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A Prayer at Parting

Almighty Father: In closing our work with this school which has been the center of our interest and affection for almost a half-century, our heart goes out in gratitude for the privilege of working here and for sharing in the great service which this school has rendered. We thank Thee for the marvelous influence which she has exerted in the cause of righteousness, for her fearlessness in her search for truth, for her fidelity in the field of service.

As our work with her draws toward the close, we pray that she may be evermore devoted to the promotion of the cause of Christ on earth. Place within her heart a new consecration to truth, a new dedication to service, a new love for righteousness, and a new scorn for indifference.

We especially pray for those who are more directly responsible for the religious welfare of this institution. May this Divinity School be ever alert to its opportunities, ever elated with the joy of sharing in Thy enterprise of the salvation of men, ever enthusiastic in the promotion of goodness and justice in our social order. Endow her teachers with power that they may more effectively reach and help those whose training is their chief task. Give them courage, lest in cowardice they may fail Thee and their fellowmen in times that need truth spoken fearlessly. Give them considerateness lest, through carelessness and seeming indifference, they may crush some faltering faith or discourage those who may find the way difficult.

Bless not only this faculty, but the students and those men and women who have studied here. Make them feel keenly the sense of responsibility which is theirs to promote Thy gospel throughout the earth. Save them from both bigotry and indifference. Endow them with power, multiply their efficiency, and bless through them a world which so desperately stands in need of the saving force of Thy love. We ask in Jesus name. *Amen.*

H. E. SPENCE.

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THE DUKE DIVINITY SCHOOL BULLETIN

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The Dean's Page

I take pleasure in announcing that Dr. William Arthur Kale, pastor of Wesley Memorial Methodist Church, High Point, North Carolina, has been appointed Professor of Practical Theology in the Divinity School.

Dr. Kale will have the responsibility for courses in the Organization and Administration of Christian Education, succeeding Dr. Hersey Everett Spence, who retires at the end of the current academic year after forty years of service in Trinity College and Duke University. Mrs. Bessie Whitted Spence is also retiring from her position as Assistant Professor of Biblical Literature.

Dr. Kale is a native of Asheville, North Carolina. He holds the A.B. and B.D. degrees from Duke University and the degree of Doctor of Divinity from High Point College. He has also studied at the Divinity School of Yale University.

Dr. Kale is a member of the Western North Carolina Conference of the Methodist Church and has served churches at Wilson, Weaverville, Mooresville, Kannapolis, Hickory, Shelby, and High Point, North Carolina. He is now in his third year at Wesley Memorial, one of the leading churches in the Southeastern Jurisdiction of The Methodist Church.

Dr. Kale has served as Executive Secretary of Christian Education in his Conference and is now Chairman of its Board of Education; he is also a member of the General Board of Education of The Methodist Church. He has been an editor and is a frequent contributor to religious journals and is a forceful and popular preacher, especially in college and youth circles. He has twice been elected a member of the General and Jurisdictional Conferences of his church and attended the San Francisco meeting of the General Conference, April 22 to May 6.

Dr. Kale will take up his duties in the Divinity School in September, after completing the year's work at Wesley Memorial and attending the sessions of the Western North Carolina Conference at Charlotte, North Carolina.

Mrs. Kale is the former Miss Ruth Rogers, who received her education at Virginia Intermont College and the University of Tennessee, and was a resident of Durham for several years while employed at Duke University. The Kales have two sons, William Arthur, Jr., sixteen, and Thomas Swain, twelve.

Dr. James Campbell Manry, who has been Visiting Professor of the History of Religion and Missions during the spring semester of the current year, will be continued in the same capacity during the academic year 1952-53. He will then return to his work as Professor of Philosophy at Forman Christian College, Lahore, West Pakistan. Dr. and Mrs. Manry have endeared themselves to the Divinity School community, and I am pleased to announce that they will be with us for another year.

The Divinity School joins with the thousands of friends and admirers of Mr. and Mrs. J. Foster Barnes in the celebration of the twenty-fifth anniversary of their work at Duke University. "Bishop" and "Myrtle" have been honored in several communities where the University Glee Club has appeared this spring. The many tokens of esteem and affection that have been given to them are appreciated by the Divinity School faculty and students. Mr. Barnes has taught a course in Church Music in the Divinity School for many years. This is one of the most popular and effective courses offered in our curriculum. We wish for them many more years of service in the direction of the choirs and Glee Clubs at Duke.

Dr. Hersey Everett Spence and Mrs. Bessie Whitted Spence were honored at a reception given by Dr. and Mrs. James Cannon and Dr. and Mrs. H. E. Myers at the Cannon residence on the afternoon of May 18. The October issue of the BULLETIN will carry expressions of esteem. Dr. Spence has given forty years of service to Trinity College and Duke University.

The enrollment figures of the Divinity School for the period from April 1, 1951, to March 31, 1952, are as follows: B.D. candidates, 276; M.R.E. candidates, 17; M.A. candidates, 2, and Ph.D. candidates, 33. We look forward to approximately this number during the next twelve months' period.

A special feature of the Divinity School exercises on Sunday evening, June 1, will be the ordination, by Bishop Paul N. Garber, of ten Divinity School students who have been elected to orders in several Methodist conferences. Dr. H. E. Spence will deliver the charge to the candidates for ordination. Dean James Cannon will preside. The Communion will be administered by Dr. Robert E. Cushman and Bishop Garber.

Indications point to an excellent attendance at the Christian Convocation, which will be held June 3-6. Dr. Liston Pope, B.D. '32, D.D. '51, will deliver the third series of the James A. Gray Lectures. The general subject of the lectures will be "The Ministry to the Community." Dr. Pope will speak at 11:15 each day in Page Auditorium on the following schedule: Tuesday, June 3, "The Minister as a Community Leader"; Wednesday, June 4, "Perils of the Parish"; Thursday, June 5, "The Ministerial Specialist"; Friday, June 6, "The Ministry of Social Reconciliation." Dr. John Seldon Whale will be Convocation Preacher, delivering three sermons in the University Chapel at eight o'clock each evening on the following schedule: Tuesday, June 3, "The Man in the Darkness"; Wednesday, June 4, "The Rock in the Wilderness"; Thursday, June 5, "The Vision in the Concentration Camp." He will also conduct a workshop on Preaching on Wednesday, June 4, at 3:00 p.m. Special lecturers, delivering four lectures each, will be Bishop Paul N. Garber, speaking on the subject "Methodist Missions in Totalitarian Countries"; Bishop Costen J. Harrell, lecturing on "Worship"; and Mrs. E. L. Hillman, who will lecture on "The Work of the Woman's Society of Christian Service." Instructors in eight class periods each will be Dr. W. D. Davies, "The Theology of Paul"; Mrs. Edith W. Reed, "The Vacation Church School"; Dr. A. J. Walton, "Parish Evangelism"; The Reverend Edward L. Tullis, "The Church Extension Program of the Church," and Dr. E. D. C. Brewer, "The Work of the Rural Church." Devotional services will be held in York Chapel on Wednesday, Thursday, and Friday morning at 8:15. The leaders will be Dr. W. A. Kale, Dr. H. P. Powell, and Dr. H. E. Spence.

Each person attending the Convocation is expected to pay a registration fee of \$2 and wear a badge which will be issued to him showing that the fee has been paid. There is no charge for rooms for those who have registered but they should bring pillows and

linens. There will be a limited number of rooms for married couples (no children), but those interested are asked to write in advance for such rooms. One hundred rooms furnished with pillows, bedding and linens will be available at \$2 per night per person. Persons desiring these accommodations should write in advance. Married couples asking for rooms should indicate whether they desire them furnished or whether they will supply these items themselves.

Please do not send any money in advance of registration for either rooms or registration fee.

A Layman Views the Ministry

By Marshall T. Spears

When the layman sits quietly and reverently in his pew, he has the right to assume with confidence that his minister has answered the still small voice which said unto him: "Go ye into all the world, and preach the gospel . . ." In answering this call, the minister not only dedicates his life to his Master but, with unconquerable determination, pious devotion, and consecration, he also undertakes to prepare himself for maximum service to humanity and his Master.

It is not asking too much for the layman to expect his minister to avoid the appearance of evil, walk humbly with his God, and by precept and example in his daily life exemplify the teachings of his Master, so that all may say: "There is a man of God."

In the early part of the century, the minister not only preached and visited, but he performed a multitude of other duties as well. He was also expected to, and by his personal efforts did, with the exception of funds for ministerial support, raise the majority of the funds required and necessary for church expansion and development. Today, the laymen of the church have largely assumed the latter responsibility and have thereby relieved their minister of this work for other duties. Many churches, large and small, now have an assistant pastor, church secretary, director of religious education, professional visitor, and other full or part time workers who are available to assist the minister and lighten his duties, thereby releasing him for more important duties. It is also true that much of the financial anxiety has been removed from the minister. Minimum salary schedules have been adopted. Retirement funds of more than a mere pittance are provided. The minister, more than ever before, is now under a greater obligation to his church to apply himself diligently and prayerfully to the exacting duties of the ministry.

The tasks of the minister are many and varied. They require not only consecration, patience, diligent thoughtful study, and wide reading, but also the ability to work harmoniously with his staff and official board and to inspire them for greater service in the full program of the church. The minister cannot do his full duty and hope to please all the members of his church, but he can and should endeavor, so far as humanly possible, to be a good pastor. He should

know personally the members of his church and visit them in their homes and places of business; also respond to the call of the sick and afflicted, the rich and the poor, the disgraced and heartbroken. When sorrow comes into the homes of his members, he should go and speak words of consolation and encouragement, and in some instances simply say: "I came to be with you in this hour of your sadness." Furthermore, when joy and happiness come to his members, his presence will likewise be needed and appreciated, as one is frequently prone to forget God when all is well. The minister is expected and will be asked to take an active part in the affairs of his community. In responding to these demands he will, no doubt, continue to exert his influence for good, and will reach and touch many persons in various walks of life who do not attend his church, or for that matter, any church. However, he should at all times put first things first and ever be mindful of the true sense of values, never allowing these activities, though good in themselves, to interfere with his true mission in life, namely, to preach the gospel of Jesus Christ, who said: "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

The great majority of the members of his church will never visit their minister in his home or his study; nor will they seek his counsel and advice to help them lead a better life and to solve their many difficult and perplexing problems. Their contact with their minister, for the most part, will be made by attending the Sunday morning church service. It is from the pulpit that the minister, in all probability, exerts his greatest influence. The pulpit is a sacred place. It is there that he will from Sunday to Sunday bring sinners to repentance; glad tidings to those who are despondent and discouraged; joy and hope to those who have dedicated their lives to the Master. The minister is obligated to give his people his very best. To accomplish this, his sermons must be prepared with care and fervent prayer. They must be well organized and logical; delivered with a spirit of conviction and true evangelism; and appeal to the heart and intellect of his congregation. He should realize that his people are hungry for the word of God. They want and need a message that will give them faith, strength, and courage; faith in the tenets of the Christian religion so that they may challenge and overcome doubts as they arise in their daily lives; strength to meet and conquer the many temptations that will arise daily as to the right and ethical course of conduct to adopt and follow; courage to stand in the

market place, if need be, and say: "As for me and my house, we shall follow the Lord."

The pulpit is not a platform from whence to promulgate doubtful and half-baked theories of the philosophy of religion, business ethics, and social conduct. It is from the pulpit that the minister should tell his people of the love of God and the power of His love on their lives, if they will only accept it and love Him in return. Regardless of the subject of his sermons, the minister should take a firm and uncompromising stand against sin in all of its many forms and ramifications. It is from the pulpit that he can and must challenge the false doctrines that are abroad in our nation today and that seek to destroy not only our form of government, but also the Christian religion and our right to worship God according to the dictates of our conscience.

The minister should be certain to realize that a keen sense of humor is a rare gift and is highly appreciated; on the other hand, too much levity has no place in the pulpit. Obviously, questionable illustrations and jokes should be avoided. He should ever bear in mind that people do not attend church services merely to be entertained. They seek entertainment elsewhere. The church services should encourage worship in truth and in spirit, so that on departing his people may say: "I am glad I went into the house of the Lord."

The minister's constant and zealous efforts to help his people and lead them in the paths of righteousness will not always be appreciated and understood. He will meet with discouragement and disappointment. It may seem to him that his messages are falling on deaf ears and that the hearts of his people have turned to stone. He will long in vain for a friendly hand shake and a word of praise. In such hours he may be tempted to turn to other fields of service. Then, upon reflection, he will go quietly to his study and kneel in fervent prayer. He will rise with a beaming countenance and with renewed faith and determination to serve his Master and to labor in His vineyard. He will know that his reward is not the plaudits of the multitude, but a crown of glory in his heavenly home. The minister's ultimate reward is in the hereafter; nevertheless, the members of his church should give him their support, aid, and encouragement. Likewise, they should let him know that his preaching is not in vain and that he has warmed their hearts by his messages. Too often a church falls short of its mission, not solely by reason of poor leadership, but by failure of its members to cooperate and work with their minister in the full program of the

church. Here is a common undertaking with the minister as the leader and shepherd.

The layman realizes that the minister will need periods of leisure, relaxation, reflection, and contemplation. In such hours he may want to work in his flower garden. Here in the spring and summer he will see his flowers grow and bloom with such beauty as to bring joy to his heart. In his garden, he will observe that in due time the earth will respond to his labors, and he will receive a lesson in the value of work and the meaning of patience. He will not plant today and harvest tomorrow. He may and should commune with nature by walking in the woods and fields. The pines, cedars, and hollies, that are ever green, will testify that life is eternal. He will come to an open space on the hillside, bare and unproductive from years of erosion and lack of proper cultivation. He will find virgin soil covered with briars and weeds. He will find, deep in the woods, a spring that is the source of a brook which rushes madly on and on through the valley. As he follows the brook, he will come to a place where the water is quiet and placid. Some evening, as the shadows fall, he may wish to go to a place far from the noise and lights of man where he can sit quietly in the woods, look at the stars, and utter reverently with the psalmist: "The heavens declare the glory of God; and the firmament sheweth his handiwork." Walking in the woods, in the fields, and along the streams or looking at the stars will bring joy to his soul and furnish him with subjects for his messages and illustrations that will be readily understood.

In performing the sacred rituals of the church, the minister will find joy and happiness as he reads and administers the vows of matrimony and adds his blessing. His heart will be warmed and stirred when he takes infants into his arms and says: "I baptize thee in the name of the Father and the Son and the Holy Spirit." He will see the fruits of his labors in the reception of members into the church. When, in response to the invitation—"Ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in His holy ways; draw near with faith, and take this Holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees,"—the members of his church come to the Altar to receive Holy Communion, the minister shall deliver the bread and wine to them. As they depart with his blessing, he will say to himself: "I am happy that God called me to the Ministry."

Bulletin Briefs

Missionary Emphasis Week was observed at the Divinity School on February 5-8. The team of visiting speakers included Dr. Karl Quimby, Dr. M. O. Williams, and Dr. T. T. Brumbaugh, all secretaries of the Methodist Board of Foreign Missions, Dr. Edward L. Tullis, Secretary of Church Extension of the Methodist Church, and Rev. Inman Townsley (class of '37), missionary to the Belgian Congo under the Methodist Board of Missions.

The program consisted of a forum discussion, personal interviews, an assembly address, chapel talks, and lectures in various classes by the visiting speakers; a luncheon was also held for the speakers, the faculty, and the student leaders. The climax of the week's observance was the Service of Commemoration and Thanksgiving which was held at the regular chapel period on February 8th. Professor James T. Cleland presided at the service, in which the twenty-five Duke graduates now serving under the Methodist Board of Missions were brought to remembrance.

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On the night of Holy Thursday, the Choral Communion Service, arranged by Professor Spence, was held in the University Chapel, with Professor Frank S. Hickman as Celebrant. The choral service, presented for the fourteenth time, was especially well attended this year. Speakers at the Good Friday service, "The Words from the Cross," included, from the Divinity School, Professors William H. Brownlee and J. C. Manry, Dr. E. L. Hillman and Dr. Kelsey Regen. The Lord's Supper was also celebrated in York Chapel on the morning of Holy Thursday, Professor John Rudin being the Celebrant. The Palm Sunday sermon in the University Chapel was preached by Professor Waldo Beach; the Easter sermon, by Professor Frank S. Hickman.

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The BULLETIN takes great pleasure in announcing the arrival of two new members of the Divinity School community. Elizabeth Anne Beach was born to Professor and Mrs. Waldo Beach on March 29th; and Elizabeth Jane Cushman was born to Professor and Mrs. Robert E. Cushman on April 10th. Congratulations!

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During the current academic year, two special lectures were delivered in York Chapel. On October 17, Dr. Paul E. Johnson, professor of psychology of religion at Boston University School of Theology, delivered a lecture entitled "How Do We Communicate?" On April 9, Dr. T. W. Manson, dean of the theological faculty at the University of Manchester (England), spoke on "The Messianic Secret and Realized Eschatology."

Among the Divinity School's other visitors from abroad was Dr. H. H. Rowley, professor of Hebrew language and literature at the University of Manchester, who was the guest of Professor and Mrs. Clark in November. From April 5th to 9th, we enjoyed also the visit of Dr. Horton Davies, professor of divinity at Rhodes University in Grahamstown, South Africa. Dr. Davies, who is dean of the theological faculty at Rhodes University, is on leave of absence visiting theological schools and conferring with religious leaders in the United States and Canada.

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Three members of the faculty participated in the Southern Section meetings of the National Association of Biblical Instructors and the Society of Biblical Literature and Exegesis, which were held at Emory University on March 24th and 25th. Professor H. E. Myers presided at the sessions of the NABI on the 24th, and Professor William F. Stinespring presided at the joint meeting of both groups held that evening under the auspices of the American Schools of Oriental Research. On March 25th, Professor Kenneth W. Clark read before the SBLE a paper on "The Twentieth Century New Testament."

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Professor Kenneth W. Clark was elected an honorary member of Phi Beta Kappa at a recent meeting of the Duke Chapter, in recognition of his work in photographing manuscripts at Mt. Sinai and for his work in the field of international textual criticism. Duke University Library's own collection of ancient religious manuscripts, assembled since 1931 with the help and guidance of Professor Clark, now numbers twenty-six items. The manuscripts vary in age from the 10th to the 15th century. The collection of Greek New Testaments which it contains ranks as the fourth largest holding of its kind in the United States.

* * *

On April 4th, at a joint meeting of the Middle West Branch of the American Oriental Society and the Mid-West Section of the Society of Biblical Literature and Exegesis, Professor William H. Brownlee read a paper on "The Present Status of Opinion with Regard to the Dead Sea Scrolls." Two other articles by Dr. Brownlee on the scrolls were published in April: "Emendations in the Dead Sea Manual of Discipline, and Some Notes Concerning the Habakkuk Midrash," in the *Jewish Quarterly Review*; and "The Historical Allusions of the Dead Sea Habakkuk Midrash," in the *Bulletin of the American Schools of Oriental Research*.

* * *

On Sunday, February 3rd, the Divinity School's Communion vessels, which had recently been replaced by the gift of Professor Cleland, were again dedicated to their intended use in the Providence Methodist Church at Afton, North Carolina. The set was sent by Dean Cannon to Rev. Bill Wells, pastor of the Providence Church, when he learned that the church had need of a communion service. Mr. Robert Regan, president of the Divinity School student body, delivered the Communion meditation; and the dedication contained a commemorative service, "Among Those with Whom We Share as We Commune," mentioning various Duke students now in active service who also communed from the same vessels.

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The student body of the Divinity School recently purchased six baseballs and six bats, with the intention of sending them to one of our graduates, Rev. Robert Howard, who is a missionary in Burma. When Mr. E. M. Cameron, director of athletics at Duke, heard about this purchase, he very kindly added a gift of three balls and three bats. The combined gift is now on its way to Mr. Howard, who will use the equipment in the mission's recreation program.

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The leading article for this issue was written by Judge Marshall T. Spears, a distinguished member of the Durham Bar and a former teacher in the School of Law at Duke University. He is an outstanding leader in the Methodist Church and writes from many years of wise observation and experience.

The prayer was written by H. E. Spence, who has taught a total of forty years at Trinity College and Duke University, and who has been on the editorial staff of the BULLETIN since its foundation in 1936.

With the Faculty

Prof. William H. Brownlee gave an illustrated lecture on the life of Christ at the Methodist Church, West End, North Carolina, April 1, 1952.

* * *

Prof. Waldo Beach attended a meeting of the Central Committee of the National Council on Religion in Higher Education in January at New Haven, Conn. He was the speaker for the Men's Fellowship Dinner at the West Market Street Methodist Church on February 8, and preached at the Duke University Chapel on April 6. An article of his on "Freedom and Authority in Protestant Moral Theory" appeared in the April issue of *The Journal of Religion*. He also published two other articles in the spring issues of *The Intercollegian* and *The Student World*.

* * *

Dean James Cannon attended the meeting of the Association of Methodist Theological Schools held at San Francisco, California, on April 28, in conjunction with the General Conference of the Methodist Church. He spoke on "Trial and Success" at the annual dinner of the High Point Y.M.C.A. on May 20. Preaching engagements have been as follows: First Methodist Church, Rocky Mount, January 20; Haymount Methodist Church, Fayetteville, January 27 at 11:00 a.m. and 2:30 p.m.; Queen Street Methodist Church, Kinston, February 24; Jarvis Memorial Methodist Church, Greenville, March 16; Charlotte District Conference, Big Spring Church, April 8, and Fayetteville District Conference, Laurel Hill, April 15.

* * *

Prof. Kenneth Clark has given a number of addresses recently. On January 29 he spoke to the Concilium on "New Research Materials from the Near East." He spoke in Henderson on "A Pilgrimage with St. Paul." He addressed the Duke University alumnae in their annual reunion on the campus, on "A Unique Expedition to Mt. Sinai." On Palm Sunday he preached at Edenton Street Methodist Church in Raleigh. Dr. and Mrs. Clark have collaborated in the preparation for the Library of Congress of a Checklist of Manuscripts Microfilmed in Sinai and Jerusalem, to be published

soon. They will sail together on June 4 for England, where Prof. Clark is to attend meetings at Oxford and Nottingham, offering a paper at the latter.

* * *

Prof. James T. Cleland took part in the Preaching Mission at Winston-Salem in February, and was guest preacher during Holy Week in Asheville, in a series of noon addresses sponsored by The Churchmen of Church Street, an organization of Episcopal, Methodist, and Presbyterian laymen. In the mornings of Holy Week, he spoke at the Asheville School for Boys, and in the evenings, he preached in the Central Methodist Church. In February, he preached at Yale University and Deerfield Academy; in March, at Sweet Briar College and Woodberry Forest School; in April, at Chatham Hall School. During May, he will be speaker at Mount Holyoke College, Williston Academy, and Southern Seminary.

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Prof. W. D. Davies addressed the North Carolina Teachers of Religion during the last semester at Guilford College on "Trends in New Testament Theology."

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Since the first of the year, Prof. Russell Dicks has spoken at the annual meeting of the W. T. C. U. in Winston-Salem, at the Hayes Barton Methodist Church Men's Meeting in Raleigh, and at the West Raleigh Presbyterian Church Men's Meeting. He has conducted seminars for pastors in High Point and Henderson, North Carolina, in Columbia, South Carolina, and in Chattanooga, Tennessee. In addition, he has spoken at the Shandon Methodist Church in Columbia, S. C., at the First Methodist Church in Chattanooga, and at the Lutheran Pastors' School at Mt. Airy Theological Seminary in Germantown, Pennsylvania. The major amount of Dr. Dicks' time, in addition to his teaching, has been given to the editing of the new magazine *Religion & Health*, which is attracting favorable attention across the country.

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Prof. James C. Manry spoke on India and Pakistan at meetings of seven organizations in North Carolina, and two in Iowa. He preached at Northgate Presbyterian Church and Mount Gilead Baptist Church, Durham; at the Central and First Presbyterian Churches, Des Moines, Iowa; at the Westminster and Northminster Presbyterian Churches, Waterloo, Iowa; at the Presbyterian Church, Am-

herst, Virginia. On March 26, he gave a lecture under the auspices of the Graduate College and the Department of Philosophy at the State University of Iowa, and the next day conducted a Conference on Foreign Missions for the Iowa City Presbytery. On April 17-18, he participated in the Inter-Seminary Movement Conference at Columbia, S. C. On April 20, he preached at Warren Wilson Junior College, Swannanoa, and on April 21, he spoke to the students of the Appalachian State Teachers' College, Boone, N. C. He is to attend the General Assembly of the Presbyterian Church in the U. S. A., at New York City, May 22-28.

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Prof. H. E. Myers, as Chairman of the Southern Section of the National Association of Biblical Instructors, attended the sessions of the Association held at Emory, Georgia, March 24. He served as representative of the Association at the inauguration of Dr. C. C. Jernigan as President of Queens College, Charlotte, March 28, 1952.

* * *

Prof. Ray C. Petry addressed the Concilium, March 28. He discussed "Preparation for the Ministry" with the pre-ministerial fraternity, Kappa Chi, on April 10. Other engagements include attendance as Council Member and Editorial Board Consultant upon the meetings of the American Society of Church History, Louisville, Kentucky, June 9-10.

* * *

Prof. John J. Rudin II has conducted workshops on Public Worship; on March 2 for the Duke Methodist Student Fellowship, on March 9 for the Duke Baptist Student Union, and during the month of March a series of seminars on Jewish, Catholic, and Protestant worship for the Duke Freshman Y.W.C.A. During the Lenten season, he served Holy Communion to the congregations of the Butner, Soapstone, and Andrews Chapel Methodist churches, and served as counselor in The Woman's College religious discussion program.

He preached at Pleasant Green Methodist Church, April 20-25, during the Durham District Week of Preaching, and on April 28, served as adviser on program planning at the Student Religious Council Leadership Conference. On April 26, he judged the regional public speaking contest of the American Bankers' Association.

* * *

On February 24th, Prof. H. Shelton Smith addressed Lutheran students from three North Carolina colleges on the subject, "Uni-

versal Military Training—Yes or No?" He gave four lectures before the Oklahoma Methodist Pastors' School at Oklahoma City, April 14th-18th, on the general theme, "Social Issues in the Light of Christian Faith." He delivered an address at the McFarlin Memorial Methodist Church, Norman, Oklahoma, April 16th, on the subject, "The Church in a Power-Clashing Age." On June 9th, he is scheduled to participate in a panel of the Western Division of the American Society of Church History, Louisville, Kentucky, on "Trends in American Church History."

* * *

Prof. H. E. Spence lists among his special activities the following: He reviewed Dr. Nora Chaffin's book, *Trinity College from 1838-1892*, before the Book Review Club in Raleigh. He spoke to a combined group of all Raleigh Methodist Men's Fellowship groups on the subject: "Immortality in Literature." He has engagements to preach in Edenton Street Church, Raleigh; and Duke Memorial, Durham. He is also slated to address the Daughters of the Confederacy in a Memorial Day Address.

Dr. Spence's Easter Program, the Choral Communion, was observed on Maundy Thursday in the University Chapel. Others of his Easter plays and programs were put on in various churches of the state.

Prof. Spence's retirement at the coming commencement causes him to give up the editorship of the BULLETIN. He regretfully writes "30" for the present issue.

* * *

Prof. Thomas A. Schafer preached at the Durham First and the Hillsboro Presbyterian churches in February, and at the Fuller Memorial Presbyterian Church in April. On Easter Sunday, he conducted Communion services at the Hebron and Oak Hill Presbyterian churches near Oxford. From April 28 to May 2, he taught a course on Christian beliefs in a leadership training school held at the First Presbyterian Church, Durham.

* * *

Prof. W. F. Stinespring attended the meetings of the Southern Sections of the National Association of Biblical Instructors and the Society of Biblical Literature and Exegesis at Emory University, March 24-25. He presided at the joint session of the two societies, at which an archaeological program was presented.

With the Students

E. W. HAMMERSLA

Student activities are beginning their last ditch stand before another school year closes and writes *finis* to a very successful year. The big event of the year, the Divinity School banquet, will be held on May 9th in the Union Ballroom. The talents of the Duke Dining Hall, with its fine cuisine, will be equally matched by the talent of the Divinity School in entertaining themselves from among their own number. Russell Montfort, a Middler, will act as master of ceremonies. He will have the honor of introducing such talent as John Coffee, playing the piano; Bruce Pate, soloist; Mr. and Mrs. Don Marsh, who will present a musical skit; a Divinity School duet composed of Wallace Kirby and Martha Critcher; and Bob McKenzie, who will lead group singing. Of course, there is always the faculty, who are even delightful outside the class room, and they will honor us with a dramatic skit.

The Duke Endowment Association has been especially active during the month of April in helping students equip themselves to do a better job in various phases of their summer work. The group was instructed in the principles of leading group singing, of learning a few fundamentals of conducting folk games, and also learning how to conduct children's games. These very practical sessions, when matched with the class work, should produce some excellent results in the field work this summer. At least, it gives every student a chance to be qualified for a variety of needs in the local churches. New officers for the Duke Endowment Association next year are: Bruce McClure, from Indianapolis, Indiana, President; Ray Moore, from Fairmont, West Virginia, Vice-president; and Owen Fitzgerald, from Kinston, North Carolina, Secretary-treasurer.

Student body elections were also held early in April with good participation on the part of the students. Russell Montfort from LaGrange, Kentucky, was elected President; Peter Burks from Charlotte, North Carolina, was elected Vice-president; Wallace Kirby from Roxboro, North Carolina, was elected Secretary; and Carroll Yingling from Baltimore, Maryland, was elected Treasurer. These

officers were formally installed in an impressive service in York Chapel, and assumed their duties on April 25th.

Fifty-seven seniors (a few professors being willing!) are slated for graduation from the Divinity School this year. In addition to the fifty-seven B.D.'s, ten M.R.E.'s will also get their degrees. As an added feature of the graduation exercises, Dean Cannon has announced that Bishop Garber will be here to ordain properly qualified students who will miss their conferences due to the graduation exercises. A number of students whose conferences meet in the Spring would miss ordination until later if this opportunity were not presented through the cooperation of Dean Cannon and Bishop Garber.

The Senior Class is presenting to the Divinity School a fine pulpit Bible to show their appreciation for the three years they have spent in Duke Divinity School.

This school year brings to a close Professor H. E. Spence's active teaching profession. It is not for the present students alone, but for the hundreds of students he has taught in Trinity College and Duke Divinity School, that we note with appreciation his active interest in the students and their activities, his keen sense of humor, his wide range of interests, and his cooperative spirit, all of which have made Dr. Spence a man who will be fondly remembered.

Book Reviews

Consider Paul. Holmes Rolston. John Knox Press. 1951. 217 pp. \$3.00.

In appraising a book, it is usually advantageous for the reader to know the author's point of view, his purpose, and his clientele. Dr. Rolston seems to be a conservative, Protestant, Christocentric, ecumenical expositor (26-31). His purpose is "to deal with the fundamental questions of revelation and inspiration" (32) in Paul, so that we may hear what the Apostle has to say to us. His clientele originally was made up of Southern Presbyterians, who must have had the New Testament open on their knees as he elucidated the Pauline letters. The book is written in a thoughtful, helpful, irenic spirit, and one knows Paul better after one has read this edifying analysis. There are questions though, to be asked of the author: Is it in accordance with even conservative Pauline criticism to use the Pastoral letters as much and as definitely as done here? Is there no place in such an exposition for Paul's view of the Second Coming? Is Schweitzer a valid norm for a Southern Presbyterian interpretation of Jesus Christ? This study will prove useful for mid-week Biblical exposition, especially if read in conjunction with another of Dr. Rolston's books—which I preferred—*The Social Message of the Apostle Paul*.

JAMES T. CLELAND.

The Epistle to the Hebrews. William Manson, London, 1951. Ten shillings and sixpence.

When last I was in Edinburgh I had tea with Professor William Manson, and he referred to his labours on the Epistle to the Hebrews. That his labours were not in vain is proved by this volume. The key to Hebrews lies in eschatology: it was written to disaffected 'Hebrew' Christians in Rome who feared the Imperial persecution and shrank back to the protection of the synagogue as a *religio licita*: the author urges these to "go forth with Jesus outside the camp (of Israel)" (Heb. 13:13) because in Christ the old Israel and all its forms are superseded. The date is placed before the Neronian persecution (cf. 12:4), and the work is not concerned with reinterpreting a Palestinian eschatological Gospel in terms of an Alexandrian *gnosis* but with the eschatological summons to Christians to claim the whole world for their Lord. Readers familiar with the past criticism of Hebrews will recognize the novelty of this approach. In this brief notice, I can only state categorically it is not only novel, but profound.

Religion in Chinese Garment. Karl Ludvig Reichelt. Translated from the Norwegian by Joseph Tetlie. Lutterworth Library Vol. XXXVI, Missionary Research Series No. 16. Philosophical Library. 1951. Pp. 180. Separate indexes of subjects, of names and places, and of sacred writings. \$4.50.

Reichelt is a Norwegian Lutheran, who has served in China as a missionary nearly half a century. In 1922, with his wife and one other colleague, in a small house in Nanking, unsupported by any organization he started the Christian Mission to Buddhists. He deliberately sought out and invited the most earnest and devout Buddhists; and—what is more—he attracted them. His unique work, now centered at Tao Feng Shan ("the hill of the spirit of truth"), Hongkong, is now sponsored by the Norwegian Church. Reichelt believes in the preparation for the Gospel found in Buddhist thought and life; but he is no cheap or easy syncretist.

In the present volume, while treating Chinese Buddhism at greater length, he surveys with sympathy and probing reason all the other religions, except Christianity, that are found in China: animism, both philosophical and popular Confucianism, Taoism, Islam, and the little known sects (often secret societies).

Word has just come that Reichelt, aged 74, died of a heart stroke at his mission station on the night of March 12-13, 1952. His work at Tao Feng Shan will be carried on by his son Gerhard and other Scandinavians.

JAMES C. MANRY.

The Church Through the Ages: A Primer of Church History. Mildred C. Luckhardt. 1951. Association Press. xii, 244 pp. \$3.00.

Protestant Backgrounds in History. J. Minton Batten. 1951. Abingdon-Cokesbury. 160 pp. \$1.00 (paper).

These two books are similar in that they are designed as elementary textbooks, take account of recent historical and religious developments, and seek to find meaning and relevance at every point along the way. Mrs. Luckhardt's book is adapted more especially to the capabilities and experiences of late grade and early high school children. Its style is informal and conversational, the material is organized around personalities in a very interesting way, and the path is charted by numerous sub-headings. An appendix of suggested projects and classified reading increases its value as a primer. Its main weaknesses, to this reviewer, are its occasional inaccuracies (e.g., confusion of the Nicene Creed with the Creed of Nicea), its frequently misleading generalizations, and its inadequate conception of Christ and the Church (essential Christianity is the religion of Jesus, who, with his "friends," work together for the "kingdom"; Jesus' resurrection means the continuance of his "spirit" in the world).

Protestant Backgrounds in History, as the title implies, presents the

history of Christianity with modern Protestantism, not some individual church, as its terminus, and with the basic Protestant insights into the meaning of the Gospel as its organizing conceptions. The author's position is evangelical, yet he treasures religious freedom; it is ecumenical, yet he makes no apology for our Protestant heritage. The treatment is compact, but for all that informative, and space is left for unifying and stimulating interpretation. Written for young people and adults, this book is a good one to put in the hands of laymen who want to learn some church history or find out why they are Protestants. Its inexpensiveness and its clear organization make it also suitable, in the hands of a good teacher, for use with study groups. It has, however, no bibliography or teaching suggestions.

THOMAS A. SCHAFER.

John Wesley's Journal. As abridged by Nehemiah Curnock. Philosophical Library. 1951. 433 pp. \$3.75.

The Journal of John Wesley is, without doubt, one of the world's classics. Curnock's own abridgement of his multivolumned, standard edition here serves as a useful purpose in a compact, if necessarily reduced, form. There is sufficient representativity and flavor to fashion forth much of Wesley's gospel dedication to divine worship and his service to human need.

RAY C. PETRY.

Luther's Progress to the Diet of Worms, 1521. Gordon Rupp. Wilcox and Follett. 1951. 109 pp. \$2.00.

He who wishes to discover the inner essence of Protestantism must go first of all to Luther himself; he must examine especially that period during which Luther made his determinative discovery of the gospel, came into conflict with Rome, and was forced by the pressure of events to draw the implications of his revolutionary insights. The pastor who wishes to dig again at the wells of his spiritual and religious heritage will find Rupp's little book a valuable tool. It covers the same ground as Boehmer's *Road to Reformation*, but in a more concentrated treatment. Rupp takes account of recent Luther scholarship in Germany and Scandinavia, but he makes effective use also of Luther's writings and other important documents. Luther's own religious struggles and theological development are traced in parallel with the stirring events which caused him, finally, to emerge at Worms as the leader of the German Reformation. Not the least of Rupp's merits is the fact that he writes with clarity and literary excellence.

THOMAS A. SCHAFER.

The March of Methodism. Cyril J. Davey. Philosophical Library. 1951. Pp. xi, 209. 7 pages of illustrations. A list of books; index. \$3.75.

In this well-printed little book, produced in Great Britain, Mr. Davey attempts to outline the story of all the missionary societies now united

in the (British) Methodist Missionary Society. Readers should not look here for any account of the work of American Methodists. "There is a world elsewhere."

About one-fifth of the book is devoted to "How It Began, 1786-1820." In this first period particularly, soldiers, sailors, teachers, merchants, (yes—and slave-holding planters!) were often more directly the agents of Methodist expansion, than were the thin lines of professional missionaries. The remaining four-fifths of the book is divided almost equally between the last eighty years of the 19th, and the first fifty years of the 20th century. The attempt to maintain a chronological frame-work has resulted in a jumpy style, four successive paragraphs sometimes dealing with as many continents.

The Indian Methodists related to the British Society joined in the historic union of 1947 to form the Church of South India. Though the author counts that event as "probably the most significant . . . in Protestant Church history since the Reformation," he still counts the ex-Methodists in the C S I in framing his estimate for a world total of 15,130,000 Methodists. It should be humbling to American readers to reflect that the British Methodists, whose abundant missionary labors are related here, themselves constitute less than one-half of one per cent of that total.

Who but a preacher would stretch a metaphor ("the march") to 200 pages? There are many other metaphors from chapter to chapter, but the style—to use the author's own figure—is pedestrian.

If you buy the British edition, you will find it cheaper.

JAMES C. MANRY.

A Guide to the Thought of . . . : Karl Barth; Nicholas Berdyaev; Emil Brunner; Karl Jaspers; Jacques Maritain; Reinhold Niebuhr. E. L. Allen. Philosophical Library, 1951. 44-47 pp. each. \$5.00 (for the set).

Each of these six paper-bound pamphlets introduces an important religious leader of our time. Each contains a biographical sketch of the thinker, a series of brief essays on his main teachings, and a short list of readings for further study. The essays are extremely simplified, as those Americans who have a fair knowledge of Niebuhr, e.g., will discern; this defect, of course, becomes something of a virtue in the case of less well-known authors like Jaspers. The treatment is selective, at times to a fault (only Maritain's social and political thought is considered); and the popular style so eats into the meager text that important but less obvious elements are passed over and critical appraisal is cut to a minimum. Nevertheless, here is a quick and relatively painless (except financially: the price is double what it ought to be) way for the busy minister to gain or renew an acquaintance with men who have powerfully influenced modern religious thought.

THOMAS A. SCHAFER.

The Kingdom Without End. Robert E. Fitch. Charles Scribner's Sons. 1950. \$2.50.

This book is not a treatise on philosophy of history, as the dust-jacket suggests. It is a quick-stroked analysis of contemporary American culture as it is judged by the Kingdom of God. It is really an extended sermon based on the theme from Jeremiah 9:23-24, and a powerful jeremiad at that. The "Kingdom without end" is conceived much more in the Hebraic sense of standing as a normative judgment upon the foolish and false Kingdoms of this world than in the liberal sense as the ideal goal of human striving.

Fitch claims to be a "hybrid" in that he draws his "basic metaphysics and methodology" from John Dewey, while his insights, values, perspectives are closer to those of Reinhold Niebuhr." The mixture is not recognizable in the book; at least, there is much more of Niebuhr than Dewey, certainly the Dewey of *A Common Faith*. While Fitch stresses a theology of "creativity," after Dewey, this theme seems to be submerged under the prophetic and Niebuhrean theme of judgment.

As in his earlier book, *A Certain Rich Man*, Fitch writes with a sharp pen and a gift for rich imagery which does not obscure cogent reasoning. (He describes some able scientific minds as "masters of technique but amateurs of value," "wizards that peep and mutter.") There are in these pages rich prophetic materials here for any pastor who is courageous enough to preach to his people something other than soothing bromides and soporific sentimentalities.

WALDO BEACH.

The Wings of Faith: A consideration of the nature and meaning of the nature and meaning of the Christian faith in the light of the work of Soren Kierkegaard. H. V. Martin. Philosophical Library, 1951. 132 pp. \$2.75.

One of the most intriguing problems confronting those who are interested in the character and development of contemporary theology concerns the influence which the personal reaction of Kierkegaard to early nineteenth-century philosophy and theology has had upon the new theological movement in our own day. Dr. Martin's small book will do much in the way of providing one solution to that problem. His attempt to "set forth Kierkegaard's contributions to the problem of the nature and meaning of the act of Christian faith against our modern background," has resulted in a very lucid, readable analysis which will appeal to minister and teacher alike.

The author suggests that the "destructive and corrupting influences" present in the Christian thought in Kierkegaard's own day are not unlike those present in contemporary thought. He discovers, therefore, in the Danish theologian's thoughts on the "Problem," the "Object," the "Nature," and the "Life" of the Christian faith, some eminently worthwhile guides for our own thinking. Inasmuch as he finds these thoughts,

for the most part, "true to the original Protestant emphasis," his work appears also as a commentary upon our traditional faith.

To those who desire an abbreviated, yet adequate, introduction to the significance of Kierkegaard for our times and thoughts, the book is recommended. It is not a substitute for the reading of Kierkegaard himself, but it will assist in making such reading more profitable.

H. BURNELL PANNILL.

Europe and America: Their Contributions to the World Church. Daniel Jenkins. The Westminster Press. 1951. 72 pp. \$1.50.

This ecumenical tract is the outgrowth of a young British churchman's year-long visit to America as a *Commonwealth Fellow*. It is characterized throughout by the kind of plain talk which both American and European Christians need to take to heart. Both groups, he demonstrates, have false stereotypes of each other. The American stereotype is that European churchmen are lop-sided Barthians. The European stereotype is that American Christians are generally shallow and activist. Until these superficial judgments are abandoned, Jenkins thinks the ecumenical movement cannot hope to make much genuine progress.

Dr. Jenkins accuses European churchmen of being "prime examples" of ecclesiastical snobbery. They still generally treat America as a country which is so backward theologically that it "catches up with the real center of affairs after about twenty years."

While the author is critical of European churchmen, he reminds Americans that they can learn from Europeans in three areas: (a) Biblical and systematic theology; (b) churchmanship; and (c) lay-thinking in Christian doctrine.

H. SHELTON SMITH.

The Belief in Progress. John Baillie. Charles Scribner's Sons. 1951. 240 pp. \$2.75.

It is refreshing to find a competent scholar who does not chime in with the current outcry against the idea of progress. Though by no means uncritical of modern versions of progress, Dr. Baillie proves uncontestedly that it was the Hebraic-Christian view of history that gave rise to the idea of progress in Western culture. As against the ancient cyclical notion of history, Christianity espoused the idea that history was a "forward-moving process" which involved a definite beginning, a middle or focal point, and a definite end. It was this dynamic pattern of history that inspired a belief in progress.

But if the Biblical conception of history underlies a belief in progress, the particular modern notions of progress are infected with Christian heresy. That is to say, they are distortions of an essential Christian truth. It is in this connection that Dr. Baillie analyzes and evaluates most brilliantly the various patterns of progress as held by modern philosophers. His own cautiously stated position marks a far cry from

most progressivist notions of the eighteenth and nineteenth centuries. For uncritical pessimists and optimists, alike, it is a desirable menu.

H. SHELTON SMITH.

God in Education. Henry P. Van Dusen. Charles Scribner's Sons, 1951. 128 pp. \$2.00.

This "Tract for the Times," as Dr. Van Dusen calls it, culminates in a vigorous critique of the decision of the United States Supreme Court which held (in the McCollum Case) that it is unconstitutional to teach religion of any sort in state schools. The framers of the First Amendment, he argues persuasively, had no such notion as the Court imputes to them. This decision, he alleges, springs from a secular-minded Court which quite misreads the new movement to provide educational culture with a theocentric orientation. This little volume bristles with forceful arguments in defense of the position that there is no true education that can stop short of the acknowledgment that God is the ultimate ground of Truth and the unifying principle of culture.

H. SHELTON SMITH.

Psychology, Religion and Healing. Weatherhead. 1952, Abingdon Cokesbury Press. 543 pp. \$5.00.

In this fine book, Dr. Weatherhead combines years of research with his years of special practical ministry to suffering persons. Dr. Weatherhead was one of the early English pastors to be attracted by the new psychology, and in the years that followed he has not hesitated to venture into paths that were not clearly marked. In this book, he brings together his study and observations.

He deals with the Early Methods of Healing through Religion and through Psychology; this is followed by discussion of Modern Methods of Healing through these two disciplines. He discusses Christian Science, Intercessory Prayer, The Church Psychological Clinic, and many other practical and pertinent subjects which the modern pastor must face.

We welcome this excellent study by one who is capable of evaluating a highly shifting and controversial subject. We wish he had written more critically at points. The pastor will find this a great store house of interesting material.

RUSSELL L. DICKS.

The Lord's Prayer. E. F. Scott. Scribner's. 1951. VII and 126 pp. \$2.25.

So We Believe So We Pray. George A. Buttrick. Abingdon Cokesbury. 1951. 256 pp. \$2.75.

Every minister at some time preaches a series of sermons on the Lord's Prayer, and all should on the Creed. These books will help one in such repartition. Dr. Scott, I think, wrote this volume while he

was guest professor with us two years ago. It is another of his penetrating studies, so dangerously deceptive in its simplicity. Exegesis, exposition, and application are interwoven in this analysis. He asks the questions of the Prayer that we shall ask as we prepare the series, and he answers them to our benefit.

Dr. Buttrick's study tackles both the Prayer and the Creed, showing that liturgy and theology are not to be separated in an artificial isolation. "The rule of praying is the rule of believing" as Prof. Roger Hazelton emphasized in the BULLETIN of Feb. 1951 (p. 13). These chapters are homiletical in tone and in pattern, and abound in quotations and illustrations. It is an ethically dangerous book for the too busy preacher. But it is a quarry, even a mason's yard, for the man who has drawn his own blue-print and is now looking for material.

JAMES T. CLELAND.

The Churches in English Fiction. Andrew L. Drummond. Edgar Backus. (The British Book Centre, New York, New York). 1950. XII and 324 pp. 12s.6d.

Those of you who elected "Pr. 183 MATERIALS OF PREACHING—NON-BIBLICAL" should find this an interesting volume. It is an interpretation of the Church in Great Britain, its message and its ministry, from the great novelists from 1800 to 1930, and from some of their less well-known contemporaries. Evangelicals, High Churchmen, Broad Churchmen, Non-conformists, and Roman Catholics are examined with care, with sympathy, and with humor. The book is filled with unusual quotations, wise quips, and shrewd chuckles, and may send us gently back to the literature loved long since and lost awhile. There is one chapter on the American picture—New England Puritanism; one wishes there were more. It is a book to study rather than to skim, but its style makes perusal a pleasure. Even the footnotes are readable.

JAMES T. CLELAND.

The Practice of Evangelism. Bryan Green. Charles Scribner's Sons. 1951. 258 pp. \$3.00.

This is a book written by an English clergyman who has been active and successful in the field of practical evangelism. It has the ring of understanding which continuous experience gives as he discusses the task of evangelism, the conditioning factor in today's life, the meaning of conversion, the many-sided field of church centered evangelism and the minister's part in the whole task.

Ministers seeking to keep alert and active in soul winning will find the book informative and inspiring, despite its leisurely style. There are some very helpful challenges for the active minister. As an illustration, Dr. Green challenges the minister who says, "I can't preach evangelistic sermons." He says the minister can preach the gospel to his people

and what may keep him from it is fear, lack of expectancy, and failure to look for a verdict.

There is also an honest facing of the average minister's fear of mass evangelism. His conclusion is that the right kind of mass evangelism has a place in today's church and in today's minister's work plan.

Another challenge by Dr. Green is stated in his suggestion that a mass revival should not be held in a local church more often than once in five years. His reasons are worth study, and his suggestion for evangelism in the period between the mass services makes up a most helpful section of the book.

This book can be used as a textbook for seminary classes, reference reading for every minister, and it will be stimulating to understanding laymen.

The section showing how to work with individuals is a much needed word for ministers as well as for laymen.

A. J. WALTON.

The Pastor's Wife. Carolyn P. Blackwood. Westminster Press. 1951. 187 pp. \$2.50.

An unusual book dealing with that most difficult position, the place of the minister's wife. Mrs. Blackwood has investigated, through questionnaires and by personal interviews, the reactions and experiences of hundreds of women who have lived in parsonages. She has interwoven her findings with her own experiences and has produced a volume replete with interesting suggestions, valuable information, and entertaining illustrations. While the book smacks faintly of artificiality, it furnishes helpful recommendations and useful advice.

BESSIE WHITTED SPENCE.