

Volume XVII

November, 1952

Number 3

The Duke Divinity School

BULLETIN

A Collect

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A Collect for the Divinity School

Most gracious Father,
in whom abideth all love and strength;
Grant unto us, Thy sinful and stumbling
children, the cleansing power of Thy
love and the uplifting of Thy strong
hand;
that, walking in Thy way, we may
serve Thee and Thy children in
purity of heart and strength of will;
through Jesus Christ, our Lord.
Amen.

ALLEN WENTZ

(This prayer was prepared for and used in the
class on *Public Worship* in the spring of 1952.)

PUBLISHED IN FEBRUARY, MAY, NOVEMBER, AND JANUARY

Entered as Second-Class Matter February 19, 1936, at the Post Office at
Durham, N. C., under the Act of August 24, 1912.

THE DUKE DIVINITY SCHOOL BULLETIN

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HERSEY EVERETT SPENCE

Since its inception in 1934 *The Duke Divinity School Bulletin* has had but two editors: Dean James Cannon, 1934-44, and Professor Hersey Everett Spence, 1944-52. The time has come for another change, as Dr. Spence retires from his work at Duke. The new faculty committee on the *Bulletin* is: Professors James T. Cleland (Chairman), W. H. Brownlee, W. A. Kale, Ray C. Petry and Thomas A. Schafer. It is the wish of this committee that this issue of the *Bulletin* be an expression of gratitude to Dr. Spence and therefore there are published here an address by him and two tributes from his colleagues to him.

The Christian Ministry

The ministry is a great calling. And I do seriously and sincerely mean just that. For the ministry is a calling. The priesthood may be a profession but the prophet carries within himself the assurance: "Thus saith the Lord." No man can say just what form your calling may assume. The essential thing is that you are aware of its reality. If you share with Paul that conviction: "Woe is me if I preach not the Gospel"; if you have a deep sense of the needs of the world and an overwhelming desire to try to satisfy those needs, you may rest assured that your calling is genuine. Even the most spectacular calls of the ancient prophets were based on just those simple things: a recognition of the needs of their people and a great desire to help meet those needs. Mark you, I do not say that you must have a feeling that you are capable of meeting them. In fact, the greatest of all these ancients mistrusted their own ability to meet the demands which their tasks imposed upon them. Moses was more

eloquent than Demosthenes and yet he pled slowness of speech. Isaiah was the author of some of earth's most beautiful passages on purity and yet he cried: "Woe is me for—I am a man of unclean lips." Jeremiah was stubborn and persistent even to the point of being imprisoned and exiled; yet he wept: "Ah God I am but a child." Ezekiel was one of Israel's most emphatic teachers, but he fell on his face in humility and would not rise until God commanded: "Stand on thy feet and I will speak to thee." A feeling of unworthiness is frequently one of the strongest elements in a call. If you were too sure, men would have a right to doubt the authenticity of your call. Confidence but not conceit is a mark of a truly called minister.

I welcome you to a great Comradeship. The ministry is one of the most remarkable fraternities on earth. It has all the fine qualities of civic and social clubs plus a deeper spiritual understanding that does not characterize the others. It has the underlying sense of loyalty and the inner feeling of fellowship which characterized the ancient mysteries. It is a fellowship based upon mutual understanding, identical interests, gigantic tasks, overwhelming challenges, common cares, shared sorrows, boundless sympathies and an undying hope. At times you may doubt this fellowship. At times you may feel that you are underrated, misunderstood, discriminated against. But my observation and experience both point to the fact that the ministry is the most loving and lovable, the most understanding and sympathetic group of men I have ever known. And I speak from a vast range of experience. I have been a "jiner" in my day. I have belonged to almost everything except the Mystic Knights of the Sea, and the Sons and Daughters of I Will Arise. But for real fellowship and understanding there is no group that will equal the ministry. It is true that they are very much like the description a traveler gave of a little country town. When asked what sort of town it was, he replied: "O, one of those little towns where they talk about you when you are well and take care of you when you are sick." That is a little bit like us. But the qualities of mercy and sympathetic understanding, of brotherly love and the Golden Rule, are all manifest here to a greater degree than anywhere else that I know of. We literally "share our mutual woes, our mutual burdens bear." We may criticize, but we defend; we censure, yet we praise; we understand each other's faults and shortcomings, put

up with each other's follies and pull the charitable curtain of silence over each other's mistakes. Earth has no greater fraternity than this to which you are this day admitted. And they will love you if you will let them. They may become so engrossed in their own work as to appear to neglect you, or may so conscientiously disagree with your plans and ideas as to oppose you; but agree or disagree, there's not a man of them but will do what he can to make your work a success and your stay with us a happy one. As you enter this fellowship mark well your own responsibility. Do no deed that will cause reproach to their name for every minister shares alike in the success or failure of every other minister. Say no silly thing that will reflect upon you or them. As you receive their fellowship, prove yourselves worthy of it and so live that their interests may be safe-guarded as you hope that they will safe-guard your own interests.

I welcome you to a great Challenge. There was never a time in the history of the world when ministers were needed as badly as they are today. There never was a period when evil was more rampant; when sin was more unrestrained; when the Bible was more neglected or even discounted; when love was more soiled by lust; when human life was held more cheaply; when the home was in greater peril, and civilization itself hanging so desperately in the balance. Yet, there never was a time when there were greater forces for good, greater opportunities for service, greater challenges to heroic deeds, and a greater invitation to young men to throw themselves wholeheartedly and with abandon into the thick of the fight. You are to be congratulated, not commiserated; envied, not pitied; that you are called to such an hour as this. It is your great privilege to carry on in the most critical moment of the game. Seeing that you are surrounded by such a cloud of witnesses, the challenge is even the greater. The men of old had as hard a task as you but they responded nobly. May you have the spirit, as well as the vision, of a Moses who prayed: "If thou wilt not forgive them, then blot my name out of the book of thy remembrance"; the fervor of Paul who said that he could wish himself accursed for the sake of the cause; the heartbreak of a Knox who cried: "Give me Scotland or I die"; the vision of a Wesley who included the world and all its interests as his parish; and the devotion and ambition of an Asbury who vowed to make holiness and the will of God prevail throughout our land.

I welcome you to a great Certainty. All is not gloom and doubt. There are seventy times seven thousand who have not bowed the knee to Baal. The mountains today, as in the days of yore, are full of the horses and chariots of the Lord; and they that are for us are still more than they that be against us. You may have greater tasks, but you also have greater allies.

Medical science is on your side. Doctors may have been skeptical theoretically at times, but they are your greatest allies in teaching the exceeding sinfulness of sin and its results; in proving beyond the peradventure of a doubt that whatsoever a man sows he must also reap, and "Be sure your sins will find you out." Psychiatry has come to your aid. Just as the ministry began to speak uncertainly about the power of religion to transform life, the psychiatrist took up where we faltered and now practices the simple religious formula of getting rid of doubt and fear and of taking on new hope. The psychiatrists prove conclusively that human life can be changed by ideas. Where they fail is that though they teach the expulsive power of a new affection, they do not go further, as religion must, and teach the transforming power of a new hope and love.

Even the physical sciences, once considered the worst foe of the church, are now its staunchest allies. It is the scientist who realizes what the churches always tried to teach, that war is not only futile and foolish, but absolutely fatal to the best interests of men. It is their release of atomic energy with the devastating bomb that has given you the most spectacular and certain ground for preaching which any group of prophets ever had. Once the prophet cried: "The soul that sinneth, it shall die." To this we still subscribe and know from the standpoint of both medicine and psychiatry how true that message was. The ancient prophets warned that the nations who went into the face of righteousness would fail. To the long list of ruined empires which they used as illustration we can add hundreds since, and many of them of recent destruction, which illustrate the truth that the nations which go up against the moral order shall be ground to powder. But an even more spectacular demonstration of the need of righteousness appears when we contemplate the destructiveness of the atomic bomb and the threatened release of death-dealing germs upon the world. Today, in addition to individual and national danger, there comes the threat of the destruction of the whole earth. Today we cry with assurance to a maddened world: "Learn to do right or perish as a race."

And even in the fields of the spiritual and invisible, the scientist again comes to our aid. For the greatest scientists of earth are now saying that there is no reasonable explanation of the universe except in spiritual terms. The psychologists after going through the pitiful devolution of losing their souls, then their minds, then their instincts and then their behavior, are now swinging back to something that smacks strangely of the old soul-power idea. The new depth psychology is bringing back to man the confidence that there is far more than mind in man's makeup, and that the inner depth which religion has always recognized is a scientifically provable reality.

Too, in the scientists' insistence upon the belief that there is meaning to the universe, that matter is eternal, and that all energy is conserved, they furnish evidence, if not proof, of the ancient belief of the church in the indestructibility of personality and the on-going of existence, even if and after the physical universe itself shall be annihilated.

It may be that you will couch your messages in new terms. But you will find it essentially true that if your message is earnest and sincere it will bring hope to the disconsolate, cheer to the down-hearted, will "give beauty for ashes, and the oil of joy for mourning," together with a hope of eternal life, when this "fever called living is over at last," in some place or in some way where the beautiful and good will forever continue with that God who is its author and sustainer.

May God bless you and your fellow-graduates in your great task as you go out from this University to find a field of service. My prayer for you is this: At the conclusion of your work may your only regret be that you had but one life to give to the service of your church and your God.*

The Faculty Minute

Professor Hersey Everett Spence retires at the end of the academic year 1951-52, after forty years of service in Trinity College and Duke University. The Faculty of the Divinity School therefore enters on its record this minute in appreciation of his life and work.

Hersey Everett Spence was born at South Mills, North Carolina, on June 12, 1882. He entered Trinity College in 1903, and received

* An address delivered by Dr. Spence to the students about to be ordained by Bishop Paul N. Garber at the closing exercises of the Divinity School, June 1, 1952.

the A.B. degree in 1907. In 1908 he received the A.M. degree and in 1927 the B.D. degree from Duke University. He carried on graduate study at Columbia University and at the University of Chicago. He was awarded the D.D. degree by Asbury College in 1937, and the Litt.D. degree by High Point College in 1941.

Professor Spence's teaching career includes the following appointments: Instructor in Trinity College, 1908-09; Assistant Professor of English Literature, 1910-13; Professor of Religious Education and Biblical Literature since 1918. (This is believed to be the first appointment of a Professor of Religious Education in a southern college.) Since 1928 Dr. Spence has been Professor of Religious Education in the Divinity School of Duke University.

The Methodist Church and Duke University have been, after his home and family, the chief centres of Dr. Spence's interest and affection. He became a member of McBryde's Methodist Church in 1895, received a license as a local preacher in 1902, and was admitted into the North Carolina Conference in 1907. He has served regular pastorates at Epworth, Raleigh, 1907; Mangum Street (Calvary), Durham, 1908-10; Steele Street, Sanford, 1913-16. (This last mentioned congregation has established a scholarship in the Divinity School in his honor.) In addition he has served several short-term and summer pastorates. For the past several summers he has been pastor of the Methodist Church at Blowing Rock, North Carolina. For twenty years he has been the regular teacher of the men's Bible class at Duke Memorial Church, Durham.

The cause of Christian Education in the Church has been a principal activity. Dr. Spence was Executive Secretary of the Board of Education of the North Carolina Conference from 1916-18, was a member of that board for thirty-five years, and its chairman for twenty-five years. He has also been a frequent contributor and department editor of *The North Carolina Christian Advocate*, *The Adult Student*, *The Church School Magazine*, and *The Adult Teacher*.

As a college and university teacher, Dr. Spence has been inspiring, instructive and thorough, and has held and expressed positive convictions. In addition to the established courses in Biblical Literature and Religious Education, he has developed a course in Masterpieces of Religious Literature which has given opportunity to combine his love and appreciation of great literature with deep religious interest. It is for his work in Religious Drama that Dr. Spence is

most widely and distinctively known. He has conducted popular courses in this field for many years. He wrote and for twenty years has directed the Christmas Pageant which is a feature of Duke University Christmas exercises. Also, for the past fourteen years his Choral Communion Service—the Rhapsody of Redemption—has been an outstanding aspect of the pre-Easter season. Both of these have been presented in the University Chapel to overflow congregations. For ten years Dr. Spence wrote and directed plays for the annual Christmas party of the Duke Faculty Club, of which he was three times president.

Formal publications have been: *Reveries in Rhyme, A Guide to Bible Study, Ruth, Marching Men of Methodism, When Cross Roads Cross Again, Old Testament Dramas, The Bishop's Crusade Pageants, Holidays and Holy Days*. There have also been a large number of occasional and informal writings, both published and unpublished. In Duke University Dr. Spence has been associated at one time or another with Duke publications—editor of the *Archive* and the *Chronicle*, and a frequent contributor to the *Alumni Register*: in the Divinity School he has been a member of the staff of the *Divinity School Bulletin* since its foundation and is now ending nine years of service as editor. He has produced many pageants and written poems for religious, educational and civic occasions and a large number of programs for radio broadcasts. Some of his programs have been used throughout the Southeast and even more widely in the Methodist Church.

As a member of the University Community and to many generations of Duke alumni, Professor Spence is widely and affectionately known. He was a member of the Trinity College basketball team, an enthusiastic golfer and able tennis player, and has been a constant and active supporter of athletic and public events of the University. As Dean of the North Carolina Pastors' School he has brought to the campus many of the outstanding religious figures of the world. He is a member of Phi Beta Kappa, Pi Kappa Alpha, Pi Kappa Delta, Theta Alpha Pi, Omicron Delta Kappa, the Monogram Club, and earlier Trinity College societies such as Sigma Upsilon, "9019", and Tombs, and various fraternal orders.

Professor Spence is a stimulating and unusual preacher and public speaker, with a reputation for both humorous and serious platform and pulpit performances. Ever thoughtful and considerate of others,

his ministry to the sick, especially in Duke Hospital, and to the bereaved, has brought comfort and cheer to many who have become devoted friends and admirers.

Professor Spence is the first recipient at Duke University of the Algernon Sydney Sullivan Award, and a copy of the citation accompanying that award is attached as a part of this record. This faculty agrees with that citation, believing that the measure of a man cannot be given in a form of words—so versatile and lovable a personality as Hersey Spence defies ordinary efforts at analysis and appraisal. It is for what he is in himself and as himself that his colleagues of the Faculty of the Divinity School of Duke University spread this paper upon their minutes and wish him Godspeed in all the years of his life.

CITATION OF THE ALGERNON SYDNEY SULLIVAN
AWARD TO BE ENTERED ON THE RECORD OF THE
NEW YORK SOUTHERN SOCIETY

In recognition of his unselfish service to hundreds of students, associates, and neighbors, and of his countless demonstrations of kindness and thoughtfulness of others of all ages, groups, and classes—specifically for his generous acts of kindness to the Durham Nursery School, his visitation of the sick, and his effective contribution in writing and directing of religious drama “as a labor of love” over a period of years, the Algernon Sydney Sullivan Award is presented to Hersey Everett Spence.

May 27, 1952

An Informal Tribute

It is with gratitude that we sign for you, Hersey and Bessie Spence, this appreciation of you and your work, which have meant so much to us who are your colleagues and friends in Duke University. Since it needs must be that you pass on (though, not “out”), we want you to know how much we care for you—and why!

What shall we recall about you, Hersey? There is your unflagging joy in presenting the Lord and Master whom you have served so willingly, so faithfully and so long. Many have carried

from your classroom not only your formal instruction, but your love for the Bible, for the poets and dramatists of all countries and centuries, and your enthusiasm for the excitement of the good life as interpreted by Christian sanity and mirth. We have been impressed by your genuine friendliness to all comers, by your simplicity and entire good will, and by your positive and permanent influence upon both undergraduate and Divinity School students.

There is your great passion for extra-curricular activities. The Christmas Pageant and the Choral Communion—the Rhapsody of Redemption—on Maundy Thursday, have made folk see as well as hear two of the dramatic Christian acts. Your willing editing of the Divinity School *Bulletin* for the alumni, your self-giving to the social activities of the School, and your unparalleled and exhausting attendance at the University athletic events have made you an unmistakable figure to thousands.

There is your pastoral ministry in the University community, no part of your duty, but the overflow of your affection in Christ. Many will remember your sensibly brief calls in the sick room, flowers on the doorstep and fruit in the raw and in good jelly. But, perhaps, your real work as a pastor has been your counselling of younger colleagues, given without pride and without jealousy.

Aren't you almost willing to believe in a kindly predestination that brought together for you the Methodist Church and Duke University? You have certainly been a most effective public relations man between School, Church, and Community.

As for you, Miss Bessie, our memories are many and good. We shall think often of the integrity and fidelity of your teaching of generations of young people. We shall remember the unstinting giving of yourself to the needs and interests of legions of your own students, and the aid and comfort you offered to those in other fields, "beyond the call of duty." We marvel constantly at the wide range and volume of your reading, both professional and cultural. And you are a joy to have on any committee.

We admire your devotion to your family, continued throughout your life, and your perfection as a housekeeper.

We are humbly grateful for your love for the Church and its program of Christian Education.

Above all we thank you for abetting your husband in his extra-curricular activities. You have, with poise and dignity and a sense

of humor, aided him in every good endeavor—maybe even in the others. We realize with what patient devotion you have lived with and—when necessary—restrained that restless and stimulating and—at times, no doubt—aggravating person whom you call husband. Yet you were never just his wife. You were always “Mrs. Spence” in your own right.

Come back and see us often. You are both too young to be considered *emeriti*.*

* The faculty members of the Divinity School and the Undergraduate Department of Religion and their wives signed this tribute and presented it to the Spences on May 18, 1952.

The "New" Bible

The Holy Bible, Revised Standard Version, containing the Old and New Testaments. Thomas Nelson and Sons. 1952.

Every scholar who goes to the RSV Bible finds himself both pleased and disappointed as he seeks out various passages to see whether the readings followed or the interpretations given are those he would have chosen. Every layman who seeks out his favorite passages probably has a similar experience, of alternate pleasure at the retention of endeared language, or of disappointment at its loss.

But the moment either scholar or layman settles down to continuous reading and forgets about particular readings, he discovers the Revised Standard Version to be readable, dignified, beautiful, and on the whole more easily understood than either the Authorized Version or the American Standard Version. One of the greatest improvements lies in the recognition of poetry in the Old Testament, in the Prophets as well as in the Psalms and Wisdom Literature. This involves far more than the format of the printing, but (what is even more important) the translation itself. The greater clarity and precision of the RSV Bible, together with the translation of poetry as poetry, mark it as a greater masterpiece of English literature (in the opinion of this reviewer) than even the old Authorized Version. Much of the beauty of the RSV, however, is inherited beauty, coming down to us from the earlier versions.

The greater clarity in the RSV is frequently a matter of the text. Many obscure passages in the Old Testament have been clarified by the use of the ancient versions which were made from Hebrew manuscripts older than the ones which we now possess. Others have been clarified by textual emendations, which are judiciously few in number, though not every scholar will agree as to the correctness of every emendation. Many words and phrases are translated accurately for the first time because of new light shed by the intense Biblical and archaeological research of the last seventy-five years. Yet our knowledge is still imperfect, a fact which this Version recognizes. Indeed, it is in some respects the most honest version ever printed; notice the frequency of such notes as "Heb. uncertain," "Heb. obscure," "The meaning of the Heb. word is unknown." On the other hand, the elimination of italics (or some comparable device)

to indicate added words (which the translators believe to be required to convey the sense of the passage) is not always a gain, especially in a truncated and confused text like that of Psalm 27:8, where honesty would require a note as to the actual condition of the Hebrew, which reads as follows: "To thee, my heart said, 'Seek my face.' Thy face Lord, do I seek."

It is regrettable that the Dead Sea Scrolls were discovered too late to make their full impact upon the RSV Old Testament. Although thirteen new readings of Isaiah are based in full or in part upon "one ancient manuscript" (the complete Dead Sea Isaiah), there are other variants in the roll which have already won the favor of many scholars and which will soon be regarded generally as rendering obsolete some of the traditional readings followed by the RSV committee. Time is required for the true worth of many variants to appear; for that reason the revisers were cautious, perhaps commendably so, though some of the better readings of the scroll might have been entered marginally. Time is also required for an ancient manuscript to be read correctly everywhere. Thus two readings of the RSV which are presented as corrections (labeled "Cn.") actually appear as the right readings of the Dead Sea Scrolls: "the land of Syene" in Isa. 49:12 and "stagger" in Hab. 2:16. The former correction removes a dubious reference to China (land of Sinim) and gives us a reference to Aswan instead. As for the Habakkuk passage, there is no evidence that the scroll was consulted. Perhaps the translation had already been prepared before the discovery of the scrolls.

It is not simply in matters of text, but also in matters of interpretation that the Dead Sea Scrolls shed new light. Thus the Manual of Discipline (which was not yet published when the revisers did their work) clarifies a difficult phrase in Isa. 26:3: "Thou wilt keep *him* in perfect peace, *whose* mind is stayed on thee." The italics of the King James Version indicate the amount of interpretation that was introduced into the text to make sense out of the two words "mind stayed." The revisers followed suit with almost identical language, but without italics. Now the Manual of Discipline employs this phrase several times with the contextual indication that what it means is simply "the staid (or steadfast) mind," so that the rendering of Alex R. Gordon in "An American Translation" is fully substantiated:

The steadfast mind thou keepest in perfect peace,
For it trusts in thee.

The vulnerableness of the RSV rendering is particularly apparent in its introduction of a tristich into English which conforms to the phrasing of the Authorized Version rather than to that of the Hebrew. A tristich, to be sure, is in evidence; and like those in its context it should be one of 2:2:2 rhythm, which may be achieved here by deleting the second occurrence of the word *shalom* (peace) in accordance with the ancient versions. The line, as thus scanned, should run as follows:

The mind that is steadfast
 thou dost keep in peace,
 for it trusts in thee.

Perhaps the committee was too bewitched by the beauty of the King James language to follow the lead of Gordon, but thereby they have perpetuated a mistranslation. Another example of compromise with accuracy is found in the retention of "the valley of the shadow of death" in Psalm 23:4, although a footnote there gives the proper rendering.

Ministers should find the introductions to the RSV Old and New Testaments, which were prepared by the RSV Committee, very informative and helpful. The periodical, *Religious Education*, July-August, 1952, also contains interesting and instructive articles concerning the RSV Bible.

WILLIAM H. BROWNLEE

* * * *

The Divinity School participated actively in celebrating the publication of the new Bible. An exhibit of rare Biblical manuscripts and printed Bibles was set up in the main library by the curator of rare books, Mr. Thomas Simkins. On Sunday morning, September 28, Professor Myers presided at the service of celebration in the Duke University Chapel, at which Professor Clark preached on the theme, "A Light Rekindled." Divinity School services during the following week, conducted by Professor Clark, were devoted to the new version. Between September 28 and October 5, several members of the faculty addressed community celebrations as far as two hundred miles distant, some speaking at two or three such services.

Manuscripts Galore

Checklist of Manuscripts in St. Catherine's Monastery, Mount Sinai.

Microfilmed for the Library of Congress, 1950. Prepared under the direction of Kenneth W. Clark, General Editor of the Mount Sinai Expedition, 1949-50. Library of Congress Photoduplication Service, Library of Congress, Washington, 1952.

Dr. Clark's invaluable contribution to international scholarship comes into sharp focus with the release of this checklist. Under his editorial supervision a chosen coterie of world scholars achieved the incredible feat of exploring in its entirety a library of 3,300 manuscripts and of copying 1,687 of these completely on 35 mm. microfilm. Moreover, 1,284 illuminations were reproduced with a larger camera especially for iconographers.

Only the most disciplined spirit and the hardest imagination can begin to appreciate the magnitude of these scholarly labors. Pursued incessantly across intervening oceans and ensuing years, since 1949-50, these rolls of microfilm and photographs have been assiduously studied, organized, and indexed by Professor Clark. Thanks to him, and his colleagues in expedition and Library, copies of these materials may now be purchased, "at the mere cost of positive prints," by any one in the learned world. Brought at last to universal availability, the staggering richness of these priceless manuscripts may now be entrusted to the most appreciative of all grateful men—the fellowship of scholars. Their tribute of thanks will resound into the furthest reaches of an incalculable future.

The treasures now procurable from The Library of Congress were brought from the most inaccessible fastnesses of contemplative retreat to the most throbbing artery of active communication. The wealth of ancient hand-copyists has now been shunted safely past the reefs of typewriting error into the haven of micro-filming "high fidelity." A highly accomplished woman, Adelaide D. Clark, wife of Dr. Kenneth W. Clark, was as courteously welcomed into St. Catherine's library of doughty masculine withdrawal as she was received into the haunts of literate Congressmen. In these libraries, and between them, her devoted work has come to symbolize the expanding services of her sex to scholarship, the church, and the world. Gigantic resources were funneled to the Mt. Sinai expeditionary force with the logistic acumen that joined libraries from the oldest

to the youngest, churches of the Christian East and West, religious and cultural interests of the most varied content and history, universities from every quarter of civilization, editors of every scholarly aegis and persuasion, ecclesiastical and civil administrative officialdom representative of history's lengthening vistas, and nations intersecting every vantage point of global perspective.

The *Checklist*, so meticulously prepared by Dr. and Mrs. Clark, shows the depth and ramifications of this hidden treasure now shared with scholars at a cost much less than the sale price of any field. Comprehensively and compactly indexed, the manuscripts and miniatures are succinctly referenced and numbered. The gamut of fields and interests represented is only faintly suggested by the present reviewer's mention of Biblical writings, commentaries, patristic works, homilies, ascetic prescriptions, saints' lives, chronologies, sacred histories, liturgies, lexicons, musical theories, non-Christian classics, medicine, and law. A precious historical collection stemming chiefly from Arabic and Turkish sources embraces covenants, laws, decrees, firmans (royal decrees), treaties, administrative orders, deeds, accounts, bills, and receipts.

Obviously, the services rendered by the General Editor and his associates far surpass the scholarly proclivities of any individual or group. Nor is the contribution limited to the exhuming, processing, and re-issuing of Biblical desiderata, however much these may preponderate. Dr. Clark's modest introduction, like Congressional Librarian Luther H. Evans' tersely eloquent foreword, makes one thing amply clear. This is a collaborative triumph of man under God utilizing the fullest processes of applied science at its best. It extracts from history for reinvestment in history some of the noblest ideals and most active commitments of the human race in strategic service to the here and now.

Learned reviews and evaluations will guarantee to each of the scholars here involved his own particular due. This brief appreciation would invite every Duke Divinity School alumnus, student, teacher, administrator, and friend to pause wherever he may be in grateful appreciation of the services magnificently rendered by Dr. Kenneth W. Clark and his wife, Adelaide D. Clark. She asked a wholly impossible favor—that she might not be mentioned here! But two so united will not here be separated. Not only Dr. Clark's introductory tribute to his wife but, even more, their fruitful work together makes that abundantly clear.

With the Dean

The Doris Duke Foundation has given to the Divinity School money for the purchase and installation of a unit pipe organ in York Chapel. The instrument selected is the Artiste model, a two-manual organ, made by the M. P. Möller Organ Company. The installation was completed barely in time for the opening services of the fall semester. Miss Helen Kendall, Organist and Choir Director of the Divinity School, and the choir of Divinity School students, have been working hard and faithfully to take the fullest advantage of this welcome addition to the worship services of the School.

It is now possible to announce certain schedules of dates and speakers that will be of interest to alumni and friends. The Phillips Brooks Club schedule for the first semester is as follows:

October 20, 10:30-12:20

1. "India Today—a Secular Republic"—Dr. J. C. Manry
2. "Man and Nature"—Dr. A. C. Reid

November 17, 10:30-12:20

1. "Muslim and Christian in Pakistan"—Dr. Manry
2. "Man and Knowledge"—Dr. Reid

December 15, 10:30-12:20

1. "The Christian Movement in the Indo-Pakistan Sub-continent"—Dr. Manry

January 19, 10:30-12:20

1. "Biblical Conception of Human Nature"—Dr. Frank S. Hickman
2. "Man and Christ"—Dr. Reid

Special lecturers for the year will be Dr. Robert T. Handy, of the Department of Church History of Union Theological Seminary (N. Y.) on October 29. Dr. John McKay, president of Princeton Theological Seminary, on February 11. Dr. Norman W. Porteous of Edinburgh University on April 8.

The Divinity School Seminars will be conducted at West Market Street Methodist Church, Greensboro, on January 19 and 20, and at Queen Street Church, Kinston, on January 22 and 23. The subject for both seminars will be "Preaching," and the special lecturers will be Dr. Lynn Harold Hough and Dr. James T. Cleland.

Speakers for the Missionary Emphasis Week, February 3-6, will be Bishop Richard C. Raines, Dr. George Way Harley, Dr. Karl Quimby, Dr. M. O. Williams, Dr. Fred Shippey and Mr. Creighton Lacy.

The dates for the Christian Convocation of 1953 are June 2-5. The faculty of the Pastors' School has not been selected, but it is possible to announce that Dr. Charles W. Gilkey will be the James A. Gray Lecturer and Bishop Fred Pierce Corson will be Convocation Preacher.

Dr. William Arthur Kale, Professor of Practical Theology with responsibility for courses in the Organization and Administration of Christian Education, has begun his work in the Divinity School. Dr. James C. Manry is serving again as Visiting Professor of the History of Religion and Missions. Dr. Frank S. Hickman is on leave for the fall semester, and Dr. Waldo Beach and Dr. John J. Rudin II will both be on leave in the spring semester.

The Dean has been busy during the summer and fall in representing the School at a number of conferences. The Divinity School was host to a number of delegates to the Southeastern Jurisdictional Conference at Roanoke, Virginia, the last week in June. President A. Hollis Edens and Dr. W. A. Kale were delegates to both the General and Jurisdictional Methodist Conferences of 1952.

At the organizational meeting of the Board of Education held in Chicago during the first week in September, the Dean was appointed to a newly created committee on the theological schools. Dr. Kale was elected a member of the executive committee of the Board and also of the advisory committee of the local church section.

The Dean has visited the following Conferences: Kentucky, August 29-30; Western North Carolina, September 24-29; Virginia, October 8-12; North Carolina, October 22-24; South Carolina, October 25-26.

Promotions in the faculty are: Dr. Waldo Beach promoted from Associate Professor to Professor of Christian Ethics. Dr. John Rudin II promoted from Assistant Professor to Associate Professor of Speech.

The Divinity School alumni of the Virginia Conference, at their annual dinner meeting at Norfolk, Virginia, on October 10 voted to establish a Virginia Conference Alumni Scholarship in the amount of \$600 a year. A Committee consisting of Ralph Arthur, Archie

Acey, and M. C. Wilkerson was appointed to promote this cause in the Virginia Conference.

With the Faculty

PROFESSOR BEACH taught in the summer session at Union Theological Seminary, New York, and participated in the summer conference of the Fellowship of Southern Churchmen at Mars Hill, North Carolina. His preaching engagements for the Fall include Sweet Briar College and Woodberry Forest School in Virginia, Wesleyan University and the Choate School in Connecticut, and the Duke University Chapel.

PROFESSOR BROWNLEE taught at Duke in the first summer school term and afterward took his family to Kansas for a vacation among relatives. Various preaching and speaking engagements were kept in both North Carolina and Kansas. He spoke at a celebration held at Steele's Tavern, Virginia, September 30, celebrating the new Revised Standard Version of the Bible. The October issue of the *Bulletin of American Schools of Oriental Research* carries his article, "The Manuscripts of Isaiah from Which DSIa Was Copied."

PROFESSOR CLARK divided the summer between Europe and Durham. As a member of an executive committee of six textual scholars from America, he met a similar committee of the British for a five-day conference in June at Oxford University, to discuss the International Greek New Testament project. On July 16 he gave an illustrated lecture at Nottingham University, before the British Society for Old Testament Studies, on "New Research Materials from Libraries of the Near East." He preached on the Revised Standard Bible in the University Chapel, and at community gatherings in Leaksville and Hillsboro, and lectured in Raleigh on "A Unique Expedition to St. Catherine's Monastery."

PROFESSOR CLELAND delivered Commencement Addresses in five Preparatory Schools in New England in early June. During August he was guest-preacher in the Wellington Church in Glasgow, Scotland. Since returning to America he has preached in Harvard University, Williams College, Davidson College, and Hotchkiss and Phillips Andover Schools, and has been guest preacher for one week at the 80th anniversary of the First Presbyterian Church in Birmingham, Alabama.

PROFESSOR CUSHMAN taught in the Duke Summer Session. He preached at Carthage Methodist Church, Carthage, North Carolina, June 22, and in Duke Chapel, July 6. As a delegate of the Methodist Church, he attended the Lund Conference on Faith and Order, August 15-28. August 24 he preached at Wesley Church, Malmö, Sweden. En route to Sweden, he spent two weeks traveling in the British Isles and after the Lund Conference made a visit to Frankfurt-Main, Germany, where he was the guest of Professor and Mrs. Paulus Scharpff and President Friederich Wunderlich of the Methodist Seminary at Ginnheim. He conversed with leaders of German Protestantism, including Bishop Sommer of the Methodist Church. With Bishop Ivan Lee Holt he attended the great *Kirchentag* at Stuttgart, August 31. He returned to the United States September 9. He is slated to give several lectures on the Lund Conference.

PROFESSOR DICKS preached at The First Presbyterian Church in Tuscaloosa, Alabama, in June. He lectured at the District Superintendents' Conference at Lake Junaluska in August, and taught at the Mississippi Pastors' School at Oxford, Mississippi, in August. He has spoken at St. Michael's Episcopal Church in Raleigh, and conducted a two day seminar for the pastors of Augusta, Georgia.

PROFESSOR KALE during September attended an organization meeting of the General Board of Education of the Methodist Church in Chicago, Illinois, where he was elected a member of the Executive Committee of the General Board. He was re-elected President of the Western North Carolina Board of Education at the session of the Conference in Charlotte. He gave the Address at the formal opening of the new Education Building of West Market Street Methodist Church, Greensboro, North Carolina, and the Address at the Community Service celebrating the publication of the Revised Standard Version of the Bible, First Baptist Church, Wilmington, North Carolina.

MISS HELEN KENDALL was awarded two blue ribbons for paintings exhibited at the North Carolina State Fair.

PROFESSOR MANRY, while representing the Pakistan Mission at the General Assembly of the Presbyterian Church in the U. S. A., May 22-28, in New York City, preached in the Community Presbyterian Church, Merrick, Long Island. He participated in the annual session of the Institute of World Affairs, Warner, New Hampshire, August 16-22, and preached twice in the Federated

Church of Warner. He spoke before the English-Speaking Union, Atlanta, on October 11, and attended the State Committee of the Christian Rural Overseas Program at Raleigh, on October 16.

PROFESSOR PETRY addressed a Union meeting of the churches at Waynesboro, Virginia, on Reformation Day, November 2.

PROFESSOR RUDIN conducted a workshop on Public Worship in the Missouri Methodist Pastors' School, June 9-13, and taught in the Duke Divinity Supply Pastors' School, July 1-15. He preached in several Methodist churches of the Durham district, and on November 9th conducted a workshop in Leadership of Worship for the University Methodist Youth Fellowship. He continues to serve as Assistant Minister of McMannen's Chapel Methodist Church.

PROFESSOR SCHAFFER taught in the second term of the Duke Summer School. In June, he gave a series of talks in the young people's conferences of Granville and Orange presbyteries; during the summer he preached at various Presbyterian churches in the area around Durham. From September 30 to October 4, he delivered a series of weekly lectures on Christian beliefs in a leadership training school held at the Chapel of the Cross, Chapel Hill. On September 30 he spoke at the Chapel Hill community celebration of the publication of the Revised Standard Version of the Bible.

PROFESSOR SMITH preached a sermon in the United Church, Raleigh, on July 20th. He also delivered the sermon in the Duke University Chapel on July 27th. During the month of August he gave a series of lectures at the University of North Carolina on the general subject, "Theology and Contemporary American Philosophy of Education." He participated in a meeting of the Executive Committee of the North Carolina Council of Churches on September 23rd, and in the annual meeting of the National Council on Graduate Studies in Religion in New York on November 8th.

PROFESSOR STINESPRING spent the summer working on his translation of *The Messianic Idea in Israel*. On September 30 he spoke to the combined churches of Roanoke Rapids and Weldon, North Carolina, at a celebration of the publication of the Revised Standard Version of the Bible. On October 5 he spoke to the young people of Duke Memorial Methodist Church, Durham, again on the subject of the Revised Standard Version.

PROFESSOR WALTON was the Conference Preacher in May at the West Virginia Annual Conference and also addressed the Exchange Club of Charleston, West Virginia. In June, he was the leader in a

week of evangelistic services in Main Street Methodist Church, South Boston, Virginia. He taught in Duke University Convocation. He taught in the W.S.C.S. School of Missions, in the Church School Workers' Convocation, and in the Southeastern Jurisdiction Town and Country Conference, all at Lake Junaluska. In September, he taught in the Raleigh Training School and delivered the address at the city-wide celebration of the Revised Standard Version of the Bible in Petersburg, Virginia. He represented Duke University and spoke at the Holston Annual Conference. During October, he preached at Loughurst, N. C., and delivered addresses at Carthage and Kinston, N. C.

With the Students

We unpacked our brains and our books amid new bricks in our own little Waldorf, technically titled Men's Graduate Center. We found Venetian blinds and telephone plugs in our rooms, marble in our showers, air-conditioning in our coffee shop and an elevator in the hall.

The year was begun with punch and peanuts at Dean Cannon's home and with handshakes and how-dee-do's at the University House. But the highlight of the orientation program was the chapel talks sponsored by the Spiritual Life Committees. The retreat proved to be a spiritual advance with talks on "If I Had It to Do Over," "Why I Am Entering the Ministry," "What We Hope for in Divinity School," and "Our Problem and Challenge." The Spiritual Life Committee, under the leadership of Carl Clary of Gaffney, South Carolina, will again sponsor call meetings, which are prayer groups on each hall.

The student government officially opened the season when President Russell Montford of Crestwood, Kentucky, introduced the other council members. Other student government officers for the year are Vice-president, Peter Burks of Charlotte, North Carolina; Secretary, Wallace Kirby of Roxboro, North Carolina; and Treasurer, Caroll Yingling of Baltimore, Maryland.

The Social Action Committee began the year by proving that good works is the fruit of faith and the spice of life. Divinity School boys can be found from county homes to city jails. To provide spiritual instruction to homeless children four students visit Wrights

Refuge every Sunday night. Operation SAC has begun a new service with instruction in model airplane building for the Negro boys in the West Durham Hill Community Center. This committee is under the direction of Kenneth Howard of Waurika, Oklahoma.

With George Ogle of Pitcairn, Pennsylvania, as leader, the Missions Committee is busy with plans for the Mission Emphasis Week, which will take place in early February. Mr. Isowa Tanaka, a missionary to Korea and Japan, spoke to the group on "Missions in Japan." Another speaker will be Rev. Carl R. Key, state chairman of the Crop Rural Overseas Program. He will speak on "Rehabilitation Work in Asia."

The ecumaniacs sent Raymond Moore of Fairmont, West Virginia, and Walter Hudgins of Danville, Virginia, northward to attend the planning session of the National Interseminary Triennial at Earlham College, Richmond, Indiana, and southward to attend the regional conference at the Lutheran Seminary in Columbia, South Carolina. An early meeting of the Interseminary Committee will feature Dr. Robert Cushman, who attended the Committee on Faith and Order, in Lund, Sweden.

The Circuit Rider, the Divinity School annual, will make an encore this year with Guilford Daugherty of New Bern, North Carolina, as editor. The annual will accent a typical life of Mo Monk, an average seminarian.

Blasting forth with its first toot, *Gabriel's Trumpet*, the Divinity School newspaper, featured the newly created Graduate Student Council, which is composed of law, medical, forestry, and ministerial students.

WALTER E. HUDGINS

Book Reviews

Torah in the Messianic Age and/or the Age to Come. By W. D. Davies. Journal of Biblical Literature Monograph Series, Volume VII. 99 pp. \$1.50. (To be obtained from Professor Donald H. Gard, Treasurer of the Society of Biblical Literature, Princeton Theological Seminary, Princeton, New Jersey.)

In this interesting little volume, our genial colleague, Professor Davies, is researching into one aspect of the conception of the Law (*Torah* in Hebrew) as received by Christianity from its Jewish background, and as re-interpreted by early Christianity itself. First we have a study of the subject in the Old Testament and in the Apocrypha and Pseudepigrapha. It is, of course, nothing new for Christian scholars to study the Apocrypha and Pseudepigrapha along with the Old Testament; however, Dr. Davies has made an unusually thorough search into the matter of the conception of the Law in its relation to the idealized future.

But Chapter IV deals with "The Rabbinic Sources," and it is here that the unusual skill of the author may be seen. The Rabbinic literature (the Mishnah, the Talmuds, the Targums, the Midrashes) assumed its present form well after the beginning of Christianity; yet imbedded in this literature are many reminiscences from earlier times, when Christianity and Judaism had not yet gone their separate ways. The Rabbinic literature then, should be of great value to Christian students of Christian origins; but few Christian scholars have ever attained the linguistic skill necessary to handle the difficult Hebrew-Aramaic Rabbinic idiom. Dr. Davies is one of the few, as he has already demonstrated in his *Paul and Rabbinic Judaism*, a work now becoming familiar to students of Duke Divinity School. Suffice it to say that in the present instance the utilization of the Rabbinic sources greatly enriches the presentation with informative material not easily accessible to Christian scholars.

The final chapter presents the author's conclusions and relates the whole matter to the New Testament. Thus we have here a comprehensive essay in Biblical theology: a single subject traced through Old Testament, Apocrypha, Pseudepigrapha, Rabbinic literature, and New Testament. The work is well conceived and well executed. We look forward to further studies from the same author.

W. F. STINESPRING.

Westminster Historical Maps of Bible Lands. Edited by G. Ernest Wright and Floyd V. Filson. The Westminster Press. 1952. XVI plates and index. \$1.00.

This is a complete set of the maps of the *Westminster Historical Atlas to the Bible*, reduced to ordinary book size and conveniently bound in cardboard. Since these maps are now the best obtainable for Bible

study, it is a great boon to students and Bible readers in general to have the maps available in this inexpensive form. The Westminster Press is to be congratulated on one more signal service to Bible students.

W. F. STINESPRING.

Critical Notes on the Hebrew Text of the Poem of Job. William Barron Stevenson. Bloch Publishing Co. 1951. 170 pp. \$3.25.

Professor (Emeritus) Stevenson of the University of Glasgow presents these notes as a supplement to his Schweich Lectures on "The Poem of Job," published in 1947. This is a book for the student who uses his Hebrew; it deals with scholarly matters which could not be discussed in the lectures, with particular emphasis on textual criticism and the emendation of the text. These notes are full of beautiful insights into the most profound of Biblical books.

W. F. STINESPRING.

The One Church. C. T. Craig. Abingdon-Cokesbury Press. 1951. 155 pp. \$2.00.

A courageous frankness and thoroughness mark this little volume, which make it refreshing reading. It combines an awareness of the Biblical basis for the doctrine of the Church with an astute comprehension of actualities in the Life of the Churches. It can, therefore, be wholeheartedly recommended to all desirous of understanding the present ecclesiastical situation and debate.

W. D. DAVIES.

The Origins and History of Religions. John Murphy. Philosophical Library. 1952. Pp. vii, 454. Index. \$6.00.

Though the preface of this book is dated in January, 1949, internal evidence suggests that the author substantially completed it by about 1940. There are no bibliographies, but all the references in foot-notes appear to be to works published by 1938; the publisher's blurb claims "presentation of the latest research."

The style is verbose, the sentence-structure often unnecessarily complicated, the use of commas and capitals erratic. Unhappy expressions (e.g., "humanlike creature," p. 19) abound, as do clichés ("the taproot of his Religion," p. 33; "the taproot of all religions," p. 40). The author quotes J. Arthur Thomson against the loose use of the term "instinct," but makes great play with "instincts" himself. The Ainus, referred to as "the dwarf people of Japan" (p. 93), are actually taller and heavier than the other people of the archipelago.

The "five culture-horizons" (primitive, animistic, agricultural, civilized, and prophetic—*sic*) advanced as the basis for organizing the considerable amount of detail become themselves confused, and are—at least to one reader—unhelpful.

Allowances can be made for an author working in Britain during the 1940's, but the same cannot be said for an American publisher in 1952.

JAMES C. MANRY.

Natural Science and the Spiritual Life. John Baillie. Charles Scribner's Sons. 1952. 43 pp. \$1.75.

Scientism, Man and Religion. D. R. G. Owen. Westminster Press. 1952. 208 pp. \$3.50.

Religious Beliefs of American Scientists. Edward L. Long, Jr. Westminster Press. 1952. 168 pp. \$3.00.

These books take three somewhat different positions as to the proper relationship between religion and science. What they have in common is the belief that although science is a valuable source of knowledge about reality, it is inadequate when it tries to stand by itself. Dr. Baillie argues science's lack of intellectual and moral self-sufficiency. Dr. Owen attacks secular cosmologies based on faith in science. Dr. Long suggests that drawing religious conclusions from scientific principles is a risky business, so widely do scientists differ among themselves as to the religious implications of their work.

In his sparkling essay Dr. Baillie extends A. N. Whitehead's contention that modern science depends for its very existence not only on the Greek notion of the intelligibility of the world but also on the Christian belief in its contingency. Ancient science attempted to deduce the pattern of nature as the *necessary* result of Divine Intelligence. Modern science became empirical and experimental in attempting to discover which of many possible rational patterns the Divine Will had *actually* chosen. Further, Dr. Baillie says that the scientific impulse is maintained by the Christian virtues and by the meaning with which Nature is endowed by Christian thought. It is easy to disagree with such large generalizations so briefly presented. In stressing the deductive nature of Greek "science," Dr. Baillie is thinking of Greek nature-philosophy. He overlooks the entire Alexandrian school, whose empirical work is a landmark in the history of science. And many of the "Christian virtues" he names were, as Mill pointed out a century ago, Stoic virtues also. Nevertheless, Dr. Baillie's essay is a masterly exposition of a provocative point of view, and as such is unusually good reading.

"Scientism," for Dr. Owen, is the claim that scientific principles "can be used as universal principles, in terms of which the whole of reality can be explained." He presents this "modern idolatry" as a cause of Communism, Nazism, and laissez-faire capitalism. In doing this, he attempts to summarize and then refute a number of the main figures of modern Western thought, from Hobbes to Dewey. This leads neither to thorough presentations nor to convincing refutations. Moreover, it seems rather questionable to blame our present discontents on a few intellectuals; industrialism seems more important than Rousseau in producing the Nazi state. Dr. Owen's chief virtue is his ability to

distinguish between the scientific discoveries of a man such as Freud, which he correctly insists we must accept, and the deterministic cosmology derived by Freud from his psychology, which must be rejected.

Dr. Long finds that the religious beliefs held by 20th century American scientists vary from mystical awe engendered by the rationality of the cosmic structure all the way to Biblical fundamentalism. He presents the whole range briefly and interestingly, wisely staying close to his sources. His conclusion is that science dictates no particular religious (or non-religious) view to its practitioners; therefore there is no "clear tie" between religion and science. Some sort of working dualism is indicated, although this should be within a unified outlook toward reality.

WALTER F. CANNON.

The Pocket William Law. A. W. Hopkinson, ed. Westminster. 1952. 160 pp. \$2.00.

Law's *Serious Call* is certainly not too much read in our day. It is surely read too much as the sole, lasting contribution of that author, exclusive of his numerous other works. Westminster's edition of the *Serious Call* now has a companion piece in this re-issuance (first published in Great Britain in 1950 by Latimer House Limited) of three widely different but vastly significant abridgements. These are: (1) *A Practical Treatise upon Christian Perfection*, (2) *An Appeal to all that doubt or disbelieve the Truths of the Gospel . . .* and (3) *The Spirit of Prayer. . .* The first, like Wesley's of similar title which it inspired, should be read by every minister. The second is a vigorously Christian apologetic. The last contains beautifully mystical stirrings that none who prizes the riches of the Christian tradition can afford to flout.

A good, crisp introduction, succinct tables of contents, an unencumbered text, and well-set, conveniently paged type make this a genuine "pocket" Law.

R. C. PETRY.

The Study of the Bible in the Middle Ages. Beryl Smalley. Philosophical Library. 1952. xxii and 406 pp. \$7.50.

This volume has already proved its value in an earlier edition (1940). Freshly incorporated findings and wholly re-worked conclusions make this one even more useful. Here, then, is a readable, though by no means easy-going, work of scholarship that merits the attention of every alert teacher, student, and preacher. Assuredly, the fact that "the Bible was the most studied book of the Middle Ages" does not mean that Bible-reading was general then; any more than the widespread printing of "The Book" guarantees spiritual literacy now.

Few matters, apparently, interest the practicing minister less than the actual use made of the Bible in the medieval period. Yet, one of the best assurances of a more edifying Biblical application in our own

society would be an enhanced understanding of what the necessarily limited, but surprisingly vital, study of the Word wrought in medieval civilization. There must be many teachers and preachers who honestly yearn to transcend in their own particular ministries the pious generalities so characteristic of our thinly spread Biblical knowledge. If so, they cannot afford to ignore this closely documented and often fascinating record of what other servants of God attempted in an age infinitely more handicapped than ours.

Perhaps the greatest blessing that accrued to the reviewer from a study of St. Francis of Assisi was the impetus given by a single-minded spirit of other times to study the whole Bible afresh in our own. There are numerous personalities and circumstances thoughtfully delineated here that will conduce to a similar end if given the chance. Honest application to the message of one such book would ruin the reader permanently for all traffic in homiletical "quickies." It might help send us back to the Bible itself in this year of the vaunted Revised Standard Version. So be it!

R. C. PETRY.

The Letters of Saint Athanasius Concerning the Holy Spirit. Translated with introduction and notes by C. R. B. Shapland. Philosophical Library. 1951. 204 pp. \$6.00.

These letters to Serapion on the Holy Spirit, here for the first time in English, constitute an important addition to the translated resources available to the student of doctrinal history. Taken together, they represent the first formal treatment of the doctrine of the Holy Spirit. Writing in 359 or 360, during his third exile, Athanasius defends the full deity of the Holy Spirit against those who would make Him a creature. Athanasius takes his stand squarely upon the position affirmed at Nicea and shows that whatever status is attributed to the Son must be assigned to the Spirit also. These letters thus contributed to the final triumph of Nicene Trinitarianism and to the subsequent elaborations of the doctrine of the Holy Spirit.

Shapland has not only produced an admirable translation with excellent notes, but he has carefully edited his Greek text by comparison with most of the extant MSS. His introduction is especially noteworthy in two particulars: (1) Shapland has re-grouped the texts (previously known as four letters) into three letters (I, II-III, IV, 1-7), treating IV, 8-23 as an earlier Athanasian defense of the deity of the Son. (2) Shapland identifies the heresy against which Athanasius wrote these letters as a local Egyptian form of Anomoean Arianism rather than Macedonian Semiarianism, as has been held by Loofs and others. The translation is also provided with a theological introduction and synopsis. A classified bibliography and several valuable indexes furnish material for more intensive study. We need more translations of this sort.

THOMAS A. SCHAFER.

How to Help an Alcoholic. Clifford Earle. Westminster Press. \$1.50. 96 pp.

This is the fifth book in the Westminster Pastoral Aid series, a group of small books conceived as aids to the pastor in his work. Ordinarily they are books to be put into the hands of the parishioner, but since the alcoholic resents and rejects all direct approaches, the present book is written for family, friends, employers, and pastors of alcoholics. Alcohol is a much written upon subject but this is one of the few books upon the subject that recognizes that the church has a role to play in the rehabilitation of the alcoholic. The author is a young Presbyterian minister, a friend of mine, who is director of the Commission for Social Action of the Presbyterian Church, U.S.A.

RUSSELL L. DICKS.

The Counselor in Counseling. Seward Hiltner. Abingdon-Cokesbury Press. 1952. \$2.50. 188 pp.

This is another significant study in the field of counseling. It is a study of the counselor himself. A friend of mine says, "Counseling starts with the counselor." I do not believe this; I think counseling starts with the one who seeks help, and no counseling takes place unless help is welcomed. However, the counselor may make or break the counseling even if it is sought. In this book Hiltner is attempting to give insights into how this making or breaking takes place. The strength of the book lies in the fact that it studies the problem in the social situation, which is significant. This is a good book for those who are beginning their study of the subject.

RUSSELL L. DICKS.

Child Adoption in the Modern World. Margaret Kornitzer. Philosophical Library, Inc. 1952. \$4.50. 403 pp.

Pastors are often faced with questions that have to do with adoption of children and often feel they need to understand the problems involved. I would recommend this book for your reference library as it is quite complete in its discussion of what is involved in the adoption of children.

RUSSELL L. DICKS.

The Church in Community Action. Harvey Seifert. Abingdon-Cokesbury Press. 1952. 240 pp. \$2.75.

This is a book ministers need to read. It will aggravate and stimulate the reader. Some of the generalizations and inferences, though properly supported by references, so evidently ignore a whole field of evidence opposed to the viewpoint that one is, to say the least, irritated. The irritation can be useful if the reader makes proper investigation and profits by his findings.

The suggestions for the church to improve its service to the community and the methods offered for consideration are stimulating. If used to stir the minister and his workers to a more careful study of

the relation of the church to the community, they will prove quite valuable.

The author's suggestions for discovering areas of social action, for meeting opposition creatively, and for promoting school education seem to this reviewer to be the best of the book. These chapters need serious consideration by church workers of today.

The chapter on political action for churchmen is timely. Its study will be rewarding. A minister could guide his workers in a study of this section and develop a helpful plan for improving citizenship and community life.

The appendix which provides a guide for community study is useful to student and minister, and the bibliography is up-to-date and helpful in further study of the place of the church in the modern community.

A. J. WALTON.

Open Prayer. Compiled by Jesse Halsey. Abingdon-Cokesbury Press. 1951. \$7.50.

Worship Aids for 52 Services. Edited by Friedrich Rest. Westminster Press. 1951. Pp. 247. \$3.50.

Prayer, According to the Catechisms of the Reformation. Karl Barth. Adapted by A. Roulin. Translated by Sara F. Terrien. Westminster Press. 1952. Pp. 78. \$1.50.

If the work of the Protestant publishing houses, which are neither Episcopal nor Lutheran, can be taken as a guide to the thinking of the clergy and the laity about public worship, then there is a revival of the more carefully prepared liturgical form of service in the churches which stem from the Reformation. Two helpful publications have come to the *Bulletin* on this trend.

Abingdon-Cokesbury sends a card-index file of 593 prayers and collateral material, drawn from many centuries and traditions, conveniently arranged in loose-leaf form, under 12 headings, which cover the range of experiences in worship. A black folder is included which will carry the necessary material for a single service or one Sunday's work. The type is easily read and blank sheets are provided for one's own discoveries and inventions. The author's directions and his indices are useful and helpful. There is but one major criticism: there is a confusion of categories in placing side by side such headings as Invocations, Collects and Short Prayers, and Pastoral Prayers. Invocation refers to content; Collect to form; and Pastoral is a liturgical "catch all." In like vein, Ascriptions are subsumed under Benedictions. Yet, this is but to suggest a revision in the next edition. For this is a valuable compilation. It may be a snare to the lazy cleric, but it should be a stimulus and a guide to the minister who takes his job intelligently, as well as seriously.

The Westminster volume has a different approach. It offers 52 outlines of services, 39 for the Church Year and 13 for Special Days, under the headings Opening Sentences, Invocations, General Prayer, Scripture Selections, Offertory Sentences and Prayers. There are occa-

sional Prayers for the Choir, Invocations, Benedictions and Suggested Hymns. The criticism of the Abingdon-Cokesbury portfolio applies here also. There is again a confusion of classification when prayers are listed as Invocation, Collect and Pastoral. This may be symbolic of the liturgical stage between individualistic, ministerial whim in public worship and disciplined, understood order. This volume, too, has grown out of trial and error. It was tested for seven years in various kinds of churches. Many will be grateful to the author for his intention and performance.

Yet, unless one knows the why and the what of prayer, the above two books may turn the minister into a performer rather than a leader of worship. Therefore, it would be well to study something on the meaning of prayer. Karl Barth, in three seminars, 1947-49, talked about what prayer meant to the Reformers and interpreted the Lord's Prayer according to the reformation principles. His thoughts were stenographically recorded and are now translated and published for American readers. The result is—as the jacket blurb states—"A thoughtful, elucidating and sometimes startling analysis." It is, for me, difficult but exciting reading, even self-contradictory (pp. 22 and 40). But it primes the thought and the imagination with ideas and longings. Here are some of the homey and arresting expressions that abound, e.g., Prayer is a "kind of breathing necessary to life" (23). "Prayer as an act of man cannot be a gossiping" (27). May the church "be liberated from all Romanizing reaction and from all impetuous Americanism" (45). Barth shows the importance of teaching—preaching on prayer and calls for a disciplined form in public worship.

JAMES T. CLELAND.

A Road-Map for Sermons. Dwight E. Stevenson. 1950. 12 pp. 25 cents.

A Guide to Expository Preaching. Dwight E. Stevenson. 1952. 10 pp. 25 cents.

The Professor of Homiletics at the College of the Bible has prepared two outline treatments of sermon construction for his students and for the minister in the parish. They are well done and should prove to be a refresher course for men who recall something of the theory of preaching ("disliked long since and lost awhile") and realize their need for more. They are hardly for the beginner inasmuch as they are but outlines in ten and twelve pages. One deals with the sermon "in general"; the other concentrates on expository preaching. They are road-maps, good ones; but the user must walk on his own legs. They may be secured from the Treasurer, the College of the Bible, Lexington, Kentucky.

JAMES T. CLELAND.

The Epistle to the Hebrews, William Manson, which was reviewed in a previous issue of the *Bulletin*, is published in this country by the Wilcox and Follett Company. The price is \$2.50.