

Volume XVI

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Number 3

The Duke Divinity School
BULLETIN

Bulletin Briefs

The Dean's Page

A Summer's Experience Relating to the World Church
Kenneth W. Clark

With the Faculty

With the Students

Book Reviews

A Prayer on the Occasion of the Installation of Dean James Cannon

O God, everlasting Father, honor and praise belong unto Thee, who in Thy love hast called us out of nothingness into being, and out of our waywardness and sin into the goodly company of those who own Thy name. As faculty, students, and alumni, we give Thee thanks for this school and this ministry which it serves. Here in this place, in the midst of this fellowship of kindred minds, our call to Thy service has been nurtured. Here our understanding of our vocation has been deepened, its import clarified, its duties defined, its urgencies sharpened, and its dignity discerned. Therefore, on this day of new prospect and further promise, we give Thee thanks for what, in this school, has been done in us and for us.

But now accept, O Lord, our acknowledgment and thanksgiving for the vision, the labors and the devotion of all those who in former years laid foundations upon which we stand. Make us mindful of Thy call and our privilege to advance the work, which, in Thy providence, was so well begun.

Let those who teach here, O Lord, pursue Thy truth without faltering and without hindrance. Let Thy Wisdom be spoken in love, but let it be spoken. Deliver Thy servants from the disposition to temper the Wisdom of God to the wisdom of men. Let students who come to implement their calling, come with minds open to learning and hearts disposed to receive. Give to us each: commitment without bigotry, devotion without contentment, assurance without arrogance, and zeal without blindness.

Let us be diligent in Thy service, O Lord, day by day. Let all labor be our delight which is *for* Thee, and all rest weary us which is not *in* Thee; and may every undertaking be begun, continued and ended in Thee, to the furtherance of Thy Holy Will among men and in this place. This we beseech Thee, for the sake of Jesus Christ our Lord. *Amen.*

ROBERT E. CUSHMAN.

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Bulletin Briefs

A new feature of the BULLETIN, beginning with this issue, is the "Dean's Page." In that place Dean Cannon will bring before the readers of the BULLETIN important matters of general interest relating to the total program of the Divinity School. The Dean's Page will thus contain items of an official or semi-official nature formerly reported in the BULLETIN Briefs.

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The BULLETIN wishes, on behalf of the Divinity School, to extend a hearty welcome to the new Southeastern Baptist Theological Seminary at Wake Forest. The Seminary begins its first regular session this fall under the presidency of Dr. Sydnor Sealey, thus supplying a needed center of theological education for the Baptist churches of this area. Cordial greetings to our sister institution at Wake Forest as it assumes this new and significant educational task.

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Professor William H. Brownlee's translation of the Dead Sea Manual of Discipline appeared in September as Supplementary Studies Nos. 10-12 of the *Bulletin of the American Schools of Oriental Research*.

* * *

In June, Professor James T. Cleland received the degree of Doctor of Divinity at Davidson College, where he also preached the baccalaureate sermon. Dr. Cleland is one of the contributors to the new *Interpreter's Bible*, the first volume of which (Vol. VII) appeared in October. He will write the expositions of Ruth, Nahum, and Zechariah 9-14.

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Professor Robert E. Cushman's paper on "Faith and Reason in the Thought of St. Augustine," already familiar to several Divinity

School students, was published in *Church History* for December, 1950.

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A workbook for ministers entitled *The Effective Ministry of Preaching and Public Worship*, written by Professor John J. Rudin, was published in August by John S. Swift Co.

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An essay by Professor H. Shelton Smith, "Does Progressive Religious Education Have a Theology?" and one by Professor Waldo Beach (with John Bennett), "From the Ethics of Hope to the Ethics of Faith" have appeared as chapters in *Protestant Thought in the Twentieth Century*, which was published by Macmillan last spring.

* * *

Professor Thomas A. Schafer was awarded the degree of Doctor of Philosophy by Duke University at the June Commencement. On that occasion he was also elected to membership in the Duke Chapter of Phi Beta Kappa.

* * *

The committee which will publish the BULLETIN during this academic year is composed of Professor H. E. Spence, Chairman, and Professors James T. Cleland, Ray C. Petry, William H. Brownlee, and Thomas A. Schafer. The members of the committee earnestly request that every recipient of the BULLETIN who changes his address notify them at once of the change. Address all communications to Divinity School Bulletin, Box 4784, Duke Station, Durham, N. C.

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It is regrettable that there is not space enough in this issue to permit the publication of an excellent article by Dr. Russell Dicks on the vital problem, Religion and Health. However, the BULLETIN is glad to call attention to the new journal which Dr. Dicks is to edit. The journal will be printed by the Piedmont Press and will undertake "to bridge the gap between medicine and religion," as well as to present the message of health as understood by religion. This will be a monthly publication of sixty-four pages and will contain articles by physicians, clergymen, psychologists and laymen. The general contents will cover four major fields of interest: the care of the child in the early impressionable years; medicinal information as to why we act as we do; material throwing light upon the vital prob-

lem of how we help each other; and meditation material tending to strengthen the healing emotions operating within us.

The regular subscription rate for the magazine will be \$3.00 per year for twelve issues. Introductory subscriptions are being offered at \$2.50 for one year or \$5.00 for two years. Send subscriptions or enquiries to Box 4302, Duke Station, Durham, N. C.

The Dean's Page

The 1951-52 session of the Divinity School has opened with an embarrassingly large increase in enrollment. This is the third year of such increases so that now the enrollment is about 75 per cent above that of 1948-49. Specifically, as of October 1, we count 246 students in our classes, distributed as follows: B.D. candidates, 207; M.R.E. candidates, 13; Ph.D. candidates, 26.

One of the chief concerns of the Dean is the responsibility of securing work scholarships for the greatly increased number of students needing aid. Several loyal Divinity School alumni are finding their congregations ready to respond to this opportunity to aid in educating their future ministers.

An opportunity for a memorial gift is an organ for York Chapel. The Dean will be glad to correspond with any interested persons, pastors, or congregations.

Faculty and administrative changes are noted as follows:

Miss Helen Mildred Kendall has been appointed Administrative Assistant with authority, in the absence of the Dean, in all Divinity School matters except those involving questions of policy.

Dr. Edwin Kelsey Regen, A.B., B.D., D.D., is Lecturer in Practical Theology for the fall semester and is teaching a course in the Urban Church. Other ministers of Durham are assisting Dr. Regen from time to time.

Dr. Edgar Lafayette Hillman, A.B., B.D., D.D., will be Lecturer in Practical Theology for the spring semester, teaching a course in Parish Evangelism and a Field Work Seminar in Urban Church Work.

Dr. Edmund Perry, A.B., B.D., Ph.D., is Instructor in History of Religion for the fall semester, teaching the required course in Living Religions.

Dr. James C. Manry, A.B., A.M., Ph.D., will be Visiting Professor of Missions in the spring semester, teaching the required course in Missions, a course in Philosophy of Religion, and a course on "Present-day Problems of India and Pakistan." Dr. Manry is Professor of Philosophy in Forman Christian College, Lahore, West Pakistan, from which he is on furlough. On his last furlough, in 1944-45, he was Lecturer in Missions and Christian World Relations at Boston University School of Theology. He served as Helen Barrett Montgomery Lecturer and also Hyde Lecturer at Andover Newton Theological Seminary in the same academic year. Earlier teaching appointments were as Professor of Philosophy and Character Education at the State University of Iowa and as Assistant in Philosophy at Harvard. Dr. Manry has served on the boards of directors of Isabella Thoburn College and of Lucknow Christian College in India.

Mr. George Riley Edwards, A.B., B.D., is Assistant in Greek for the year, teaching the course in Beginning Greek.

Mr. H. Burnell Pannill, A.B., B.D., is Assistant in Philosophy of Religion for the fall semester, teaching the course "Introduction to the Philosophy of Religion."

Mr. Van Bogard Dunn, A.B., B.D., will be Assistant in Preaching in the spring semester, assisting Dr. Cleland in the Practice Work in Preaching.

Dr. Robert E. Cushman is on sabbatical leave for the fall semester.

Faculty and students feel that the Divinity School is entering upon its best year of study and service. Special emphasis is being placed upon unified worship in the daily services in York Chapel.

The chief feature of the Christian Convocation, June 5-8, was the series of Lectures delivered on the James A. Gray Foundation delivered by Dr. Paul E. Scherer of Union Theological Seminary (New York) on the Book of Job. Other special addresses and sermons were delivered by Bishop Paul N. Garber and Bishop Costen J. Harrell.

The School for Accepted Supply Pastors, held during the first three weeks in July, showed a doubled attendance and high degree of interest on the part of instructors and students. This School is conducted under the auspices of the Southeastern Jurisdictional Council and the Board of Ministerial Training of the Methodist Church. Dr. A. J. Walton is Dean of this School.

The Divinity School courses offered in the Summer Session of Duke University were more largely attended than ever before. The

instructors reported an excellent grade of work in all of the eight courses offered.

The Dean has been attending many annual conferences and visiting the colleges of the Methodist Church, and this program continues throughout the year.

JAMES CANNON, *Dean*.

Chancellor Flowers Passes

Funeral services for Dr. Robert Lee Flowers, Chancellor and former President of Duke University, were conducted in the University Chapel on August 26 by Dean James Cannon and Dr. Hersey E. Spence, both former students and life-long friends of the beloved "Professor Bobby."

Dr. Flowers was connected with Trinity College and Duke University for sixty years as professor, secretary, treasurer, vice-president, president, and chancellor. His life was intimately interwoven with all the interests of the institution, as a member of the Board of Trustees of the University and also of the Duke Endowment. He was also a devoted member of the Methodist Church, in which he held many positions of trust, both in his home church, the North Carolina Conference, and the Church at large.

Even before his appointment as President, Dr. Flowers was deeply interested in the work of the Divinity School, and during his administration all the needs and interests of the school received his continued concern. He appointed three deans of the School, Dr. Harvie Branscomb, Dr. Paul A. Root, and Dr. Harold A. Bosley. His counsel and advice were frequently sought and always wisely and generously given. The Divinity School, as well as Duke University, the Methodist Church, and all good causes, has lost a staunch friend and advocate. We shall not see his like again.

Tribute to Dr. Elbert Russell

At the Opening Exercises of the Divinity School on September 26, Dean James Cannon paid tribute to Dean Emeritus Elbert Russell as follows:

"Dr. Elbert Russell died at his home in St. Petersburg, Florida, on September 21, after a brief illness. At this time it is fitting that we pay tribute to his long and faithful service in this School.

"Dr. Russell joined the Divinity School faculty in 1926 as Professor of Biblical Interpretation and was thus a member of the original Divinity School faculty. In 1928, he was appointed Dean, and served in that capacity until 1941. After retiring as Dean, he continued as a teacher until 1945. He was also Preacher to the University for a number of years and was a distinguished author. It was, however, as a spiritual force that Dean Russell made his most valuable contribution to the life of our School. I recall that on the occasion of one of the Divinity School banquets the president of the student body said of him 'There are many members of the faculty who in the estimation of the students can talk to God: we think also that Dr. Russell is one to whom God talks.' I ask that we bow for a period of silent prayer in appreciative memory of Elbert Russell."

A Summer's Experiences Relating to the World Church

By KENNETH WILLIS CLARK

"A vision appeared to Paul in the night: a man of Macedonia was standing beseeching him and saying, 'Come over to Macedonia and help us.' And when he had seen the vision, immediately we sought to go on into Macedonia, concluding that God had called us to preach the gospel to them. Setting sail therefore from Troas,

we made a direct voyage to Samothrace, and the following day to Neapolis . . ." (Acts 16:9-11). Thus did Paul and his missionary companions first set foot on Greek and European soil.

Nineteen centuries later an invitation issued from Athens, calling together a hundred delegates from Christian churches and from universities the world over "to celebrate this great event in Greece inasmuch as it was the starting-point for the spreading of the saving message of our most holy faith throughout the countries of Europe. We believe (the invitation continued) that the holy Apostle belongs to the whole of Christendom and that his teaching, which was first heard in Europe from Greece, constitutes an event precious for the whole Christian world of East and West. . . . We have therefore thought it right to give to the festival in question an ecumenical character by inviting all Christian churches without distinction to take part in it. . . . In this way the ecumenical festival will constitute an echo of the general desire which has been manifested in our days for an understanding between the different Christian churches for the creation of a Christian unity as our Lord willed (John 17:21) to make a common front against the world."

This was how it came about that on the seventeenth of June, nineteen centuries after Paul, I found myself in ancient Neapolis in a colorful procession of pilgrims from almost every part of Christendom. This ecumenical gathering was a panorama of the Church's history. It would be possible to recapitulate the spread of the gospel since the days of the Apostle Paul by lining up the delegates who gathered to do him honor. They represented various branches of the Eastern Orthodox Church, the Coptic Church, the Catholic Church. They came from every European country, except Russia and her satellites. They represented the foremost denominations in European and American Protestantism. They stood for national churches and councils of many countries, for the World Council and its youth movement, the World Y.M.C.A., and the UNICEF Mission. They came from all the continents except South America, and travelled from the most distant countries of East and West. They included patriarch and layman, priest and scholar, the aged and the young. The historical stages of expansion and adaptation of the Christian Church passed in review as the pilgrims marched together in the footsteps of St. Paul.¹

¹ At the ecclesiastical hostel in Athens, Moni Patraki, my roommate was Prof. Holger Mosbech, New Testament scholar and Dean of the Theological

We gathered first in Athens and soon embarked at the Piraeus on the *S. S. Aegaeon*. Sailing close by the Holy Mountain and the great Lavra Monastery we came to disembark, appropriately on St. Paul's Day, at Neapolis (modern Kavala) where traditionally Paul himself first touched Europe. The modern pilgrims were greeted by ecclesiastical and civil leaders, a guard of honor and a band. There were brief addresses by the Lord Mayor, the Governor of Northern Greece, and the Minister of Education. Then the procession, like a quiet stream flowing between fields of waving grain, moved slowly through the crowd of excited natives who had come in holiday mood to welcome us. Our colorful banners guided us to the ancient Cathedral of St. Paul, where the representatives of Christendom stood together to honor St. Paul and to worship God.

When the two-hour service ended, the pilgrims were driven in cars over the ancient route to Philippi. Along this route traditional sites are pointed out—where Paul rested, where Silas died. Certain it is that archaeologists have uncovered the ruins of ancient Philippi, and on the site of the first Christian church there the pilgrims joined in a brief service. The Greek Metropolitan of Philippi, Chrysostomos, prayed an ecumenical prayer:

"With profound emotion we look upon the Christian world with, at its head, their majesties the Kings, their Eminences the Archbishops, the pious clergy and the faithful, representing the churches of the whole world, come to pay tribute of glory and homage and thanksgiving to St. Paul, Apostle of Christ whose evangelistic labor of salvation has left to the world an indestructible monument unalterable by time. . . . We feel in spirit the great tremor of earth, which shook the foundations of the prison, for we believe that the grace of God will not delay to produce a new spiritual tremor of earth to save the present world from its sins and restore liberty and peace to its failing peoples."

This visit of the pilgrims to Neapolis and Philippi was but typical of their visits everywhere to Pauline sites throughout the Greek area, on the mainland and the islands. Literally shoulder to shoulder the representatives of Christendom's churches followed day after day in the footsteps of St. Paul, with weary body but most willing spirit. Everywhere they worshipped together in recognition

Faculty of the University of Copenhagen. On the *S. S. Aegaeon*, my cabin-mate was Dr. Lazar Mirkovic, Dean of the Theological Faculty of the University of Belgrade.

of their common heritage from the great Apostle. By water and by land they went—to Thessalonica, Beroea, Cenchrea, Athens, and Corinth. They visited Fair Havens and Heracleion and Cnossus on Crete, and Lindos Harbor and the town of Rhodes on the Island of Rhodes. They were received in palace and monastery, and everywhere with the most remarkable hospitality. The ancient Greek Church expressed the deepest friendliness to all the churches' representatives.

But the Pauline Festival of 1951 was not merely a sociable and interesting tour. There were planned in its program deliberate approaches to ecumenicity. A shipboard lecture presented the cause of the World Council of Churches, by its Executive Secretary, Mr. Visser't Hooft. His aides, Oliver Tomkins and Robert Tobias, were busy with the large Youth Group. About forty representative young people worked hard together to understand one another in religious worship and belief, and to exchange native songs and folklore. On the *S. S. Aegacon* there were services conducted by Eastern priests and Western clergymen. There were theological lectures given by scholars of Orthodox, Anglican, and Free Church. Of great significance were the informal exchanges at all hours and everywhere about the ship wherever pilgrims mingled.

There was no plan to reform anyone. There was no effort to reorganize established churches. But in the friendliest atmosphere there was an eagerness to understand one another better. There was provided special opportunity for each form of worship. But best of all, there was demonstrated a broad spirit of Christian brotherhood as all worshipped together. By common consent all claimed the same heritage. This pilgrimage fulfilled the spirit of Wesley's invitation: "If your heart be as my heart, give me your hand."

The climax of the great Festival came in the Vesper service on the Areopagus, in a beautiful liturgy that continued through a glorious sunset into the dusk when the lights of the city below flickered like myriads of candles in a vast sanctuary. The Archbishop of All Greece addressed the congregated throng. He spoke of the Apostle Paul as "the architect of the Ecumenical Church." "This preaching about unity and equality of man," he observed, "had not of course the nature of our modern communistic theories" nor of "other illiberal systems. It is a high preaching addressed to people, who are not merging together seeking profits, but are bound together spirit-

ually by love. . . . But there is much work unaccomplished, unity has not become yet a universal reality. And this is the task before all churches, which on the Areopagus united by this love of Christ celebrate today this holy anniversary. . . . And toward the enemies, who are plotting against the peace and unity of men should the churches express love in order that 'we may all meet in the unity of the faith and in the knowledge of the son of God' (Eph. 4:13)."

This was the spirit of the Festival and of both hosts and guests. The fortnight together in travel and worship produced a warm friendship and increased our mutual esteem. An honest appraisal of its ecumenical quality must not fail to assess certain negative factors. For example, the Pope declined the invitation to send official delegates. But he did permit, and there did join us, unofficial Catholic representatives. Furthermore, it is no slight matter—and must not be disregarded—that the Eastern Orthodox Church decided to invite Catholic representation. Again, some of the delegates felt an unconscious assumption of ecclesiastical superiority on the part of Greek Orthodox representatives, though their paternalism was most friendly. Yet it was evident that the western guests were most eager to observe and understand the ways of the Greek Church. The deepest differences were the oldest divisions, between Greek Orthodox and Catholic, Greek Orthodox and Protestant, Anglican and Free Church. But these differences were under the surface, and throughout the pilgrimage all was harmonious and friendly. The first and last reminder must be this, that the Greek Church undertook to invite and to entertain Christendom's delegates from all the churches. In the performance of her hospitality she was superb.

Such was the beginning of an ecumenical summer for me and throughout the next ten weeks there were many experiences of unofficial ecumenicity. Since there was occasion to travel and work especially in Catholic and Anglican and Presbyterian countries, these professional experiences illustrate a working collaboration in important cultural areas. In Rome, there was the visit to the Pontifical Biblical Institute and professional discussions with internationally known Catholic scholars, such as Professor Lyonnet and Professor Zerwick. In the Vatican Library Father Strittmatter, a friend of former years, took time from his research to show me about and introduce new friends. Christians everywhere are indebted to this library for the preservation and availability of such Biblical manu-

scripts as were brought out upon request, including the fabulous Codex Vaticanus on which all Christians rely for their Biblical text. Then there was the visit to the Catholic monastery of Grotta Ferrata, just outside of Rome, where I found friendly scholars who eagerly showed and discussed their invaluable manuscripts.

In Zurich I worshipped one Sunday morning with the Lutherans in historic Fraumünster, where Emil Bruner preached the sermon. On another day, in France, one found tourists of all churches and religions sharing the beauty and historic permanence of the great Catholic Cathedral of Chartre. Soon after, in England, I came in touch with many Anglican preachers and scholars. With the Dean of St. Paul's, in London, and his librarian, I was privileged to see one of the two extant copies of Tyndale's original English Testament. It was also at St. Paul's that I found the preacher one Sunday to be a friend from the Near East, the Anglican Bishop of Jerusalem. He is one of our inter-faith Committee of Friends of the Orthodox Patriarchate of Jerusalem. At Oxford and Cambridge, those venerable centers of Anglican tradition and learning, I received great benefit from professional conferences and library resources. It was possible also to share the Anglican worship in the old cathedrals everywhere across the island.

But there are the free churches also, vigorous though small—and their schools. Today they have colleges within the oldest traditional universities. It is at the independent Baptist College of Bristol that there is preserved one of the greatest treasures in England—the only surviving perfect copy of Tyndale's New Testament of 1525, a book that arose from the early protestant spirit in England. My host in Bristol was a Baptist and a professor in the college, who has since joined the faculty in the Anglican University of Durham. Later I proceeded northward to Scotland and there visited a typical member of the Presbytery of the Church of Scotland. Here was a deeply burning spirit of self-reliance. There was no arrogance nor truculence but a quiet and indomitable independence. Here was a protagonist who knew what he believed and must know the reasons for compromise, yet no more reasonable man could be found anywhere. Twice during the summer I attended Biblical society meetings, and the members present included many in Anglican clerical garb and many also from the informal free churches—Presbyterian, Baptist, Methodist, Lutheran, and others. Except for clerical dress there was no ap-

parent distinction between them. In the method of Biblical criticism they were as one, even though denominational characteristics sometimes showed through. In spirit, their ecumenical scholarship was inspiring to the visitor from abroad.

Now some will say that this congeries of experiences contains interesting coincidence but nothing more significant. For myself, there was a thrilling freedom and a comfortable friendship across the lines of ecclesiastical organization. There was a willing comradeship and an understanding, which are the first prerequisites to an ecumenical spirit. We may well ask if our concentration upon theological differences sometimes diverts our notice from a basic amity among men of different historical faiths. It is possible that we should hold more significant the free intercourse in serious matters of our culture between men who worship differently. Throughout the summer, experiences led to friends and acquaintances of various religious adherence, yet everywhere there was found friendly welcome and assistance. In such a universal spirit must the freedom of ecumenicity be found. "If your heart be as my heart, give me your hand."

A high point in the summer's experiences came toward the end of the season in attending the ten-day Ecumenical Methodist Conference in Oxford. When first the printed announcement was received this question arose: Is a Methodist Conference ecumenical? The first answer to this question is etymological: *oikoumene* means "the world." This was certainly a world-wide conference, with delegates from all the continents. But *oikoumene* also means "universal," and we are accustomed to use the term to refer to inter-faith conventions. Since this was only a Methodist Conference, we may ask in what sense it was ecumenical? The surprising fact is that there were twenty-four autonomous sections of Methodism gathered at Oxford. One thing they all shared in common—their indebtedness to the Wesleys. But these many sections of world Methodism constituted in fact an inter-faith conference. There were seven sections from the United States alone—four white and three Negro, besides an eighth delegation from Canada. There were ten sections from the southern hemisphere. The Methodists of Eire came to Oxford, and even delegates from Austria, Czechoslovakia, and Poland. And in addition to the twenty-four sections of world Methodism, there were fraternal delegates from the Church of South India and the Inde-

pendent Methodists of England. Those of us who are accustomed to think of Methodists in terms of unification have reason to contemplate the conference scene in Oxford. Six hundred delegates from twenty-four autonomous sections of world Methodism, whose slogan could well have been, "Ecumenicity begins at home."

The Oxford conference was inter-racial. There were 76 Negroes from the United States. There were 31 Asiatics and 28 Africans. When sociological questions were raised, the voices of colored leaders came both from the East and the West. There was a note of urgency in their voices which implied that the hour is late. It was on the question of race-discrimination that the camaraderie of the conference had its greatest test.

Another feature of the occasion was the union of learning and faith, of criticism and creed, of scholar and minister. In fact, these two were often found in the same man. They were personified in each of the Joint Presidents, Bishop Ivan Lee Holt and Dr. Wilbert F. Howard. There is no greater name in British Biblical scholarship today than the latter of these. Among the ecclesiastical delegates many had come from the classroom and the library, and many had spoken effectively through the printed page. This learning frequently made its contribution from the conference pulpit and the rostrum of the forum. Its quality mingled happily with the emotion of devotional services. In the morning devotions, especially, the members of the conference found an ecumenical medium. Later in the day, in forums, they sought an understanding of one another in matters of faith and order.

It was no element of failure to discover differences in practice and polity, nor even differences in theology within the Methodist church. The Wesleyan ecumenicity was never an insistent conformity. John Wesley's world parish must have had such variations as were found at Oxford, and the wide circle he drew included them all. What gives Methodism its unity, Dr. Harold Roberts pointed out, was not its doctrine or discipline, but a certain *ethos* which had colored them both. It was the rediscovery of the saving grace of God which, in spite of all its divisions, had given to Methodism its fundamental unity.

Although the delegations present in Oxford were all Methodist, their discussions were broadly in the interests of inter-faith ecumenicity. Although the speakers were all Methodists, their addresses

were in the framework of a universal ecumenicity. All discussions assumed the place of Methodism in the larger World Council. Methodist union was seen as part of world unity. Thus did the conference justify its claim to be a truly ecumenical conference.

One of the notable programs was an evening musical festival in the old Sheldonian Theatre. A selection of Wesley hymns was rendered by the choir or sung by the delegates. One speaker decried the modern exchange of such hymns for "a mess of pottage," and surely they were sung that evening with inspiration. Another great evening was the service in commemoration of John and Charles Wesley, held in the University Church of St. Mary the Virgin. The preacher was a nonagenarian, the Rev. John Scott Lidgett, who knew people who knew the Wesleys personally. In this ancient church of Christian martyrs the congregation sang that night:

"One family we dwell in Him,
One church above, beneath . . .
One army of the living God."

The spirit of the Wesleys was alive this summer in Oxford, seventy years after the first Ecumenical Methodist Conference. Six hundred delegates from over the world, from twenty-four separate branches of Methodism, from different races, from all the continents, lived together in study, in discussion, in worship. They knew their differences, they retained their distinction, but all subscribed to the ecumenical principle of John Wesley: "If your heart be as my heart, give me your hand."

The summer's journey ended with the glorification of the Wesleys of the eighteenth century. It had begun with the glorification of St. Paul of the first century. Its constant ecumenical theme was made memorable through an experience in Athens at the end of June.

Our Greek hosts had called upon the foremost composer of their country, Petro Petridis, to prepare an oratorio for the occasion. It was given in the theatre of Herod Atticus, built just after 100 A.D. As I sat in my place on the stone step of the theatre, I suddenly saw against the black sky a brilliant vision of light, which in another moment I realized was the Parthenon in floodlight upon the Acropolis. The setting was weird and the soft strains of music seemed in the darkness to issue from the rock, until the stage-lights grew brighter to reveal the orchestra, the chorus, and finally the conductor. While I listened to the unfolding drama of St. Paul, I recorded my train of thought:

Herod Atticus built this theatre
Two thousand years ago,
And now tonight I sit within its walls
With quiet memory of ages gone.
Above the rock, steep sloping,
Stands the classic Parthenon flood-lighted,
Majestic beauty from the past,
A brilliant vision on the sky.

Suddenly the theatre's steps
Are peopled with companions by the hundred,
All sit in silence huddled in the ages' shadow
When from the rock façade
There issue whisperings of sweet music.
Centuries of time begin to speak
In wooing words of universal speech.
And then to fill the scene complete
A full-stringed orchestra appeared.
Before it stood a black-frocked leader
With graceful, rhythmic movement
Who conjured from the dreamy night
An ageless harmony of rising volume
Until the air was filled with history serene.

Here it was that centuries ago
St. Paul had come to preach of man's salvation.
Within these very walls his voice finds echo
In vibrant string and human voice anew,
Obedient to the artist hand of one
Whose spirit draws from stately stone
Sermonic memories of Pauline phrase:
"He whom ye ignorantly worship
Him proclaim I unto you."
And in the hearing of these words again
The interval of centuries fell away;
The ghostly audience of this night
Stood, as it were, about the Areopagus,
Hearing across the years the endless witness:
"Paul, an Apostle, not from men nor through any man
But through Christ and from God
Who raised him from the dead."
As then he spoke the deathless word
Nearby these walls of Herod Atticus
So in this night he speaks again
Through dedicated voice and instrument.

Unreal the scene, mysterious presence,
Moment of ecstasy, here in the night,
Beneath the ancient Parthenon,

Within the walls once raised by Atticus!
But clear the voice, and real the man
Whose ancient witness ever speaks
To men of every continent and faith;
To hopeless men who would find hope,
To faithless men who would know faith,
Eternal, saving word of God
Whose Christ of power defeated death
That man as well may live with God
Through gift of mercy, justified
By faith in Jesus Christ the Lord.
"Him proclaim I unto you!"

And then the music ceased,
The vision disappeared,
Companions all were gone
And once again I sat alone
Within the walls of Atticus,
Solemn in stillness, ghostly in the night,
While yet in soft orchestral whisper
The message of St. Paul continued
For all the world to hear:
"Him proclaim I unto you!"

With the Faculty

DR. WALDO BEACH was among the speakers at a conference on "The College Teaching of Religion," at Haverford, Pa., June 13-15, and at the annual "Week-of-Work" Conference of the National Council on Religion in Higher Education, at Dickinson College, August 25-30. He also attended the conference on "Christian Action" at Washington, September 14-15. During the summer months he preached at the Pullen Memorial Baptist Church, Raleigh, the First Methodist Church, Lexington, the First Presbyterian Church, Durham, the Presbyterian Church in Chapel Hill, and at the Duke University Chapel.

DR. WM. H. BROWNLEE taught in the Accepted Pastors' Supply School held at Duke in July. The first two Sabbaths of September he preached morning and evening services in the United Presbyterian Churches of Zenith and Minneola, Kansas. He attended also the fall meeting and Prayer Retreat of the Arkansas Valley Presbytery, where he spoke upon the theme of the Dead Sea Scrolls.

DEAN JAMES CANNON acted as Chairman of the Christian Convocation, June 5-8. He represented the Divinity School at the Florida Annual Conference on June 11, and at the Mississippi Conference on June 16. He attended a special session of the South Carolina Conference at Columbia, South Carolina, on July 25. On July 27, he represented the cause of theological education at the Laymen's Conference at Lake Junaluska, and preached there on July 30. He represented the Divinity School at Duke Night at Lake Junaluska on August 11, and at the Kentucky Conference in Richmond, Kentucky, on August 17. His preaching engagements during the summer were Duke University Chapel on July 15, St. Paul Methodist Church on August 5, Duke Memorial Methodist Church on August 26, Davis Street Church, Burlington, on September 2. Dean Cannon attended the session of the Western North Carolina Conference at Greensboro, September 25-29.

PROFESSOR CLARK kept especially busy throughout the spring by giving numerous addresses on his manuscript work in the Near East in 1949-50, and by continuing editorial work at the Library of Congress. He represented the School at the West Virginia Conference and spoke to alumni groups there and in the Virginia Conference.

Dr. Clark flew to Greece in June to share in the Pauline Festival celebrating the 1900th Anniversary of the Arrival of St. Paul. He attended the Ecumenical Methodist Conference in Oxford in September. He also attended the meetings of two British societies, those for Old Testament and New Testament studies, and at the latter presented a paper. He studied Greek New Testament manuscripts in several English libraries in London, Oxford, Cambridge, and Manchester. In London he discovered and acquired for the Duke Library three manuscripts—twelfth-century copies in Greek of the Four Gospels and the Psalter, and an illuminated German prayer book of about 1500 A.D. Upon returning to Duke in September, he delivered the Opening Address on "A Summer's Experiences Relating to the World Church."

PROFESSOR JAMES T. CLELAND delivered graduation addresses at Burlington High School, Davidson College, and Tabor Academy, Mass. He was visiting Professor of Preaching and Worship at the summer session of the Pacific School of Religion, Berkeley, California. He also delivered two public lectures there on the Earl Foundation. During July and August he preached in several churches in the San

Francisco Bay area and also in the Stanford University Memorial Chapel. In September he preached at the opening services in Duke University and Harvard University.

PROFESSOR DAVIES has preached at the University Chapel, at local churches and at the assembly at Lake Junaluska. He enjoyed the refreshment of the western North Carolina hills the latter part of the summer.

DR. RUSSELL DICKS taught in the Kentucky Pastors' School in June. He taught in the Iliff School of Theology two five-week terms during the summer. While in Denver he preached at the Warren Methodist Church and the University Park Methodist Church. In early September he taught at the Georgia Pastors' School in Macon. He conducted a retreat for the leaders of Calvary Methodist Church, Washington, D. C., September 22nd and preached at the morning service of this church on September 23rd. The evening of September 23rd, he preached at the St. Paul's Methodist, Louisville, Kentucky, and spoke for the Louisville Council of Churches, September 24th; he lectured at the Southern Baptist Seminary, September 25th. He spoke for the Board of Temperance at the Western North Carolina Conference, September 29th.

PROFESSOR H. E. MYERS taught in the Accepted Supply Pastors' School and in the second term of the regular summer school. He preached the commencement sermon for Massey Hill High School in Fayetteville the last Sunday in May. During the summer he preached at St. Paul's Lutheran Church in Durham, Carr Memorial Methodist, Duke University Chapel, the Homecoming at Steadman and at Jonesboro.

DR. EDMUND FRANKLIN PERRY was guest minister for eight Sundays during July and August at Trinity Methodist Church, Durham. He preached a series of sermons on the theme, "The Divine-Human Dialogue." He taught two courses—"The Books of the Law" and "The Prophets"—in the Accepted Supply Pastors' School of Duke University. He taught in the second session of the Duke Summer School.

DR. JOHN J. RUDIN II led the Morning Devotions and conducted a Workshop in Public Worship at the Christian Convocation in early June, after which he and his family visited relatives in Oregon for the remainder of the summer. He saw through the press his new workbook for ministers, and conducted a Workshop in Preaching

and Public Worship in the Texas Methodist Pastors' School in Georgetown, Texas.

PROFESSOR THOMAS A. SCHAFER taught in the first summer session at the Divinity School. He preached during June at the Western Boulevard Presbyterian Church, Raleigh, and during July at the Oakland and New Hope Presbyterian Churches. From June 18th to 23rd, he was vesper speaker at Camp New Hope for Orange Presbytery's Pioneer Camp.

PROFESSOR H. SHELTON SMITH taught in the second term of the Duke Summer School. On October seventh he preached in the United Church in Raleigh. He gave the minister's charge at the installation of the Reverend Richard Jackson, pastor of the Congregational Christian Church in Chapel Hill, on October twenty-first. Professor Smith will give a series of four monthly lectures before the Phillips Brooks Club, beginning in October, under the following titles: "The Word of God in Scripture," "The Word of God Incarnate," "The One Household of God," and "The Kingdom of God."

PROFESSOR H. E. SPENCE assisted in the Duke University Convocation in the capacity of Dean of the North Carolina Pastors' School. He spent the summer at Blowing Rock, North Carolina, where he was pastor of the Methodist Church. He made talks before the Rotary Clubs of Blowing Rock, Boone, and Lenoir, and addressed the student body at the Appalachian Training School at Boone. Dr. Spence preached at Lake Junaluska, August 5th, and made the historical address for the Historical Commission of the Southeastern Jurisdiction.

PROFESSOR W. F. STINESPRING spent the first part of the summer working on his translation of *The Messianic Idea*. He taught two courses in the second term of the Summer Session.

PROFESSOR A. J. WALTON spent considerable time this summer in visiting the churches which are seeking financial aid from the Duke Endowment and in looking in on the summer work of students on the Duke Foundation. He assisted in a series of evangelistic services at Spring Hope, North Carolina, and taught in the Holston Conference Pastors' School. Dr. Walton had charge of the School for Accepted Supplies which was held at Duke during the summer. He attended the Tennessee Annual Conference where he represented Duke at its sessions.

With the Students

By EDGAR HAMMERSLA

The Divinity School Student Body is rapidly outgrowing its corner in the Divinity Building. This year two hundred and forty-six students, a record number, are studying in the Divinity School. Scarcely more could be handled with the present facilities. This represents an increase of more than thirty over last year's enrollment.

The large Junior Class is already as much at home around Duke as the sophisticated Senior. The Nurses' Home has already become for many their "home away from home," and East Campus is a convenient stopping-off place while going to and from town. The fears and anxieties with which they began their Divinity School training is as traditional as Dr. Petry's syllabus. Said one Junior, "When does a Junior get a chance to pull his nose out of some primary source in Church History?" To this he received the encouraging answer, "After January 30, when the first terms ends." Another wanted to know if Dr. Stinespring really thought Juniors were babes in the woods, and to this student no answer could be given. There is assurance to be had in knowing that their anxieties are not unique, but repeated as often as a new class of divines enter the Divinity School.

Of course every Junior class is always greeted by a new Student Council. This year the officers are: Bob Regan, president; Joe Warner, vice-president; Doug Shepherd, secretary; and Cliff East, treasurer. The committees are headed by the following: Carl Glasow, Athletic; Merlin Davies, Christian Social Action; Pete Burks, Christian World Missions; Russ Montfort, Church Relations; Joe Mitchell, Forum; Jim Hall, Interseminary; Ed Hammersla, Publicity; Sterling Turner, Social; Bruce McClure, Campus Fund; and Jim Rush, Spiritual Life. A Junior will be added to the Council during the semester to represent his class.

The Student Council was responsible for a brief orientation program. This included a reception at the home of Dean and Mrs. Cannon, a reception at the University House, and a picnic supper served in the Duke Forest. Something new has been added to the orientation program this year. Every Junior had to make a trip to the Duke Hospital to get a physical examination and guaranteed protection (in the form of shots) against almost all of the known

diseases. The Student Council takes no credit for this innovation.

The Fall Spiritual Life Retreat was held in York Chapel this year rather than in Duke's Chapel, where it is usually held. James Rush, chairman of the Spiritual Life committee, presided and welcomed those attending the Retreat. Faculty and students participated in the program which was divided into afternoon and evening sessions.

Other committees are beginning to function, too. The Social Action committee is planning to send groups of students to both the Tuberculosis Sanatorium and the Durham County Home to visit with the patients. The Missions committee is again planning to sponsor the collections for Care packages, as it has in the past year. The Athletic committee is ready to field an excellent football team, which may well prove to be the terror of the campus. Publication of *Gabriel's Trumpet*, "the noise of the Divinity School," will be resumed soon. The Church Relations committee is making plans to send students out to help pastors who may have some special need of students for a week-end. And the ever active Social committee is quite determined that the students will have a chance to mix fun with study.

The students are very happy to welcome several newcomers to the faculty. They are also happy that a change has taken place in the grading system. The grading system of the last few years (E G S, etc.) was fine except no one was ever sure just what the grade meant. Students will now get their judgments pronounced in the form of A B C's, and there will be no doubt as to where the boom has been lowered.

Whenever grades are mentioned there can be no doubt that another school year has begun. But there is more than a desire to make good grades; there is the hope in every student that this year will be one which will prepare him to be a better servant of his Lord.

Book Reviews

The Hebrew Impact on Western Civilization. Edited by Dagobert D. Runes. Philosophical Library. 1951. xv and 922 pp. \$10.00.

This rather large book aims to set forth, in a defensive spirit, the contribution of the Jews to our modern culture. The defensive spirit mars the work somewhat inasmuch as one gets the impression that the authors are trying to prove the opposite of anti-Semitism, namely that the Jews are better or more gifted than the common run of humanity. It is a good thing to combat the slanders of anti-Semitism; but there is danger of leaning too far the other way. Each group has its own proper contribution to make and none should be exalted above the others.

Jewish contributions to American democracy, sociology, politics, science, medicine, music, art, the dance, literature, the theater, journalism, exploration, military science, law, religion, and philosophy are listed here and sometimes discussed at length. Unfortunately, in some cases figures not really Jews are included: H. L. Mencken could not be called a Jew by any criterion; Felix Mendelssohn-Bartholdy came of an originally Jewish family, but was a practicing Christian and composed much church music; in another case (Ludwig Andreas Feuerbach), the author of the chapter on "Jewish Sociologists and Political Scientists" admits that the man under discussion was only "reputed to have been of mixed Jewish and German ancestry."

However, in spite of these defects and in spite of the fact that the book is carelessly edited, there being many errors in dates, the spelling of proper names, and the like, we have here much new and impressive material. Some of the seventeen contributors have done their work well. Probably the two best essays are "Jewish Cultural Influence in the Middle Ages" by Cecil Roth and "The Fountainhead of Western Religion" by Vergilius Ferm. The Jews have indeed made a great contribution to western culture and this book will help us to recognize the fact.

W. F. STINESPRING.

The Apostolic Fathers. Edgar J. Goodspeed, ed. and tr. Harper and Brothers. 1950. Pp 321. \$3.75.

Here are twelve early Christian writings that few Christians know. Yet all were written before Christians selected a New Testament canon. Nine were written before the latest New Testament book, and the other three not many years after. For an understanding of New Testament Christianity, these twelve documents are as essential as the canonical books themselves. In its formative period Christianity asked, "What is our distinctive belief?" "How does our belief relate to Judaism?" "On whom can we rely for divine instruction in valid belief and practice?" These are the major problems presented by the "apostolic fathers."

Every minister needs in his private library the New Testament, the Christian apocrypha, the works of the apologists, and the Apostolic Fathers. Each of these—except the apologists—can be secured in English in one volume, and this latest translation of the Apostolic Fathers is easily the best.

K. W. CLARK.

The Ancestry of Our English Bible. Ira Maurice Price. Harper and Brothers. 1949. Pp. 349.

This was a good book when originally published in 1906. Professor Price revised it in 1934, a few years before his death. Now we have the Second Revised Edition, an excellent treatment prepared by Professors William A. Irwin and Allen P. Wikgren. It is decidedly the best book on the subject available today. It is readable and informative, packed with answers to a thousand questions the Christian asks. "How old are our earliest manuscript copies of the Bible?" "How did the English version come to be?" "What is the difference between present-day translations?" "Which is the best?" "What are the latest discoveries?" Here is a mine of valuable information for the scholar, the minister, teachers of religion, and their pupils.

K. W. CLARK.

The Meaning of the Sermon on the Mount. Hans Windisch. Translated by S. Maclean Gilmour. Westminster. 1951. 224 pp. \$4.00.

This is a valuable and stimulating book, more suitable for the theological student than to the layman. First published in German in 1929, the author's own thorough revision of 1937 (posthumous) is now made available in English.

No fault can be found with the author's criticism of faddish interpretations nor with his demand for objectivity. But it may be debated whether or not it is possible or desirable to sever the historical and theological, as separate stages in interpretation.

Beyond any debate on exegetical method, however, are to be found several challenging conclusions. The Sermon on the Mount is a combination of wisdom sayings and eschatological beliefs. It contains a pre-Pauline Christology. It prevents a radical "new law." In ethical optimism this new law is expected to be fully obeyed. In this teaching, Jesus did not claim to be the messiah, though he did fill a prophetic and messianic role.

If these brief statements here are provocative, they merely reflect the provocative nature of this substantial and vigorous volume.

KENNETH W. CLARK.

An Outline of New Testament Ethics. Lindsay Dewar. The Westminster Press. 1949. 279 pp. \$3.00.

The Christian Way: A Study of New Testament Ethics in Relation to Present Problems. Sydney Cave. Philosophical Library. 1949. 280 pp. \$3.75.

Although it should be used with some caution in its references to Judaism, the first of the above books nevertheless supplies a useful survey of its theme; it should be particularly helpful as a compendium for beginners in this field. The second, by the Principal of New College, London, is more ambitious. After describing the ethical confusion of our time, Dr. Cave recalls us to the moral teaching of Jesus in the Synoptics and to that of the rest of the New Testament. He then embarks upon the scope and method of Christian ethics and finally upon its relevance to our communal life. While there is no striking newness to the substance of this work, it is thoroughly satisfying both for the lucidity with which complex matters are expounded and for the wide range and mastery of the relevant material which the author displays. Although there are many points at which disagreement is invited, here is a balanced and highly informed discussion of the Christian way.

W. D. DAVIES.

The Kingdom and the Power: An Exposition of the New Testament Gospel. P. S. Minear. Westminster Press. 1950. 269 pp. \$4.50.

Professor Minear takes the question set in *Revelation* 5:2 (who is worthy to open the scroll (of life) and break its seals), to be the fundamental question of modern man as he confronts the riddle of existence quite as much as that of the Seer. And as a Christian he commits himself to the answer that *Revelation* itself gives: it is "The Lamb" who solves the riddle of our existence. This leads to an exposition of the New Testament Gospel as understood by the "eyes of faith"—a phrase which we now associate with the author. The exposition seeks to comprehend and present the Gospel in its "setting in life" in the twentieth no less than in the first century; and it is the honesty and passion with which the author attempts to make real the *living* relevance of the Gospel, both then and now, that constitute the eloquent enthusiasm of the book. With most of Professor Minear's "synthetizing exposition" the present reviewer would not cavil. But he cannot repress the uneasiness that he was not sometimes, if not often, learning as much about the author's experience as about the Gospel he was expounding. Doubtless this, Professor Minear would argue, is as it should be. And in this he would not altogether be wrong. As Porteous has recently reminded us: "Biblical Theology . . . must operate from inside the Biblical Faith." But while, as Professor Minear rightly emphasizes, personal commitment to the Gospel is a prerequisite—a *scientific* prerequisite—for the most profound exegesis, it is always perilously easy in this light to confuse *exposition* and *disposition*;

and if Professor Minear here escapes the danger of subjectivity, this is not in virtue of his methodology but in spite of it.

W. D. DAVIES.

Positive Protestantism: An Interpretation of the Gospel. Hugh Thomson Kerr, Jr. Westminster. 1950. 147 pp. \$2.50.

"The rediscovery and recapture of the gospel was the abiding and permanent contribution of the Reformation, from which historically and spiritually Protestantism in all its diverse forms may be said to find its dynamic source" (p. 129). This is the point of view with which the author would have us face Protestantism's problems and its future. The Reformation was, it is true, a "protest" against errors and abuses; but this was only the negative and derivative side of its positive significance. The element of protest in Protestantism, if it is to be saving, must be retained primarily as a healthy self-criticism. Only thus may Protestantism today rediscover its true essence and mission. It must go back, not primarily to the historical Reformation, but to the same fountain from which the reformers themselves drank.

If Protestantism is to survive or even justify its attempts at survival, it must learn again from the New Testament what the "good news" really is and how it is to be announced effectively to men. Appropriately, therefore, much of the book is taken up with an exposition of such New Testament conceptions as "gospel" and "evangelize," the centrality of God's act of reconciliation in Christ, the role of the church in the world, and the new perspective in evangelism. This book is, professedly, a tract for the times. It approaches the Reformation as primarily a revival of gospel preaching. Written especially for the church's ministry and lay leadership, it is stimulating and instructive, an antidote for both complacency and despair. Though perhaps a little too critical of Protestant scholasticism and of the creed-making aspect of the reformers' work, the author is to be commended for his announced purpose and for the success with which he has pursued it. After all, Professor Kerr is rightly interested in Protestantism only insofar as it is Christian.

THOMAS A. SCHAFER.

John Knox's History of the Reformation in Scotland. Edited by William Croft Dickinson. Philosophical Library. 1950. Vol. I, cix, 374 pp. Vol. II, 498 pp. \$15.00.

John Knox in Controversy. Hugh Watt. Philosophical Library. 1950. ix, 106 pp. \$2.75.

The only one of the major Reformers to write a full-dress history of the movement in which he participated, Knox shows himself in this work an able historian. He can gather, weigh, and marshal his documents; and he can write in a stately English style, with a sense of the high drama

in the events he describes. On the other hand, there are inaccuracies; conviction and dedication often become prejudice or special pleading; and at times the participant is simply too close to the event to achieve perspective. Still, it is a valuable account, and its very historiographical deficiencies give verisimilitude to the portrait which it draws of the Reformer himself. Though the present edition is professedly not a critical one in the technical sense and is aimed at the general reader, it is at once both scholarly and readable. A good introduction, well-chosen but not obtrusive notes, and an excellent index make the work very useful. Modernized spelling (the integrity of the dialect being preserved, however) and the removal of several lengthy documents from the text to the appendix make the history not only more accessible but more interesting.

Watt's studies in Knox's controversial bouts with the Romanists were prepared for the 1949 Stone Lectures at Princeton Theological Seminary. The author's purpose is admittedly apologetic, to correct misrepresentations of Knox's character and deeds as a disputant. Yet he admits Knox's defects when they are clearly in the record, for example, the latter's too frequent reliance on the bludgeon of proof-text repetition. Of greatest interest is Watt's treatment of Knox's famous encounters with the young queen. Watt's argument may occasionally turn on a rather subtle interpretation of enigmatic data; but the reader is left with the feeling that justice has been more nearly done here than in the traditional interpretation. Each in its own way, these two publications should contribute much to a better understanding in our day of the great Scottish Reformer.

THOMAS A. SCHAFER.

A Solovyov Anthology. Ed. by S. L. Frank and tr. by Natalie Dudding-ton. Scribner's. 1950. 255 pp. \$3.50.

Russian Nonconformity. Serge Bolshakoff. Westminster. 1950. 192 pp. \$3.00.

This brief recognition of two important books will not, it is hoped, preclude a careful reading by many who have begged for authoritative information in English concerning Russian contemporary religion and its recent past. Both works are presented by reliable publishers with due regard for conscientious scholarship and the limited technical equipment of general readers.

Professor Frank's useful editing of hitherto unavailable key essays now translated from a brilliant nineteenth-century author includes a lucid introduction orienting the reader in the larger sweep of Solovyov's life and works. His mystical awareness, his theological and philosophical sensitivity, and his humanizing social interests are set within his own passion for the church universal in its most unitive aspects; particularly those relating to western medieval Catholicism and Christian ecumenicity.

Professor Bolshakoff's scholarly "Story of 'Unofficial' Religion in Russia" employs, with the aid of careful notes and Russian-Western lit-

erature, a trustworthy historical approach to contemporary religious bodies in Russia from medieval times to the present. The term, "Russian," is highly inclusive. "Nonconformist" applies to people of the most diverse denominations, mystical sects, and so-called native "Protestants," as well as to manifold groups within Russian Evangelical Christianity, Russian Catholicism, and the Russian Orthodox Church. Included, also, are the new Nonconformists arising from the Soviet Revolution.

With such source and secondary literature in translation, the purveying of reckless and stupid generalizations about religious life in Russia becomes ever more intolerable.

R. C. PETRY.

A History of Philosophical Systems. Vergilius Ferm, ed. Philosophical Library. 1950. 642 pp. \$6.00.

In conception this book is encyclopaedic. Its subject matter is divided into two parts: Ancient and Medieval, Modern and Recent. The book is a symposium: each system is accorded a separate chapter and is, in numerous instances, the work of an expert. There is a separate chapter for Indian, Zoroastrian, Buddhist, Confucian and Jewish philosophy. The systems of Western philosophy begin with the Greeks and come down to Ockham. P. O. Kristeller introduces the modern period with an instructive survey treatment of Renaissance philosophies. I would judge that the book makes its peculiar contribution at the point of summary treatment of very recent movements in philosophy: phenomenology, existentialism, new materialism, logical positivism, semantics, recent logic. The aim of the book is to treat "systems" rather than individual thinkers—to direct attention "not to the thinkers as such but to the main patterns of thought represented by them and their school." The book is one of the better productions of the Philosophical Library. There is an excellent index, and the up-to-date bibliography on very recent literature of the newer "systems" is exceedingly useful.

ROBERT E. CUSHMAN.

The Christian in Philosophy. T. V. Langmead Casserley. Scribner's. 1951. 266 pp. \$2.75.

This book was published in Britain about two years ago and Scribner's has done the American public a service in re-issuing it in this country. Without a doubt it is one of the most important books published in the field of philosophical theology during this decade. Casserley defines his subject at the start: "Christian philosophy is an intellectual venture which is necessarily undertaken whenever a man who is endowed with philosophical tastes, gifts, and temperament believes the Christian Faith." This is the minimum essential only. Part one of the book treats Christian philosophy through the history of western thought from St. Paul to Kant, Hegel and Kierkegaard. The second part deals with the task and problems confronting the Christian philosopher today.

ROBERT E. CUSHMAN.

William Temple's Teaching. Edited by A. E. Baker. Westminster Press. 1951. 202 pp. \$3.00.

Few men have been so honored as to have their sayings garnered and displayed as a casket of gems but six brief years following their demise. William Temple, one of the truly giant men of our time, has been so honored. With a fine grasp of essentials, Canon Baker has selected salient passages from Temple's writings on such themes as: Science, Theism, Providence, Miracle, Eternal Life, Prayer, Worship, Democracy, War and Peace, Toleration and numerous others. He has marshalled some of Temple's most discerning and trenchant utterances and has succeeded, so far as the method will permit, in really representing the archbishop's thought. This is a good anthology. A reading of the originals is much to be preferred; but there is powerful material ready to the eye of the hurried pastor and preacher.

ROBERT E. CUSHMAN.

Protestant Thought in the Twentieth Century: Whence and Whither?
Edited by Arnold S. Nash. Macmillan. 1951. \$3.75.

This symposium by thirteen American scholars includes two studies by professors in Duke University Divinity School. Dr. Waldo Beach collaborates with Dr. John C. Bennett, of Union Theological Seminary, in a study of Christian Ethics, subtitled: "From the ethics of hope to the ethics of faith"; and Dr. H. Shelton Smith in his treatment of Christian Education raises the question, "Do progressive religious educators have a theology?"

The editor sounds the keynote of the series in the first chapter, "America at the End of the Protestant Era." He says Roman Catholicism was primarily moulded on the structure of the Roman Empire, and he identifies it with medieval culture in its outlook and scale of values. He maintains that when the medieval world succumbed to a world-shaking revolution a new social consciousness emerged, dominated by a commercial middle class whose leaders were Protestant. Dr. Nash concludes that the modern era was keyed to the Protestant way of life. He does not make it clear that the Roman Church continued to act as a counterbalance.

The Protestant era, thus conceived, was a repudiation of the whole cultural and ethical scheme for which medieval Catholicism stood. It preferred the scientific way of thinking to the scholastic, and it registered the social restlessness which was making toward democracy. It capitalized the rising tide of nationalism, and placed a premium upon the importance of the individual man, together with the realities and values which centered in him.

Nash's organizing concept for this symposium does not sufficiently take into account the varieties of Protestantism, ranging from ultra-fundamentalism to ultra-modernism. He and his collaborators might well have shown that fundamentalist Protestantism leans heavily toward Cath-

olic doctrines, whereas left-wing modernists approximate naturalistic humanism. The book might well have viewed the controversy between the right and left wings of Protestantism as working toward a new synthesis of faith which would preserve the vitalities of ancient belief, the while it seeks to reincarnate those vitalities in a new intellectual outlook consonant with our newly emerging social order.

FRANK S. HICKMAN.

These Found the Way. Edited by David Wesley Soper. The Westminster Press. (1951?) [No date shown.] 175 pp. \$2.50.

The full title of this challenging book is "These Found the Way—Thirteen Converts to Protestant Christianity." Each chapter is a case history of a Christian conversion, always interestingly and sometimes thrillingly told. The literary skill of several of the writers shows through so clearly that the reader at times wonders if the confession is not a little on the side of exhibitionism; but for the most part epigrams soon yield to a straightforward account whose sincerity cannot be denied.

I am uneasy over the subtitle. My impression is that, although the converts did find their way into Protestant groups, their transformation was primarily that of yielding to Christ himself. Any casual student of Christianity knows that rich and deep consecration can be found on the Catholic side of the fence, as well as on the Protestant. Dr. Soper sums up the case for these Protestant experiences by saying (pp. 173, 174), "Literalism, either of the Bible or of the Church, has been transcended by commitment to the living Person, Christ. Flexibility in unity, difference within fellowship—these are the characteristics of Protestant Christianity." And yet there is an undeniable drift toward traditional doctrinal positions, as, for example, in Joy Davidman's simple statement of the position she reached in her conversion (p. 25): "I could not doubt the divinity of Jesus, and, step by step, orthodox Christian theology followed logically from it." (That from an apostate Jewess who came into the Christian life after a strong fling at communism and atheism!)

The sketches in this book have a clinical value much like that of an older book, Harold Begbie's *Twice Born Men*. But they deal with a different social stratum. In the present case each individual had reached some eminence in his social world: he, or she, was no social derelict. And yet no clearer picture of lost souls could be found anywhere. For the most part these are sketches of fairly young people, or at any rate of those just entering the middle years, although there are notable exceptions, as in the cases of Asa G. Candler, Jr., and Dr. Wingate M. Johnson. Candler's conversion does not raise the issue of theology, for he accepted the old doctrinal positions without question; it was a matter of being rescued by divine grace from alcoholic collapse. Dr. Johnson's experience is that of an able medical man who has come through to living Christian faith by way of his medical experience.

I do not see how any earnest minister or layman can fail to be deeply stirred by these gripping accounts of human spirits come into new life and indescribable peace and power through the action of the Holy Spirit.

FRANK S. HICKMAN.

The Best Is Yet to Be. Paul B. Maves. Westminster Press. 1950. 96 pp. \$1.50.

A readable little book this is, dealing with the problems which persons approaching old age must face. The author is unembarrassed by age or experience and hence writes largely objectively. His work is, therefore, more likely to be useful, since he apparently deals with the problems theoretically and is not hampered by his own personal experience. So far as this reviewer knows, his advice is good and wholesome. Certainly the book ought to be of help to those who are in the aging process, and also should be of value to pastors who have to deal with those members of his flock who are approaching the age when they must inevitably be "shelved."

Any person who can help solve the difficult problems of what old people can and should do, and what can and should be done with them and for them, has made society his debtor. It is the opinion of this reviewer that Dr. Maves has put the world under obligation to him to an appreciable extent.

H. E. SPENCE.

The Christian Pastor. Wayne E. Oates. Westminster Press. 1950. 171 pp. \$3.00.

This brief review cannot possibly do justice to this book. Dr. Oates has undertaken to present the Christian minister in the five-fold role of a man of crisis; a representative of God at work through the church; a pastor in the biblical sense of shepherd of his flock; an interpreter of the social relationships of life to his people; and a personal counselor.

Dr. Oates shows a clear insight into the personal qualifications of a pastor and a comprehensive knowledge of the scope of the pastor's work. While apparently thorough and scholarly, his treatment of the various problems, which have in many instances been surrounded with mystery and made less understandable by technical terms, is clear and practical. The average pastor will be able to understand his meaning and adopt his methods without worrying through elaborate books on psychiatry, from which he will probably emerge more mystified than when he began the study.

Valuable information as to where resources for pastoral training may be obtained, and a well-organized program for further study are contained in the appendices to the book. This is a sensible, helpful and unpretentious treatment of this age-old subject in both biblical and modern terms.

H. E. SPENCE.

Parsonage Doorway. Anna L. Gebhard. Abingdon-Cokesbury. 1950. 144 pp. \$1.75.

Parsonage Doorway could have been just another book on proverbial parsonage life. It isn't that, however. It is a delight; and, more than that, it illustrates what Christian nurture really can be in practice. In its series of homely incidents the reader is amused, warmed and moved. This book shows better the way to teach Christian attitudes and Christian living than many a technical book pledged to that purpose. The parsonage wife may read it to enjoy it and to be inspired too.

BARBARA P. CUSHMAN.

The Church and Healing. Scherzer. Westminster Press. 1950. 272 pp. \$4.00.

This book is a history of the healing movement within the Christian tradition. It has chapters upon the background of healing, the ancient and medieval periods, the reformation and post-reformation periods, and the modern periods. The rise of the nursing orders and the establishment of church hospitals is dealt with as well as Christian Science, New Thought and Unity, the Emmanuel Movement, and other special developments in the modern period. The book is carefully prepared and the author has had his scholarship checked by Duke Divinity School's own Professor Ray Petry. In my opinion this book was greatly needed to help us in the development of what I believe is a major religion and health movement, which is just upon the horizon. We needed to be reminded of our tradition in order to have courage to go ahead. There is much nonsense going on in the gap between medicine and religion, likewise there is tremendous power which is not being used while large numbers of our people seek help outside the church. This book should help us reclaim that part of the Gospel upon which we have defaulted, namely, the healing ministry.

RUSSELL L. DICKS.

Anointed to Preach. Clovis G. Chappell. Abingdon-Cokesbury. 1951. 124 pp. \$1.50.

Go Tell the People. Theodore Parker Ferris. Scribner's. 1951. 116 pp. \$2.00.

The Word in Season. Hughes Wagner. Abingdon-Cokesbury. 1951. 176 pp. \$2.00.

Here are three volumes that were read and enjoyed during the summer.

The first two deal with preaching. It is increasingly difficult to find anything new to say on this subject. The crop has not only been harvested, but the gleaners have been over the field with regularity and

thoroughness. But there are two groups of people who will want Dr. Chappell's *Anointed to Preach*. There are those who "sat under him" in his remembered pastorates, who will cherish it as a souvenir. There are those who never having heard him will find here the flavor and the substance of his Bible-centered preaching. The emphasis is on the prophet rather than the priest, and on the sermon rather than the "preliminaries." In an age of religious education and pastoral counselling and "recovery of worship" here is an unashamed preacher unabashedly pleading for the centrality of the sermon (e.g., 36, 42, 97). He shows one how to make Bible characters come to life; the book is filled with vignettes from the two Testaments and sermon primers for the reader. He develops his sermonettes and his thesis simply, graciously and with many a chuckle.

It is always good to find an Episcopalian who believes that preaching is important, and who works at it. Dr. Ferris of Boston does (13, 44). There are three important facts that should be known about *Go Tell the People*: First, the presupposition that "sincere men without the gift of genius can become good preachers by training and effort" (7); second, the theme that "a sermon is by its very nature a revelation not an exhortation" (32); third, the subject-matter which deals with the purpose, the content and the form of the sermon (96). There is a valuable defence of the idea that form and content are intimately even indissolubly related (52-57). The last chapter on the occupational problems of the minister is sound not only because of the honesty and acuteness of the diagnosis but also because of the wise remedial prescriptions. If your Episcopal neighbors take this book seriously, look out; you may lose members.

The important fact about *The Word in Season* is that a Methodist wrote it and a Methodist publishing house produced it. For this book believes that the Christian year is important and offers, at the minimum, "an orderly service, hallowed by experience, useful in the commendable trend toward the systematic planning of a church year" (7). If that commendable purpose won't sell the book the publishers write on their dust-jacket blurb: "These thirty vivid, concise sermons offer every minister new patterns and striking illustrations for his own sermons"! The explanations of and the consistent use of symbols for the seven liturgical seasons are of value in showing how our preaching can be systematized, enlarged and freed from personal predilections by a reasonable observance of the Church Year. Regarding the content of the sermons Dr. Wagner is successful in obeying his own dictum that the doctrines be explained, affirmed and applied.

JAMES T. CLELAND.

Restoring Worship. Clarice Bowman. Abingdon-Cokesbury. 1951. 223 pp. \$2.50.

Miss Bowman's thesis is one increasingly common among thoughtful Protestants: that God must be restored to first place in our private and

public worship; that human gregariousness and moralistic preaching are shoddy substitutes for the adoration, confession, thanksgiving and dedication which once characterized Christian worship.

Her experience with the Methodist Board of Education causes her to add an equally vital proposition: that people—most especially children—come to vital worship only through growth and guidance. Therefore her book undertakes to explore “how men and women, children and young people, can be led into deeper and more meaningful experiences of worship.”

The book has three major divisions. First, she considers “Putting God First in Worship.” Secondly, she treats “The Opportunity.” The greater part of the book is devoted to “Helps for Worship Training.”

The spirit of the book is devotional, adventuresome, and contagious; and her constant emphasis is upon worship as a spontaneous, real, significant transaction, rather than a stereotyped form.

Perhaps the author's desire to avoid the stereotyped and formal has been her undoing. Throughout her interesting and suggestive treatment, this reviewer kept noting “for instance?” and one has the disquieting feeling that ministers and teachers who desire specifics will not find them. This book will stimulate interest and concern. Perhaps those who read it will be impelled to lead groups into the vital experiences she portrays. But more specific suggestions of great prayers, of the methods by which we make great prayers our own, of typical youth services, of well-arranged services of worship—all these would render the book even more useful in restoring the devotional life of the church and its members.

JOHN J. RUDIN II.

A Book of Pastoral Prayers. Ernest Fremont Tittle. Abingdon-Cokesbury. 1951. 108 pp. \$1.50.

By common consent the late Ernest Fremont Tittle was one of the great preachers of his era, and multiplied thousands of us have attended the services in the First Methodist Church, Evanston, Ill. There we participated in a service which uniquely embodied the Methodist genius; at once stately, reverent, yet unforgettably prophetic, real, and healing, the heart of which was not the sermon, but the “pastoral prayer.”

This book is further proof that Dr. Tittle's prophetic preaching came from “a great though unobtrusive life of prayer,” for here, arranged to follow the Christian year, are some of the prayers he prayed for his congregation.

His essay on the pastoral prayer merits careful study by every Methodist minister, for it develops the thesis that “pastoral prayer” must be rescued from neglect, and that the Methodist genius for worthy “free prayer” must be preserved and developed.

The prayers which follow are unconscious evidence in support of his thesis. Here are prayers which Sunday after Sunday *did* “move his congregation to new depths of spirit, lift them to new heights of comfort and challenge, and mediate to them the grace of God. . . .”

While these prayers are worthy of *verbatim* use, they are of even more value for careful study. Their spirit of prophetic pastoral concern, their strong simplicity of structure and diction, their Biblical flavor, their unconscious mood of reverence—these hard-won qualities should shame many a verbose pastor, and awaken in him a new willingness to pay the cost of such helpful pastoral ministry.

Were this to happen, it would be a fitting tribute to a great and humble man who in this book "being dead, yet speaketh."

JOHN J. RUBIN II.

A Dictionary of Church Music. G. W. Stubbins. Philosophical Library. 1950. 128 pp.

This little book provides for the general reader, including the parish minister, explanation of technical terms and practices associated with church music. In numerous instances definitions are expanded into brief articles on subjects calling for fuller treatment. Here is a concise handbook on ecclesiastical music which will be of considerable use to the hurried minister. From it much can be learned of both history and present practice. Stubbins' treatment of Hymn Tunes, Harmony, Psalmody, Organ, Introit and Metre are especially helpful.

BARBARA P. CUSHMAN.