophets. Adolphe Lods, writing in French, presents a hitherto unpublished tablet from Mari that illuminates prophecy in Babylonia during the time of Hammurabi. C. R. North and Norman H. Snaith give their views on Deutero-Isaiah. R. B. Y. Scott writes on what he regards as the genuine Isaiah. Johannes Pedersen examines the origin and development of the "cultic prophet" among the Israelites and Arabs. The editor contributes a paper on Jeremiah and Deuteronomy.

It is easily seen that there is no unity or homogeneity in this collection. Nevertheless, all the contributions are of high quality and anyone with a scholarly interest in the Old Testament will be delighted with this volume.

W. F. STINESPRING.

*The Praises of Israel.* John Patterson. Charles Scribner's Sons. 1950. \$2.75.

This sublime introduction to the Psalter combines the virtues of scholarly analysis and spiritual appreciation—qualities which recommend the book to pastors and Bible students alike. Though Dr. Patterson is now Professor of Hebrew and Old Testament Exegesis at Drew Theological Seminary, he comes from the psalm-singing background of the Church of Scotland from which springs much of his devotion to the Psalms.

From the scholarly side, the book affords a good introduction to the origin and growth of the Psalter and to its religious and literary types: for the author presents in popular form the fruitage of the best scholarship (including the studies of prominent German critics). From the spiritual side, the book shows how the Psalter originated in the religious life of the ancient Hebrews and how it has served to enrich the devotional life of Jew and Christian alike through the ages.

Part I of the book introduces the Psalms as a whole, discussing such matters as historical background and dating, divisions of the Psalter, and

literary type. The author's view is that the Psalms first originated in the cult, where stereotyped forms were developed. Worshipers at temple and shrine appropriated these forms as the moulds into which to pour their own religious feelings and aspirations, patterning Psalms of their own after those of the cult. These private Psalms were in turn appropriated by the cult to enrich the spiritual life of the nation. Thus the Psalter "originated first in the cult, . . . passed outside the cult to the homes of the people . . . and . . . finally it returned, varied and enriched, to beautify the cult and bequeath to us our present book of Psalms."

Part II treats in an expository (and almost homiletical) manner representative Psalms of ten principal types. Part III discusses topically the religious teachings of the Psalter concerning God, divine revelation, religious experience, sin, retribution, and the life hereafter.

The book represents such sound scholarship and deep piety that it has been adopted as a required text for use in the Divinity School. For ministers who preach the Bible, it should serve as a source of inspiration for many sermons.

WILLIAM H. BROWNLEE.

*Life of Jesus.* Edgar J. Goodspeed. New York: Harper & Brothers. 1950. 248 pp. \$3.00.

Flash—burst—clash—conflict—portentous—wild—fiery—vehement—stirring. Such words suggest the vivid quality of this account. Dr. Goodspeed "retired" thirteen years ago, but his writing has the vigor of youth along with the mellowness of maturity, and the fascination of the novel along with the precision of scholarly criticism.

When he asserts that "no biography of Jesus can be written without emotion" (p. 11) he embraces a principle not always and everywhere accepted. Fidelity to sources as well as to the dynamic life they record achieves a delicate balance that characterizes this new "Life." Measured statement and unabashed reverence flow in a common narrative stream. But this is not a commentary; rather, the Gospels—chiefly the Synoptics—are allowed to tell their own story. The book ends where the Gospels end; there is no *l'envoi*. The reader at times may note the scholarly decision back of the simple narrative. "Jesus did not declare himself to be the Messiah of Jewish expectation" (p. 46). He did possess (quoting Whitehead) "first-hand intuition into the nature of things" (p. 85). It is a great help to have the coverguard map of Palestine. One of the most effective features of the book is the natural idiom of quotations in independent translations—independent even of the author's own version of 1923, and independent of the most recent RSV. Note especially "the Beatitudes," called here the "Psalm of Jesus" (pp. 78-79), set forth as a poetic introduction to the "Sermon on the Mount." The spirit of the book is well caught in its final declaration, that Jesus "had already proved to be, in Christian experience, the way to God, and veritable truth and life, as he was to prove for subsequent centuries, and still proves to be today."

KENNETH W. CLARK.

*New Testament Manuscript Studies*. Edited by Merrill M. Parvis and Allen P. Wikgren. University of Chicago Press. 1950. \$3.00.

Readers of this BULLETIN will be aware of the preparations that are now being made both in this country and in Great Britain for the production of a new critical apparatus of the Greek New Testament. This volume consists of a number of essays designed to promote scholarly agreement on basic matters connected with this project. They cover both the present state of our knowledge in the relevant disciplines and proposals for methods of citing evidence in the new apparatus; they are thus designed to serve "as useful sources of reference for all scholars who work in this field."

"Good wine needs no bush," and it would be an impertinence to praise the papers in this volume. Not only is their substance of first rate importance, but the presentation as would be expected, is throughout in the finest traditions of scholarship. I know of no other book which supplies such a clear and, indeed, fascinating treatment of the present position of N. T. textual criticism.

Unfortunately we can only refer to the majority of the papers by name: B. M. Metzger writes on *The Evidence of the Versions for the Text of the New Testament*, R. P. Casey on *The Patristic Evidence for the Text of the New Testament*, F. C. Grant on *The Citation of Greek Manuscript Evidence in an Apparatus Criticus*, A. P. Wikgren on *The Citation or Versional Evidence in an Apparatus Criticus*, R. M. Grant on *The Citation of Patristic Evidence in an Apparatus Criticus*, M. M. Parvis on *The Importance of the Michigan Manuscript Collection for New Testament Textual Studies*, Sirarpie der Nersessian on *Armenian Gospel Illustration as Seen in Manuscripts in American Collections*, and Kurt Weitzmann on *The Narrative and Liturgical Gospel Illustrations*; in addition, there are notes and 32 plates exceedingly well produced.

The first paper in the book will afford peculiar gratification to students of the Divinity School, not only because of the name it bears but also because of its excellence. To Professor Kenneth W. Clark was allotted the task of dealing with the Manuscripts of the Greek New Testament. He divides his treatment into three parts—1. The Materials Available. 2. What has been accomplished. 3. What remains to be done. Within the space of twenty-four pages Professor Clark has managed to compress, without confusion, the past achievements and present opportunities of the textual critic, and at the same time reminds us of the theological relevance of his labours. Limitations of space forbid any further elaboration on this masterly book, but the brevity of this notice of it is in inverse proportion to its importance.

W. D. DAVIES.

*History of Methodist Missions*. Part I. Early American Methodism, 1769-1844. Vol. II To Reform the Nation. Wade Crawford Barclay. The Board of Missions and Church Extension of the Methodist Church. New York. 1950. 562 pp. \$3.50.

This book is Volume II of Part I of Dr. Barclay's extensive *History of Methodist Missions*. It is gratifying that this second volume has

appeared so soon after the first one. This argues well for the early completion of the entire six-volume work. The sub-title is *To Reform the Nation*. The chapter headings are "Methodism and Reform"; "Indian Missions East of the Mississippi, 1820-44"; "Indian Missions West of the Mississippi, 1830-44"; "The Methodist Way"; "The Methodist Message"; "Men with a Mission." As in the first volume, Dr. Barclay has done an excellent piece of work in turning up previously unutilized source material, and especially in interpreting the spirit and movement of Methodism as a reforming influence in American life. The interpretive chapters are well done. Again, there are abundant bibliographical and reference materials.

JAMES CANNON

*God's Grace and Man's Hope.* Daniel Day Williams. Harper and Brothers. 1949. Pp. 215. \$2.50.

Dr. Williams undertakes to present a Christian theory of history which will avoid the optimism of "liberalism" and the pessimism of "Neo-Orthodoxy." The result sought is "a third version of the way of God with man." This version postulates "a metaphysics of *process* as over against a metaphysics of static being." God "is both Creator and Redeemer," and He works from beyond as well as from within history. Under God's creative-redemptive operation the world "contains a thrust toward more complex, richer orders"; that is to say, toward a more perfect community.

On the premise that the Kingdom of God involves perfect community, must that Kingdom always stand in contradiction to "the kingdoms of this world?" Yes, says Neo-Orthodoxy; no, says liberalism. If forced to choose between those two alternatives, Dr. Williams would, I think, agree with liberalism; but he contends that there is that third answer which is truer to a Christian view of human destiny than either the yes of Neo-Orthodoxy or the no of liberalism.

H. SHELTON SMITH.

*Basic Christian Ethics.* Paul Ramsey. Charles Scribner's Sons. 1950. Pp. 404. \$3.75.

This is easily the best book of its kind that recent American Protestant scholarship has produced. Unfortunately, the space allotted in this BULLETIN will not permit a comprehensive review, and therefore I shall limit my comment to pointing out three aspects of this work that impressed me most.

First of all, this is a genuinely Biblical doctrine of Christian ethics in the sense that its central concepts are founded, not upon any philosophical theory, but upon "the righteousness of God" as revealed in the Old and New Testaments. But although Biblical, it takes frequent account, in various contexts, of the resources and limitations of the main forms of moral philosophy.

Second, the Christocentric principle is strongly accented throughout the text. Jesus Christ is himself the full embodiment of the righteousness



of God, and is therefore permanently normative for Christian ethics. Dr. Ramsey's Christocentric principle becomes all the more crucial when it is noted that he insists that Jesus Christ is equally "prototypal" of both divinity and humanity.

Third, Christian virtue is viewed, not in terms of a mosaic of interwoven traits or virtues, but rather in terms of one's maturity in Jesus Christ. In other words, Jesus Christ is both the measure of virtue and its unifying center.

On the basis of these three features alone, Dr. Ramsey's treatise deserves a wide and careful reading.

H. SHELTON SMITH.

*The Mind's Adventure.* Howard Lowry. Westminster Press. 1950. 154 pp. \$2.50.

This study by President Lowry of the College of Wooster should deserve much more notice and acclaim than it has thus far received in the press. Along with Arnold Nash's book, "The University in the Modern World," it is one of the most impressive statements now available of the place of religion in higher education. It is both a descriptive and normative study. Mr. Lowry sketches with vivid strokes and sharp insight the historical development of higher education in America as inspired by the churches, then traces the gradual secularization of the American colleges in the recent past. He is confident that the college is turning in the direction of a renewed interest in the centrality of religious values both in the curricular and extracurricular life of the campus. Normatively, he makes an impressive case for the small liberal arts church college whose religious inspiration can be the encouragement of, rather than the denial, of free and critical inquiry. The argument is cogent, clear, and neatly joined together. Here is one of the few books on educational theory which has the quality of elegant prose. It is full of nicely turned phrases and quotable passages.

WALDO BEACH.

*Orientation in Religious Education.* Edited by Philip Henry Lotz. Abingdon-Cokesbury Press. 1950. 618 pp. \$6.50.

It is manifestly impossible to do full credit to a book of this size in the space allotted for a review. This is especially true where the book is divided not only in the main areas of the subject, but sub-divided into forty-six minor topics. Merely to name each topic discussed would take more space than is allotted.

The book is one of the most pretentious ever yet undertaken in the field of religious education. There are many excellent features which merit notice:

1. The editor has done a sound piece of work in analyzing and correlating all of the more important phases of this vast field. Each of these has been dealt with as adequately as could be expected under the limitations imposed upon the writers. The majority of these writers have made excellent statements concerning these fields.



2. A marvellously stimulating series of suggestions for further study is appended to each discussion. These point out valuable leading-on interests. The reader by using the bibliography attached, may follow up these studies with others which may prove even more valuable.

3. Perhaps the most extensive and valuable bibliography ever compiled in this field has been furnished in this book. This bibliography alone would be worth the price of the book.

The chief defect of the book grows out of its very nature. Its efficiency contributes to its deficiency. In other words, so thorough is the analysis of the subject and so complete the list of phases covered that it is practically impossible to treat thoroughly the many topics presented.

In spite of this defect, however, the book is still quite valuable and worthy of a place in the library of every minister or educator.

H. E. SPENCE.

*The Clue to Religious Education.* Randolph Crump Miller. Charles Scribner's Sons. 1950. Pp. 211. \$2.75.

Beginning with the basic assumption: The major task of Christian education today is to discover and impart the relevance of Christian truth, the author comes to grips with one of the major defects in modern Christian education. For religious education today has gone rather far afield in the matter of methodology and has paid entirely too little attention to the matter of contents. The pendulum has swung to the extreme away from the once content-centered curriculum. One is reminded of the young bride who made her first cake and, although she meticulously followed the recipe in every other respect, made the fatal mistake of leaving out the flour.

Dr. Miller believes that the clue to Christian education is the rediscovery of a relevant theology, bridging the gap between contents and methods, and furnishing background and perspective which will enable teachers to bring learners in the right relationship with God. In this Dr. Miller has struck at the very core of our needs. We need more than anything else to translate the fundamental faiths of Christianity into modern educational terms and present them through modern educational practices. By developing this idea in many fields of Christian interest such as fellowship, faith, prayer, and the like, Dr. Miller undertakes to show how the proper results may be attained at the various age levels of humanity.

The main drawback of the book is that it assumes that Dr. Miller's rather conventional and orthodox theology is the one that should be presented, which probably will not be accepted by a large proportion of his readers. It is also doubtful if the average teacher will be able to understand just what the Doctor is talking about. But every minister and leader in the field of education and religion should read this book and react to this point of view.

H. E. SPENCE.

*The Dignity of Man.* Lynn Harold Hough. Abingdon-Cokesbury Press. 1950. 143 pp. \$1.75.

*Communion Meditations.* Edited by Gaston Foote. Abingdon-Cokesbury Press. 1951. 176 pp. \$2.00.

*Though Christ Our Lord.* Georgia Harkness. Abingdon-Cokesbury Press. 1950. xii and 147 pp. \$1.25.

Here are three little books of more than ordinary interest to the minister. The Dean-emeritus of Drew Theological Seminary has drawn on an abundant store of Biblical, classical and literary knowledge and moulded it with his own wise reflections to give us this hopeful view of *The Dignity of Man*. There is nothing of the worm about his interpretation of man. He is kin with God; there, and only there, is his dignity. And because it is due to God there is no room for pride or self-sufficiency; humility, gratitude and love mark the good man. He who reads this carefully will become acquainted with a consistently wrought out Biblical anthropology. There are also by-products to be derived from this little book. For instance, if you wish to know how a series of sermons on a central topic is developed here is evidenced homiletical sagacity and skill. There are sermons, or better, sermonic-essays, not to be perused, but to be studied. It is not hard to understand why Dr. Hough is still in demand as a preacher on both sides of the Atlantic.

The growing importance of the regular and frequent celebration of the Lord's Supper and an understood participation in it are recognized in *Communion Meditations*, a collection of twenty-five pre-table addresses by ministers of various denominations, collected by the Reverend Gaston Foote, pastor of Grace Methodist Church in Dayton, Ohio. It is surely time for us to recognize the importance of the Holy Communion as a complete service in its own right and not as an addendum to the morning or evening religious exercises. But in order to do that effectively instruction must be given to our people, and these meditations are useful for this purpose. Moreover, it is necessary that our congregations know what the effect of participation in the Lord's Supper should be in daily living, and this aspect is examined also. It is unfortunate that the Preface is not as accurate as it should be. The Reformers knew the importance of the regular celebration of the Communion. This volume is an attempt to recapture an emphasis they never lost.

It may seem strange to include a book of daily devotions in a review of preaching material, but there is enough substance for sermons in *Through Christ Our Lord* by Professor Georgia Harkness to keep a preacher stocked with ideas for a lifetime in a succession of charges! It is a good book of devotions, one of the best I have used, outlined in a four-fold pattern of scripture, commentary, questions for self-examination and prayer. It is bi-focal in its development; doctrine and the human situation are interwoven on page after page, with the most pungent questions which act as sermon-primers. E.g., what have I done for others that any decent atheist would not do? What are my own secret areas of self-righteous sin? Is there someone I now do not like whom I ought

to be loving for Christ's sake? Here are one hundred and forty-seven readings based entirely on the words of Jesus, twenty-one weeks of sound study and spiritual discipline from the Synoptic Gospels.

JAMES T. CLELAND.

*The Gospel in Hymns.* Albert Edward Bailey. Charles Scribner's Sons. 1950. 600 pp. \$6.00.

This book is one of the most complete books on hymnology that I have ever read. It is certainly one of the very best books that has been published in recent years. Dr. Bailey has spent almost a lifetime in study and research; and "The Gospel in Hymns" is the culmination of his vast interest in the study of hymnody.

The more than three hundred hymns used in this book are taken from the published hymnals of ten different denominations. Each hymn is found in at least six of these books.

Although many of the hymns discussed are centered around the time of the Reformation, a number of translations go back as far as the second and fourth centuries. Not only are hymns by Watts, Wesley, Bishop Ken and many other later hymn-writers discussed, but also there are translations used from such early writers as Clement of Alexandria in the 2nd Century, and John of Damascus in the 8th Century.

Translations of Latin hymns of such men as Ambrose, Gregory the Great, Fortunatus, Bernard of Cluny and St. Francis of Assisi are discussed at length.

Psalms, which preceded hymnology, is given a prominent place in the writings of Dr. Bailey. Modern hymns by such writers as Dr. Tweedy of Yale Divinity School, and Dr. Bowie of Union Theological Seminary in New York are included in this all-inclusive book. It is, all in all, a very comprehensive book on hymnology. I recommend it heartily.

J. FOSTER BARNES.

*Ministerial Ethics and Etiquette.* Nolan D. Harmon. Abingdon-Cokesbury Press. 1950. 214 pp. \$2.50.

This is a revised and enlarged edition of a previous book, which was widely read. In its revision, the author had the assistance of a board of eighty-six prominent ministers.

It treats the Christian ministry; the minister as a man; as a citizen; his relation with brother ministers; the pastoral ministry; churchmanship; public worship, funerals, marriages; and ministerial dress.

Throughout, the author is concerned with ethical bases of good taste and etiquette. Therefore, this book should be of value to the minister who desires to ground his ministry in the Christian Graces.

JOHN J. RUDIN II.

*The Craft of Sermon Illustration.* W. E. Sangster. American Edition. The Westminster Press. 1950. 125 pp. \$2.50.

W. E. Sangster is minister of London's Westminster Central Hall (Methodist), where he preaches to one of the largest congregations in

England. In this book, he partially explains his popular appeal. But he does more than that. By explicit statements and choice of illustrative material, he can teach American Methodists a most needed lesson: that the art of sermon illustration is subsidiary to "the message itself, the matter, the character of the proclamation . . . from the Almighty" (p. 14). The only value that sermon illustration can have, says he, "is to light up the solemn grandeur of the message. . . ." Thus the illustration of the sermon becomes subsidiary to "quarrying in the Book of God," to thoughtful effort to answer from the Bible and the Christian tradition those questions which people are actually asking about religion (p. 15).

This is a view of "illustration" (or support material) unknown to some "topical" preachers who, finding one or two "catchy" illustrations, search for an idea to illustrate.

Dr. Sangster does not attempt to treat his subject exhaustively, but he describes the various types of illustrations, and he indicates sources, functions, mistakes to be avoided, and a practicable method of filing support materials for convenient later use (pp. 80-81).

His treatment of the Bible as a source of illustration focuses attention upon the need of "the saving objectivities" of the Christian gospel (p. 53), and the aptly chosen illustrations throughout suggest the power of imaginative Biblical preaching.

This incisive and memorable little book is a "must" for any sermonizer who desires added point and power. It will aid in the long-overdue rediscovery of Biblical preaching.

JOHN J. RUDIN II.

The following books have been received but will not be reviewed:

- Monk in Armour.* Gladys H. Barr. Abingdon-Cokesbury. 1950. \$3.00.  
*Johannes Kepler: Life and Letters.* Carola Baumgardt. Philosophical Library. 1951. \$3.75.  
*Origin of History as Metaphysic.* M. L. Burke. Philosophical Library. 1950. \$2.75.  
*The Quiet Way. Selections from the Letters of Gerhart Tersteegen.* Translated by Emily Chisholm. Philosophical Library. 1950. \$1.75.  
*The Word Accomplished.* A. C. Christopher. Philosophical Library. \$3.75.  
*From the Life of a Researcher.* W. W. Coblentz. Philosophical Library. 1951. \$4.75.  
*The Philosophy of Religion.* W. S. Morgan. Philosophical Library. 1950. \$6.00.  
*The Education of Man.* Aphorisms by Hienrich Pestalozzi. Philosophical Library. 1951. \$2.75.  
*Democracy and the Quaker Method.* F. E., B. E., and R. S. W. Pollard. Philosophical Library. 1950. \$3.00.  
*The Physician Examines the Bible.* C. R. Smith. Philosophical Library. 1950. \$4.25.  
*Moses Who First Saw Our Pyramid of Life.* A. A. Williamson. Philosophical Library. 1950. \$4.75.