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The Duke Divinity School

BULLETIN

Two Prayers of Intercession

FOR THE FACULTY

Direct and bless, we beseech thee, Lord, those who speak where many listen, and write what many read; that they may do their part in making the heart of the people wise, its mind sound, and its will righteous; to the honour of Jesus Christ our Lord.

BOOK OF COMMON ORDER

FOR THE STUDENTS

O Lord God, when thou givest to thy servants to endeavour any great matter, grant them also to know that it is not the beginning, but the continuing of the same unto the end, until it be thoroughly finished, which yieldeth the true glory; through him for the finishing of thy work laid down his life, our redeemer, Jesus Christ.

AFTER SIR FRANCIS DRAKE

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On Reality in Worship*

WALDO BEACH

Worship moods and worship forms follow upon and give expression to the body of inward conviction which we maintain as to the nature of God and the relation of God to man. In the back-and-forth currents of the history of Christian thought, perhaps the essential dialectic in theology and ethics is the polarity between a view of life that makes God central and a view that makes man central. In some eras of Christian history the principle of the sovereignty of God has been dominant, and the ideal of the love of God has been reflected in all the patterns of worship. At other points, man's self-love has been dominant, and, although in piously disguised forms, has turned theology into anthropology and has made worship a man-centered affair.

We of this generation of Protestantism are heirs to a tradition which, in this respect, is not entirely a happy one. We are children of an evangelical tradition, which has put its great emphasis on the inward change of the self as the one thing needful. In its present faded and tired form, the evangelical pattern of worship has forgotten the insight of its originators, that inward change is the fruit of the divine-human encounter, where the divine is the active agent. It has come now to think of inward change as the end sought and man himself the changer. Worship as it is ordinarily practiced in the Protestant church has largely lost, or at best has a precarious hold on, the essence of worship, which is the adoration and love of God for God's own sake and for no other. Pure worship is to stand still and behold the glory of God, to acknowledge Him as the sovereign of our life, to affirm that it is He that hath made us and not we ourselves. Meister Eckhart stated the whole burden of this in a sentence: "The Christian gives praise to the Lord not because He is good to him, but because He is good."

* Two chapel meditations given in York Chapel, October, 1952.

To worship God because he is God and for no other reason comes hard for us. We go to worship, it would seem, largely for what it does for us, and with our own spiritual health as the end in view. We seek the Holy One for ourselves, that He may strengthen our hearts and enrich the diet of our days with spiritual tonic. This is the attitude of one who goes to chapel to feel good, to receive a massage for his soul or a facial for his faith. Or one goes to worship to secure useful spiritual insights, or helpful homiletical gems with which to study next Sunday's sermon. Or, perhaps it is the attitude of those who go to receive stimulus for greater zeal in the building of the kingdom. Though we recognize all of these interests in ourselves, as in our people, to be the propelling motive that brings us all to the altar, these are abuses of true worship. For in all of them the Holy and Eternal One is used by us, is praised because he is useful to us, in a process of self-therapy or social therapy that employs God as a valuable physician. The self becomes the end; and God, the means to the end.

When worship is true to its genius, it makes God the end. It kneels and lowers the head, and keeps no eye cocked on the heavenly throne to see how God responds to this obeisance. Robert Frost once wrote an unwittingly theological line when he said: "We love the things we love for what they are." The Christian loves God for what He is, not for what He does for him.

If the essence of worship be this objective and distinterested love of God, it does not mean that true worship does not have its beneficial, subjective results. High worship brings the fruits of serenity, humility, and a passion for social justice. These are by-products, however, not ends. Where much of Protestantism has gone seriously awry, though happily it is now beginning to correct itself in the new move toward liturgy and form, is in confusing ends and by-products. Much evangelical worship, especially in its pathetic form of revivalism, seeks the things that shall be added unto you rather than first the kingship of God. And in the very seeking of the by-product it loses the by-products themselves. No one can deny the importance of the fruits of worship, but the sensitive Christian will recognize that these come upon him as bestowed unsought by the God whom alone he seeks.

The while that the Christian has forgotten the darkness of his soul in beholding the light of God's glory, he will find that God has silently, secretly restored his soul. Worship brings serenity, but only

when God, not serenity, is sought. There is a deep uneasiness seeping into the very serenity of the one who worships in order to be serene. Worship brings renewed consecration to the tasks of social justice. Yes. But that consecration becomes unflagging and steady only where one seeks God rather than consecration itself. Worship brings humility. Yes. But when one worships in order to become humble, then the soul becomes self-conscious of its own reducing exercises. No one can achieve humility. One is made humble as he is confronted by the greatness of God. Then, forced to his knees, he has a humility all unaware of itself.

"Man's chief end is to glorify God, and to enjoy him forever." If one may make a vast interpolation in the Westminster Catechism, the enjoyment of God is the unsought fruit of the glorification of God, who reigns supreme and who is the end of all our striving.

As a hart longs
for flowing streams,
so longs my soul
for thee, O God.
My soul thirsts for God,
for the living God.
When shall I come and behold
the face of God?
My tears have been my food
day and night,
while men say to me continually,
"Where is your God?"

The high petulance of this Forty-second Psalm speaks, in thirst and disquiet of soul, of the desolation that all of us experience at times in worship—the desolation of spiritual dryness. To all seekers of God in the life of prayer, fervent and half-hearted, there come periods when the springs of renewal dry up, and one moves in a barren desert.

Among the mystics, this emptiness is "the dark night of the soul," when the blinding light of God's presence is lost, and the mystic is dropped from the height to the depth. Since we are not of the mystics, knowing the flight of the alone to the Alone, since we never are lifted as high in worship as are those who know the beatific vision, quite probably we never fall as far, in our periods of dryness, as do the mystics. But we have our own forms of despair. Our spiritual

dejections are of the vague and gray sort of those who wander the misty flats.

The particular form in which most of us experience dryness in worship is the emptiness that we feel in the habitual and familiar. There are times when we go through the motions of worship, repeating the old phrases and prayers and hymns in a languid mumble; when we pick listlessly, without appetite, at the preacher's hash; when nothing happens except the mechanical drone of words wandering forlorn amid the walls of a chapel. Who has not experienced this kind of sodden worship, and felt cast down with the psalmist?

What brings this on? Does it not seem to be chiefly the dead weight of traditional forms, ancient prayers, moss-covered hymns, tired calls to worship, and thread-bare benedictions? These we inherit from those who penned them and sang them and spoke them with fervor and fire, because they sprang from some experience that was burningly real for their authors. But we inherit the form without sharing the experience that created the form. Of what avail is artificial respiration applied to a corpse from which the spirit has fled two or three hundred years ago? No doubt someone felt a flash of inspiration when moved to write: "All the saints adore Thee, casting down their golden crowns around the glassy sea." But we lag along through this hymn, since we really do not know much, and care less, about golden crowns and glassy seas.

The creeds were forged in fire. Once it was an invitation to death to recite: "I believe in God the Father Almighty, and in Jesus Christ his only son our Lord." It once took as much nerve to speak that as it would take for you to stand in your pulpit and say: "I believe in the abolition of segregation from our Southern life." But what the fathers learn in crisis, the children learn in the classroom, when is is easy and automatic. Now we repeat the creed with less zeal than we pass remarks on the day's weather. Surely, it seems, tradition is the enemy of reality in worship.

How then can we find anew the living God in worship? Not, I think, by overthrowing tradition and launching out on our own, under the guidance of what we take to be the Holy Spirit. Too much freedom in worship leads shortly to provincialism, and one finds most revival services as stereotyped as anything he finds in the Book of Common Prayer. No, the way to recover reality in worship is to wait on the Lord, *within* the discipline of the traditional and habitual, until He speaks new life through the old words. Then, all suddenly,

a chance phrase will strike home, will stab our spirits broad awake. The ancient words will again become living flesh, full of grace and truth; the springs of response will again flow, and the well will fill up.

"I believe in God the Father." This phrase can leap from the page, can shatter our unbelief, or the belief in idols that we bring commonly to worship, and call us back to acknowledge that this is the Being which gives our life its center.

"Forgive us our trespasses, as we forgive those who trespass against us." Such a staggering request, if we think on its meaning, can set off chain reactions far down into the will.

"We bless thee for our creation, preservation, and all the blessings of this life." This phrase, when it hits us right, can lift us from the stupor of a morning's chores, and carry us buoyantly far into the rest of the day's jobs. Then we can sense, "through all this fleshly dress, bright shoots of everlastingness."

James A. Gray

In the sudden death, on October 29, 1952, of Mr. James A. Gray, of Winston-Salem, North Carolina, the Divinity School of Duke University has suffered the lose of a staunch friend and generous benefactor.

Mr. Gray was modest and self-effacing in all of his many benefactions. He contributed not only his means but his consecrated leadership to educational and charitable causes, especially to those of the Methodist Church. His interest was personal because of his devotion to his church and his regard for its ministry. Duke University honored itself in June, 1952, by awarding to him the degree of Doctor of Laws.

As a part of the Methodist College Advance, he established the James A. Gray Fund in 1946. This fund now provides for the James A. Gray Lectures, the Duke Divinity School Seminars, scholarship aid to Divinity School students, and assistance to supply pastors of the Methodist Church attending the annual School for Approved Supply Pastors. Mr. Gray was also instrumental in the establishment, by Centenary Methodist Church of Winston-Salem, North Carolina, of a work scholarship for a Divinity School student. Again during the summer of 1952, he made the first, and a generous, re-

sponse to a published appeal for a Foreign Student Scholarship Fund in the Divinity School.

The Divinity School Seminars are now in their fifth year and have given inspiration and instruction to several hundred ministers in North Carolina. The James A. Gray Lectureship has been held by Ralph W. Sockman, Paul M. Scherer, and Liston Pope. Lecturers for 1953 and 1954 will be, respectively, Charles W. Gilkey and W. Douglas Horton. These lectures will reach the public in published form, and the lectureship will doubtless become one of the most distinguished in the United States.

The Faculty of the Divinity School enters this tribute in its Minutes to record its sincere appreciation of the substantial and personal interest taken in its work by Mr. Gray and directs that copies be sent to his family, to the *North Carolina Christian Advocate*, and to the Divinity School *Bulletin*.

James Cannon
Kenneth W. Clark
James T. Cleland

"As Ithers See Us"

Robert Burns thought it would be a helpful idea if we could see ourselves as others see us. The Christmas issue of *Gabriel's Trumpet* enabled some members of the faculty to see themselves as the students see them. Here is the student request to Santa Claus; it should make sense to recent graduates of the Divinity School.

"Please bring Dean Cannon a new joke book and Dr. Beach a five-year subscription to Christian Economics and Reader's Digest. Uncle Dudley needs some nice new woods for his little babes to play in. Please bring Dr. Davies a copy of an *English* New Testament. Miss Kendall wants a dozen little elves to assist her in her many duties. Please send Dr. Schafer a trained pet *hare*-tic. Dr. Petry wants a medieval monastery, and Dr. Cushman is asking for a comic book (one will be aplenty). Dr. Smith wants a large economy size package of bubble gum. Dr. Cleland wants a sense of humor."

With the Dean

The Dean attended the meetings in Los Angeles, January 3-8, of the Association of Methodist Theological Schools, the Association of Methodist Colleges, and the Association of American Colleges.

The Divinity School Seminars were successfully conducted at West Market Street Church, Greensboro, and Queen Street Church, Kinston, January 19-20 and 22-23, respectively. The pastors and district superintendents, E. C. Few and Herman Duncan, and Mark Lawrence and H. K. King were especially helpful. The ladies of the churches and the official boards rendered excellent service. Panels of laymen and women at each seminar were highly appreciated. They discussed the subject: "Preaching I Like." Dr. Kenneth Clark was again manager of the Seminars and delivered a lecture on the subject: "New Texts from the RSV." The Visiting Lecturer was Dr. Lynn Harold Hough, former Dean of Drew Theological Seminary, and the Divinity School Lecturer was Dr. James T. Cleland, Professor of Preaching. On the general theme of "Preaching", Dr. Hough's subjects were: "The Mind of the Preacher: As a Man; As a Christian", and Dr. Cleland's: "The Word of the Preacher: The Written Word; The Spoken Word".

Featured speakers at the Christian Convocation, June 2-5, will be the Gray Lecturer, Dr. Charles W. Gilkey, former Dean of the Chapel of the University of Chicago, and the Convocation Preacher, Bishop Fred Pierce Corson, Presiding Bishop of the Philadelphia Area and President of the Council of Bishops of the Methodist Church. Among those who have already accepted invitations to teach and lecture in the Pastors' School are Bishop Costen J. Harrell, "The Minister as Pastor"; Mrs. E. L. Hillman, "The Work of the Woman's Society of Christian Service"; Dr. Harold de Wolfe, of Boston University, "Theology and Preaching"; Mr. Holt McPherson, of High Point, North Carolina, "The Church and The Press"; Dr. Kenneth W. Clark, "The Use of New Translations of the Bible"; Mrs. W. R. Reed, "Vacation Church Schools."

Dr. Frank S. Hickman has returned from a sabbatical leave covering the fall semester, and will retire at the end of the current academic year.

Dr. Waldo Beach, Professor of Christian Ethics, will be on sabbatical leave during the spring semester, as will be Dr. John J. Rudin II, Associate Professor of Speech.

On March 11, the new York Chapel organ, the gift of the Doris Duke Foundation, will be formally dedicated at the 10:30 Chapel hour and a concert will be played at the 11 A. M. Assembly hour by Mrs. Mildred Hendrix, organist of Duke University.

In the Hickman Preaching Prize Contest, held on December 10, the first prize was awarded to Mr. Robert W. Dorr, and the second prize was divided between Mr. Daniel Schores and Mr. Max Polley. The sermons were considered to be of a very high order and all were on some phase of the general subject: "A Pauline Metaphor for the Church."

The two speakers for the rest of the academic year at the Phillip Brooks Club will be Dr. F. S. Hickman and Professor Bernard Boyd, Head of the Department of Religion, U. N. C.

The School for Approved Supply Pastors, in which the Divinity School cooperates with the Southeastern Jurisdictional Conference, will be conducted this summer June 15-July 1. Dr. William Arthur Kale has, by mutual agreement with Dr. A. J. Walton, been appointed Dean of this school. Dr. Kale is also Dean of the North Carolina Pastors' School and Manager of the Christian Convocation.

With the Faculty

Professor Clark met with the Executive Committee of the International Greek New Testament project in New York in late November. During the Christmas holidays he attended the New York meetings of the National Association of Biblical Instructors and the Society of Biblical Literature. He represented Duke University at the Corporators' meeting of the American Schools of Oriental Research. He and Mrs. Clark attended as members the annual meeting of the American Friends of the Greek Orthodox Patriarchate in Jerusalem. Dr. Clark lectured at Southern Methodist University and Texas Christian University on January 9, and appeared on the program of the National Association of Biblical Instructors in Fort Worth on January 10. He addressed the Alma Club in Henderson on January 15, and during the following week participated in the Duke Divinity School Seminars in Greensboro and Kinston.

Professor Cleland preached in the Asheville School for Boys and at a Union Service in the Central Methodist Church in Asheville

on December 7. In January he took part in the Duke Seminars at Greensboro and Kinston. In February he preached in the Unitarian Church in Germantown; in King's Chapel, Boston; in Harvard University and Tabor Academy. He gave a series of five lectures on "Preaching" at the mid-winter Convocation of the Episcopal Theological Seminary in Cambridge, Massachusetts, and conducted the daily chapel at Harvard University on three mornings.

Professor Dicks shared in the leadership of a Workshop Upon Aging, which was sponsored by the United Community Services of Detroit, Michigan, in December. He also gave the annual Fowler Lecture for the Edgewood Sanitarium in Orangeburg, South Carolina. In January he spoke at the Minnesota Pastors' Conference in St. Paul. In February he addressed the American Protestant Hospital Association at its annual meeting in Chicago, the Virginia State Mental Hygiene Convention in Roanoke, and gave the principal address for the annual meeting of the directors and leaders of the Metropolitan Detroit Y. M. C. A.

Professor Kale attended the meeting of the Executive Committee of the General Board of Education of the Methodist Church in Cincinnati on December 16 and 17. On January 12 he participated in the planning conference for Approved Supply Pastors' Schools in Atlanta. During the week end of February 20-22 he gave four addresses at the South Carolina State Students' Conference in Columbia.

Professor Manry, at the request of the Christian Council for Overseas Medical Work, has re-drafted the Constitution of the Christian Medical College, Ludhiana, India. During the Christmas recess he worked in the Widener Library at Harvard. He represented the Divinity School at the Annual meeting of the Methodist Board of Missions and Church Extension, Buck Hill Falls, Pennsylvania. In early February he spoke on behalf of misssions in several Presbyterian (U. S. A.) congregations of the Mid-South Synod.

Professor Petry attended meetings of the American Society of Church History held in Washington, D. C., December 29-30. He served as program chairman, Council member, and a consultant on the Editorial Board.

Professor Rudin attended the annual meeting of the Speech Association of America in Cincinnati, December 28-30, where he read a paper before the sectional meeting on "Teaching Speech to Ministers." Dr. Rudin is on sabbatical leave for the spring semester, during which time he will revise and republish his workbook.

Preaching and Public Worship, the first edition of which is now exhausted.

Professor Walton met with the Durham Missionary Personnel Committee on December 8, and interviewed eight candidates for foreign and home mission work. On December 14 he taught a church school class in Asbury Methodist Church, Durham. During the Christmas holidays he was in Nashville, Tennessee, visiting his son and daughter-in-law, Mr. and Mrs. John G. Walton, of the "Upper Room", and their family of two sons, Arley and David. In January he preached at First Methodist Church, Rocky Mount.

With the Students

With an accent on jingle bells and Christmas carols, the Divinity School stressed the December season. The pre-yuletide days were anything but silent nights.

In the true Christmas spirit, eleven divines and the boys of their Gra-Y clubs rang all the Durham doorbells to collect money for the Empty Stocking fund. The fund is to help fill the stockings of those boys and girls who know more of Mr. Hard Luck than of jolly St. Nick. The Gra-Y clubs are sponsored by the Durham Y. M. C. A. The Divinity School boys who represent the "Y" at the various grammar schools are: Ray Moore, Wallace Kirby, Gil Daugherty, Fant Steele, Keith Glover, Ted Moore, Doyle Masters, Tom Stockton, Russ Montfort, and Walt Hudgins.

The football team made the December headlines by proving the adage: You can't beat the law! The Red Demons of the Divinity School lost three times to the Law School. The first game had to be played over because of an ineligibility; the second game had to be played over because of a three-way tie for first place. We lost; and thus we lost our bowl hopes.

Decked with mistletoe and holly, spruced with Christmas trees and a roaring fire, the Union Ballroom was the merry scene of the annual Yuletide party. The wives of the faculty served pie, candies, and coffee as the guests arrived via sleigh and reindeer. Walt Hudgins of Danville, Virginia, was emcee. Wesley Aitken, who hails from South Charleston, West Virginia, entertained with seasonal solos. With John Coffey of Arlington, Virginia, at the piano,

and with Norman Desrosiers of Butner, North Carolina, at the director's spot, we sang Christmas carols. No Christmas party is complete without Santa Claus, and Santa (Phil Gibbs of Dallas, North Carolina) arrived just in time to give "all the good little boys" of the faculty a Christmas remembrance. Santa was continually being pestered by a precocious youngster (Sterling Turner of Spring City, Tennessee) and his helpful father (Mike Copeland of Norfolk, Virginia).

During the party, Dean James Cannon awarded the Frank S. Hickman Preaching Award, which is given annually to the best sermon preached on a selected theme. First honors went to Robert Dorr, who is from Mt. Rainer, Maryland; while Max Polley of Niles, Michigan, and Dan Schores of Overland, Missouri, tied for second place. Judges for the preaching event were Professors Cleland, Davies and Rudin.

After the party the group migrated to the Divinity School Chapel for the annual candlelight service presided over by Dr. Waldo Beach. Perhaps the height of the Christmas season was reached as we sat in the darkened chapel and watched the light pass from the candle of one person to the candle of another, symbolizing the spread of the joy of the Christian gospel.

The next night the Divinity School huddled together to sing carols at the convalescent homes, homes for the aged, and the faculty homes. Dr. and Mrs. James Cleland, as prophetically announced by *Gabriel's Trumpet*, entertained the carolers with coffee and doughnuts at their home on Myrtle Drive. With a "Merr-rrie Chrristmas" from our host, we went back to the dorms to await the beginning of the official Christmas vacation.

Now New Year has come, and we have made our resolutions: to go to bed at a decent hour, to be kind to our professors, to make the most of what we have. But comes that January week of examinations! And so go our resolutions.

Walter E. Hudgins

Book Reviews

Strengthened with Might. Harold Wilke. Westminster Press. 1952. $1.50. 96 pp.

This is the sixth book in the Westminster Pastoral Aid series. It is written by a young minister of the Evangelical Reformed denomination who was born without arms. He travels around the country alone; he dresses himself, feeds himself, shaves, does everything with his feet. You have guessed it: this book is written for the handicapped. It is filled with the understanding and insights which Harold Wilke has gained of the problems of the handicapped by being handicapped himself. The handicapped person has two problems, says Wilke, his own morale and the problem of preventing his friends and family from over protecting him. The problem of "morale" is a religious problem.

I am proud of the Pastoral Aid series since I originally planned the series, helped select the writers and have worked on the manuscripts. They are tool books and each one is aimed at a given pastoral need. There are two more to come. Those that have been published are: *My Faith Looks Up*, Dicks—for those getting ready to be sick; *Ye Shall Be Comforted*, Rogers—for those caught in grief; *The Best Is Yet to Be*, Maves—for older people; *Spring of Living Waters*, Scherzer—for the sick; the Earle book upon how to help an alcoholic, reviewed in the last issue; and the Wilke book for the handicapped. Of the remaining two in process of preparation, one is to deal with marriage and the other with death and dying. All of these little books are 96 pages in length and all sell for $1.50 each.

Russell L. Dicks

Fulfill Thy Ministry. Stephen C. Neill. Harper and Brothers. 1952. 152 pp. $2.00.

This little volume I'm going to keep near me in the year ahead and probably for years thereafter. It is the outcome of a series of addresses delivered at an Interseminary Conference in this country by Bishop Stephen C. Neill, missionary, administrator, "ecumaniac", who is, at the time of writing, assistant to the Archbishop of Canterbury. From wide and deep experience he is speaking to the minister as a holy man, in his relationship to God, to self and to others. Some sentences will suggest the flavor of the style and thought. "This is the one thing you will never be able to counterfeit. By the time you have been three years in the ministry, you will be able to counterfeit almost everything else. . . . The inner radiance of intimate fellowship with God is a thing that you can never counterfeit." (32). "Yes, I think X had better be ordained; he hasn't the guts to make a good Christian layman" (40). "The more I come to know of theological seminaries the more I regard them as dangerous places" (44). "We are all one in our starting point as sinners. We are all one in our vocation to be saints" (111). It is not

a book to be skimmed over lightly, but to be read and read again, with joy and embarrassment and gratitude. It will channel the enthusiasm of young men just out of seminary; it will energize the middle-aged pastor in the steady, blessed work of his Christian commitment; it will recall to older men something of the glowing fervor of their call. I am encouraging you to read this book, more than once.

James T. Cleland

The Christian Interpretation of Religion. Christianity in Its Human and Creative Relationships with the World's Cultures and Faiths. Edward J. Jurji. Macmillan. 1952. 318 pp. Index. $4.50.

This book—with a title sufficiently ambitious—is addressed, according to the author's preface, "to the general reader, (the) scholar, and layman." In spite of numerous excellencies in it, the attempt to appeal to people varying too widely in interests and outlooks seriously weakens its effectiveness

On the whole, the author seems to have had most frequently in mind the beginner in the comparative study of religions. Why otherwise would he so thoughtfully insert the years of birth and death after the first mention of most (though not all) of the historical persons he refers to? Thus: Auguste Comte (1788-1857), William Adams Brown (1865-1943), St. Augustine of Hippo (354-430).

Yet the extreme condensation of many paragraphs seems better suited to a more advanced reader. This condensation is perhaps due to the author's anxiety to cover as much ground as possible. It is very hard to condense complicated subjects without committing fallacies of accent. The discussion of Pakistan on pp. 260-1 is a case in point.

There are numerous errors in detail: e.g., W. W. Clark (p. 4) should be W. N. Clarke; *mamsa* (p. 158) should be *Mimamsa;* Kraimer (p. 262) should be Kraemer; Denwick (p. 301, Note 30) should be Dewick. It is disappointing to find the barbaric expression "comparative religion" perpetuated. What religion is that?

Infelicitous expressions such as (p. 223) "Jesus sparked the relationship between Christianity and Judaism," should be eliminated in any reprinting; likewise the more egregious mixings of metaphors, such as (p. 242) "still in its infancy, the Arab League nevertheless weathered dissension among the leaders and remained intact against the terrific odds of debacle in Palestine."

Too much deference is shown to the interpretation put by the Austrian priest Wilhelm Schmidt upon the "high gods" found in the mythologies of pre-literate peoples. To attempt to provide for an original monotheism of "general revelation" upon this basis involves what we may call, in an imitation of the author's style, devious tortuosity.

James C. Manry

Instruction in Christian Love (1523). Martin Bucer. Translated with Introduction and Notes by Paul T. Fuhrmann. John Knox, 1952. 68 pp. $1.50.

Of all the great Reformers, Bucer has probably been the most neglected. He is usually remembered today for his attempt to mediate between Luther and Zwingli in the sacramentarian controversy and for his late, brief labor as an apostle of continental Protestantism in England. In both cases, his efforts were largely repudiated by contemporaries and successors. After four hundred years, most of his writings remain in manuscript or in a few ancient printings. There is today, however, a new interest in Bucer as the first great Protestant ecumenicalist, as an important influence on Calvinistic and Anglican thought, and as the representative of an authentic variety of Protestantism.

The book before us is an evidence of this renewed interest. It was edited with a French translation in 1949 by Henri Strohl and now appears for the first time in English. The translator has made a very readable English text out of Bucer's grammatically nondescript German, and he has added many notes which help preserve the flavor of the original. The work itself is short (37 pages in this edition) and was Bucer's first publication. It is a simple and straightforward statement of what the newly arrived preacher proposed to hold and to teach in Strassburg. It might indeed be called a commentary on Luther's *Freedom of the Christian Man.* Its thesis is that the divine end in creation was that selfless love of others which glorifies God in peace, harmony, and true society. Faith saves because it turns love from self to neighbor and thus fulfils God's purpose. There is no room for subjectivism or individualism in Bucer's version of justification by faith. Not mere assurance but redeemed social relationships is his goal. Devotional in quality but with a more radical Christianity and a broader horizon than most modern "devotional" literature, this little work is intrinsically valuable. It also serves, with the help of Professor Fuhrmann's introduction and notes, to present its great author to a new and increasingly appreciative public.

THOMAS A. SCHAFER

The Christian Dilemma: Catholic Church—Reformation. W. H. van de Pol. Trans. G. van Hall. Philosophical Library. 1952. xviii, 299 pp. $4.75.

This book is, to the reviewer's mind, the best to appear in English dealing with the ecumenical movement from the Roman Catholic point of view. The author grew up in the Reformed Church, participated in ecumenical discussions, and—apparently as a result of problems thus encountered—became a Roman Catholic priest. His central thesis is that there is in the last analysis no middle way between Protestantism and Roman Catholicism, that the best service ecumenical movement can render is to bring Protestants to see this dilemma and return to Mother

Church. Much common ground and much misunderstanding there are between the two great Christian traditions; but "in so far as opposition exists, it is insurmountable" (p. 105). The Eastern Orthodox and Old Catholic churches belong definitely on the Catholic side of the chasm; they ought not any longer to mislead Protestants as to their true colors. And the attempt to restore in a Protestant church "those means of salvation which are typically Catholic" is "an illusory enterprise" (p. 86).

Van de Pol's more immediate aim, however, is to engender mutual understanding and appreciation. First of all, he wishes Protestants to realize that the refusal of Rome to participate in the ecumenical movement is not a matter of bigoted pride or unwillingness to repent; rather, it is an exclusively religious matter, the only course open to her in the light of her understanding of the Church and its faith. Secondly, he labors to interpret both the Reformation and the ecumenical movement to Roman Catholics. While never receding from his main thesis, he writes with penetrating insight and in a comprehensive, irenic spirit. This is true even in his treatment of Anglicanism, which, for all his appreciation, he considers, as basically Protestant, as having chiefly an ethnic and historical unity, and as holding an ultimately untenable position.

The effectiveness of the author's approach is marred by his very success in stating the Roman Church's theological positions and in explaining its attitude toward theological discussion; for it weakens the force of his appeal for a universal putting aside of defensive (and therefore unteachable) attitudes. For although he analyzes very perceptively the main psychological obstacles to mutual understanding and though he calls for a spirit of teachableness, his appeal can never mean the same thing to the Roman Catholic Church as it can to Protestants. The psychological factors are supported, in the case of the Roman Church, by dogmatic premises which preclude any possibility that there is real error on her part or that there are essential truths affirmed by Protestantism which are not already adequately represented in her faith and life. The Church may be friendly, sympathetic, and ready to explain her position; but all teachableness, self-criticism, and movement can only be on the other side, as the author makes very plain. Nevertheless, this book is a real contribution to ecumenical discussion and a challenge to unitive Protestantism to rethink its whole position. It presents a dilemma and a decision; if the dilemma is real, the decision must be made.

THOMAS A. SCHAFER

The Irony of American History. Reinhold Niebuhr. Charles Scribner's Sons. 1952. 174 pp. $2.50.

Originally delivered in substance as lectures at Westminster College and Northwestern University, this essay for present hard times looks at the current American scene through the eye of irony. Dr. Niebuhr abundantly shows how America is involved in the ironic refutation of many of her original dreams and pretensions, but he cannot indulge in comic laughter because he comprehends a certain element of virtue and truth

breaking through these incongruities. Thus he defines the ironic as that which "prompts some laughter and a nod of comprehension beyond laughter."

This brief note cannot undertake to describe the numerous ironic incongruities that the author elucidates with fresh insight, but it can cite two or three illustrations. For example, our nation still formally chants the *laissez-faire* economic ideology, although it has pragmatically modified it to suit the demands of a technocratic society; an America that for generations spurned international balance-of-power alliances is now actually forming the greatest one of all time; and a world power which only yesterday, in the name of peace, "demilitarized" Japan and Germany has, against the will of those nations, reversed itself within a single decade.

These and other ironic events reveal the fact that America's moral perils are not chiefly those involved in conscious malice and explicit lust for power; rather, they inhere in a moral pretensiousness that springs out of a sentimentalized understanding of human nature. Our idealism, in other words, "is too oblivious of ironic perils to which human virtue, wisdom and power are subject." The ironic elements in our American situation can be overcome "only if American idealism comes to terms with the limits of all human striving, the fragmentariness of all human wisdom, and the mixture of good and evil in all human virtue."

The concept of "irony" may be too narrow for a fully comprehensive interpretation of American history, but at least Dr. Niebuhr has employed it to cast a large beam of light on numerous complex episodes in our national life.

H. Shelton Smith

Religion in the Development of American Culture (1765-1840). William Warren Sweet. Charles Scribner's Sons. 1952. 338 pp. $3.50.

Dr. Sweet is now culminating his life-work as historian of American Christianity with a four-volume opus, of which the present is the second in the series. His best chapters are those which describe religion on the middle-western frontier, the area with which he is best acquainted. The camp-meetings, the circuit-riders, the theological jousting between denominational rivals, the heresy hunting, the dram-drinking, the moral disciplining of rough frontiersmen—all these, and more, the author colorfully depicts and sympathetically evaluates.

Two chapters delineate the activities of the churches in a revolutionary generation, while others describe the establishment of missionary societies and the founding of institutions of higher learnings. Significantly, most of the colleges and universities founded before 1860 were established by the churches.

The only disappointing chapter is entitled "The Revolt Against Calvinism." First, it lugs in under this heading several historical episodes (e.g., the Quaker Schism of 1827) that had little or nothing to do with Calvinism. Second, the term "revolt" is more misleading than enlightening when applied to the attitude of such men as Barton W.

Stone, Alexander Campbell, Nathaniel Taylor, and Horace Bushnell. None of them was conscious of "revolting" against Calvinism. Thus this chapter is apt to be regarded as a sort of A. and P. store—stocked with things that have no internal relation to one another.

In spite of this limitation, however, Dr. Sweet's volume is easily the best work on this period, and it will meet a long-felt need. The reviewer will make good use of it in his introductory course on American Christianity.

H. Shelton Smith

By the Way. Francis J. McConnell. Abingdon-Cokesbury. 1952. 288 pp. $3.50.

This is not an autobiography in the ordinary meaning of that term, but it is all the more interesting for that fact. That is to say, it leaves out the commonplace dribble that clutters the traditional sort and gives a series of significant episodes that sparkle with wit and moral dynamite. For example, he tells how, when the Area Plan for settling bishops was up for discussion at the General Conference in 1912—the Conference that elected him as bishop—a certain bishop strenuously opposed it on the ground that it "took away from the annual conference the thrill of seeing a new, strange bishop walk down the aisle on the first day of a conference session!"

One of the first major episodes that brought the "social gospel" under fire from Big Business was the celebrated Steel Strike in 1919. At that time the U. S. Steel Corporation ran a twelve-hour working day on a seven-day week cycle, with a twenty-four hour shift. During the strike a special committee of the Interchurch World Movement, of which Bishop McConnell was chairman, conducted a report of conditions in the steel mills and published its findings. The steel magnates were furious, and McConnell was fiercely assailed; but he stood his ground, and in due course U. S. Steel abandoned its long working day.

In this connection Bishop McConnell pointed out that those who complain against a preacher who stands for a socially sensitive gospel are usually less than frank. "Such complainants," he remarked, "almost never admit that they are finding fault with a preacher for social radicalism. 'Oh no! It is not that. His voice doesn't suit our auditorium!' The trouble is with what the voice says."

But although Bishop McConnell has been a social prophet of distinction, his preaching has always derived its fundamental character from a deep insight into the true nature of the Christian faith. As a matter of fact, his theological stature is second to very few, if any, of his generation.

I especially commend this book to young ministers who are looking for wise counsel in an age of social tribulation.

H. Shelton Smith

The Doctrine of the Atonement. Leonard Hodgson. Charles Scribner's Sons. 1951. 159 pp. $2.50.

The Oxford Regius Professor of Divinity, gives us in these pages a significant and fresh approach to what corresponds most nearly to the penal theory of atonement; although Hodgson's treatment is admittedly broad in scope. In any case, fruitful re-casting of the penal theory is here and is very welcome. Hodgson's claim is that the work of Christ cannot be rightly construed if the elements of both punishment and forgiveness are neglected. This is the case with the "moral influence" and ransom theories. The atonement meant first, and must continue to mean, "release from sin." Sin is the "hard core of the problem of evil." Sin is rebellion against God and is the species of evil that attends the creation of free individuals whose end is "self-becoming for self-giving." The existence of sinful rebellion is ultimately a mystery; but the atonement is God's acceptance of responsibility for it in the crucified incarnate Christ. Therefore, God is at once both "Punisher and Punished." Punishment is required in order that the goodness of God's will shall be vindicated while, at the same time, the freedom of persons shall be honored. Here is a very important contention: punishment, in the case of both society and God, means that the person is free for "self-becoming" save where he violates civil law or the divine will respectively. But, in addition, there is forgiveness in the Cross. Forgiveness is the absorption of the infection of sinful evil by the positive expression of God's love. In the Cross, God in Christ absorbs and cuts short, once for all, the power of sin to infect the common life of man. In the Cross there is forgiveness for all who repent. The treatment of punishment and forgiveness, in connection with his conception of the creation of persons for "self-becoming through self-giving", is the germinal center of Hodgson's book and the burden of its positive contribution. The latter is real. One could wish that Hodgson had composed the book with greater care, for the movement of thought is often unnecessarily obscure and seems to indicate haste in composition. Indeed, the chapters appear to have been composed separately, later to be welded together.

Robert E. Cushman

Guide to the Christian Faith. William A. Spurrier. Charles Scribner's Sons. 1952. ix, 238 pp. $2.50.

The subtitle of Mr. Spurrier's book is *An Introduction to Christian Doctrine.* In plan and scope the book fulfils this assignment. The author's intention is clearly stated in the preface: he proposes to provide "middle-ground" information regarding the content of Christian faith that falls between the "popular" and the "scholarly." Judged by this self-imposed criterion, the book is a commendable achievement with some reservations. Chapters I-V, treating of the nature of theology, reason and revelation, man and sin, appear to this writer considerably stronger than Chapters VI-X, dealing with God, Christ, resurrection, atonement, and eternal life. Chapters XI and XII, Christian interpretation of history

and doctrine of salvation, resume the somewhat higher level of the earlier chapters. The standpoint of the book intends and mainly succeeds in being "classical Christian." The influence of the Augustinian standpoint, as filtered by such contemporary theologians as Richard Niebuhr, Alan Richardson and Paul Tillich, is perceptible. The book is a primer done in lucid prose and would make an excellent study-book for lay groups under the leadership of a trained pastor.

Robert E. Cushman

The Modern Rival of Christian Faith. Georgia Harkness. Abingdon-Cokesbury. 1952. 223 pp. $2.75.

This volume follows in a sequence of high merit from the pen of Georgia Harkness. We have learned to expect from her thought sane, irenic, and eminently clear popularizations of Christian thought for primarily the "lay" reader. This book is no disappointment, and it is good reading for the minister, too. Miss Harkness represents a theological position of a moderately reconstructed American liberalism. Ethically, her thought is in close accord with the main stream of ecumenical thought, (Oxford and Amsterdam) in which movement she has herself made such a notable contribution.

The task is to define the secularism of Western culture ("the organization of life as if God did not exist"), to show the extent of its permeative influence on common thought, and the answer to it made by the Christian faith. It is a "Christ and culture" study. The author's position is not "Christ against culture", to use Richard Niebuhr's categories, nor yet the "Christ of culture", though there are hints of this in her treatment of Christianity and democracy. The values and the idolatries of Scientism, Humanism, Democracy, Capitalism, Communism, etc. are explained with concise simplicity. This section of the book is as neat a surface summary of the new "comparative religions" of Western man as one could ask for. This reviewer is particularly grateful for the analysis of capitalism and technology, and the problems they create for the doctrine of Christian vocation.

The "prescriptive" section of the volume is evangelical in tone, without being pietistic. The answer is "inward", primarily, and long attention is given to prayer and the inner life. The social implications of this evangelicalism are sketched in helpful detail, especially on ways of recovering vocation. In her effort to say something constructive, Miss Harkness represents a valuable antidote to a good deal of popular Niebuhreanism (largely a misunderstanding of his thought) which is pessimistic. But this reviewer harbors uncertainties as to the realism of this evangelicalism in attempting the task—high on the agenda of Christian ethics—of bridging the gap between the "new life in Christ" and the framing of social policy in a secular culture.

Waldo Beach

Democracy and the Churches. James Hastings Nichols. Westminster Press 1951. 298 pp. $4.50.

Professor Nichols of the University of Chicago, one of the foremost church historians of the country, turns his skilled pen and careful research in this important volume to consider the comparative impacts of Protestantism and Roman Catholicism on the development of western democracy. It is a hot question on which he works, and the conclusions of the book are controversial and exciting. Professor Nichols is no trunk-clinger. He dares to go out on all sorts of limbs, "where the fruit is." He makes quite clear his own convictions to start with, but clears himself of the charge of arbitrariness by the weight of his objective evidence.

His main point is that the genius of Puritan Protestantism, as it developed among sectarian groups in the English Civil War period, has been the initial spark and continuing inspiration for the development of liberal democratic theory. "One may say that modern democracy was born in June, 1647, when at Newmarket and Triploe Heath the Army covenanted not to disband until its rights and liberties were assured." Though at times in its subsequent history, the democratic impulse was obscured in Protestantism (e.g., nineteenth-century pietism, which was blind to the need of economic democracy), the use of the Social Gospel illustrates the persistence of the democratic impulse in the Protestant mind. The inner congeniality of Puritan Protestantism with liberal democracy places a high responsibility on the Protestant churches to give democratic practice its needed spiritual sustenance.

The converse thesis of the book is that Roman Catholicism is congenitally non-democratic. Its concept of authority and its hierarchicalism enables it to fit more closely into authoritarian political regimes. Its professed enthusiasm for American democracy stems more from expediency than principle.

This reviewer shares with the author his "Puritan Protestant" bias, and his ardor for its contribution to democratic political forms. But some misgiving must be registered about the adequacy of his total thesis, at two points. (a) Nichols seems to rest too much on too little. That is, he does not take sufficiently into weight the impact of extra-Protestant factors on the rise of democracy, especially the rationalism of the Enlightenment. (b) He does not give sufficient due to Catholicism where it has contributed to democracy in another dimension of the democratic faith, i.e., government by law rather than by arbitrary power. Despite its acknowledged defections in practice, it does seem, at least to this reviewer, that the natural law tradition in Catholicism has kept alive a Christian political principle which is anti-totalitarian.

Waldo Beach

The Church in the City. Frederick A. Shippy. Abingdon-Cokesbury. 1952. 225 pp. $4.50.

The growth of the city church in the first half of this century was phenomenal. The second half-century has begun with an acceleration over the first half.

Any rapid growth in a social organism brings stress and strain. The church has felt tremendous tensions and strains. It was not prepared for the gigantic task thrust upon it. Its program was little more than a simple expansion of the village church program. Its staff was village size—one church, one pastor—for the most part. Its school was usually the village booster type of spirited pep and sermonette practice. There was a minimum of work for men; and the women's work and youth work were built upon small interest group practices and program.

The incoming tide of people came from very well-established communities. When community ties were broken, they usually established associational ties which led to "class" grouping. This, plus the masses of people, the many interests, and the strangeness of it all, hit the city church until, as Dr. Shippy says, the church "was shocked by the sweeping urban changes" and led to "great distress."

Dr. Shippy has brought together some new techniques to help the city church worker meet the situation. Seven of the current and basic urban church problems are considered in some detail. There are interpretative and suggestive maps, charts, graphs, survey materials, and guides for effectively tabulating studies and surveys.

There are some very apt descriptions of some of the types of urban churches. He highlights the necessity for keeping alive the "downtown" church with a program vital and winsome in its aid to the "downtown" population. His consideration of the institutional, the neighborhood, and the "melting pot" churches are keenly done.

One can well wish that this same keen analysis should have considered other types such as the "socially elite" residential church, the "class churches," the "faith fad" churches, and the current interest churches. They are present in significant number in our urban centers, and they influence to some extent the whole pattern of church life.

Dr. Shippy's emphasis on making use of the best procedures to get up-to-date information before locating a church is timely and should be heeded.

This is a thoughtful, helpful, and very well-balanced book. Students, pastors, denominational leaders, and city church councils should read and profit by its stimulating approach.

A. J. Walton

God at Work—In Science, Politics, and Human Life. James Parkes. Philosophical Library. 1952. 180 pp. $2.75.

This small volume aims at describing the effects of God's activity in history and the consequences of recognizing or failing to recognize them. The author, Dr. James Parkes, well known for his studies in the relations between Christians and Jews, is not content to recite, "God reveals himself in his creation." Instead, he describes three "great moments of history" in which God has imparted his power to men—at Sinai, at Calvary, and at and after the Renaissance in the era of scientific discovery. Each of these releases of power has had its own independent result; hence Juda-

ism, Christianity, and Scientific Humanism. All three were necessary, declares Dr. Parkes, to complete God's work in the world. One does not displace the other. Rather, each fulfils a divine purpose not provided by the others. He would have us regard Judaism, Christianity, and Humanism as three manifestations of God, and one of our supreme tasks today is to promote their unity by understanding.

While this book is noteworthy for its description of the three releases of power and contains excellent statements regarding God's initiative in human affairs, it is less than satisfactory as a popularization of theology and surprising in its recommendations for modernizing the doctrine of the Trinity.

W. A. Kale

Biblical Authority for Today. Edited by Alan Richardson and W. Schweitzer. Westminster. 1951. 347 pp. $4.00.

This Volume is "A World Council of Churches' Symposium on 'The Biblical Authority for the Churches' Social and Political Message Today' ". It is divided into four sections. The first deals with "The Authority of the Bible" from the viewpoints of the Greek Orthodox Church and of seven Protestant denominations. The second part surveys the world position in "Biblical Theology and Ethics Today." In the third section five scholars discuss the principles of Biblical interpretation. This section closes with a most valuable four page summary of the principles to be kept in mind when the Bible is being construed in the study for homiletical purposes from the pulpit. The fourth subdivision deals with "Some Specific Applications", six of them, embracing such topics as "The Question of Property in the Light of the Old Testament" and "Church and State in the Light of the New Testament." He who runs should not, cannot read this. But the preacher who is anxious to link the Biblical view of God and man with the immediate human situation will be rewarded, and his people blessed, if he will work his way through these thoughtful and provocative interpretations of the authority of scripture.

James T. Cleland

Questions People Ask. Robert J. McCracken. Harper and Brothers. 1951. 188 pp. $2.50.

Those of you who graduated recently from the Duke Divinity School may have wearied of the emphasis in the Preaching classes on the "New Expository Method". Dr. Fosdick's successor may not call his homiletical procedure by that name, yet he has written a most consistent volume of sermons according to the N.E.M. He starts with the "Human Situation," with the questions people ask, such as: "Why Does God Hide Himself?", "Can We Follow Jesus Today?", "Is There an Art to Living in New York City?" He shows quickly and deftly that these are real questions. Then he answers them by bringing the Biblical point of view to bear upon them. He is consciously, deliberately and successfully "bifocal". These sermons reveal scriptural understanding, human aware-

ness, wide reading and a direct oral style. This is his first volume. It makes me wonder why he once remarked, "Don't let your first book be a collection of sermons."

JAMES T. CLELAND

Modern Poetry and the Christian Tradition. Amos N. Wilder. Charles Scribner's Sons. 1952. xviii 287 pp. $3.00.

In *The Papers and Addresses of William Preston Few* there is a quotation from Sidney Lanier which may well serve as the text of this review: "The poet puts the universe together, while the scientist pulls it to pieces, the poet being a synthetic workman, the scientist an analytic workman; and while the scientist plucks apart the petals of faith, it is the business of the modern poet to set them together again and so to keep the rose of religion whole" (162-163). How far has the poet succeeded? Is it his own fault that he is not more widely and more eagerly listened to? Is it important for the minister to pay attention to Gerald Manley Hopkins and W. H. Auden and T. S. Eliot? Amos Wilder has for many years combined his research in the New Testament field with studies in poetry, both as an author and as a critic, and in this volume he brings his Christian insights to the analysis of modern poetry. He has not written an easily read book. One reviewer has referred to the content as "solid and informative stuff." But, if any alumnus is interested in poetry, he might well use this book as a guide to a year's reading on our culture and the impact which the lay Christian poets have upon it. This volume won the $7,500 prize of the Bross Foundation for "the best manuscript in the broader fields of Christian interest."

JAMES T. CLELAND

Here Is My Method. Edited by Donald Macleod. Fleming H. Revell. 1952. 191 pp. $2.50.

Here is a new wrinkle in a volume on the preparation of sermons. Thirteen ministers were invited each to prepare an answer to the question: "What makes great preachers tick?"—such men as Henry Sloane Coffin, Lynn Harold Hough, Gerald Kennedy, John A. Redhead, Jr., and Ralph W. Sockman. In addition, each was asked to contribute a sample sermon. It will be of value to the reader to sift these "secrets of craftsmanship" for what is common to each, and make use of the combined wisdom to correct and improve his own homiletical methods. I wish that each contributor had done what Dr. Macartney of Pittsburgh did: made his answer the analysis of the preparation of the actual sermon published. That would have made the anthology of greater value. From bitter experience, not only in the classroom, I have come to the conclusion that most preachers know more theory than they use. What they need to ponder is the general principles in specific application.

JAMES T. CLELAND

Communion Through Preaching. Henry Sloane Coffin. Charles Scribner's Sons. 1952. ix 124 pp. $2.50.

One sign of the tentative ecumenicity of our times is the willingness of seminaries to invite members of other denominations to join their faculties or to deliver special series of lectures. Our own Divinity School is a pioneer in the South in this effort at ecclesiastical rapprochement. The Episcopal Church is doing that vigorously in the area of preaching. This volume is the George Craig Stewart Lectures (Episcopalian) as delivered by Henry Sloane Coffin (Presbyterian). He was a good man to choose, for he has always appreciated both the churches which stress liturgy and those which emphasize the sermon. He seeks here to "approach the theme of preaching by showing that both sermons and the Supper of the Lord are means of grace and media through which God in Christ offers Himself in personal fellowship" (vii). Thus he re-emphasizes a Reformation tenet.

From his fifty years of experience, as preacher and celebrant, Dr. Coffin shares his rich, diversified wisdom, inspired of God and applied to man. Here is the wedding of long reflection and contemporary awareness. For him the minister is always the Servant of the Word of God to man.

It may be ungracious for a spiritual son to disapprove of anything said by his Father-in-God. But I feel that Dr. Coffin is guilty of allegorical exegesis in the first chapter (18, 19, 25). I am bold to say so because I think he knows that, if I read aright the fourth chapter (106, 110). Even so, he makes me aware again of the sermon as the direct encounter of God with men.

James T. Cleland

The Faith Once Delivered. Clarence E. Macartney. Abingdon-Cokesbury. 1952. 175 pp. $2.50.

Triumphant Believing. John Short. Charles Scribner's Sons. 1952. 177 pp. $2.50.

Immortal Longings. G. T. Bellhouse. Philosophical Library. 1951. 128 pp. $2.75.

The first of these books is like many another by Dr. Macartney: conservative in theology, expository in method, Biblical and logical in development, rather profusely illustrated, and helpful to those of congenial mind and temperament. In other words, Macartney "fans" will be pleased and helped by this book. For many others, it will not always "click."

The jacket of Dr. Short's book promises "a sure antidote to apathy and anxiety, . . . offering a broad view of life which puts fears and frustrations in their proper perspective." Despite this over-zealous huckstering by the publishers, I found the sermons helpful and interesting. Originally preached from outline, they are direct and simple in style, skillfully

and sparingly illustrated, attractively titled, and they deal with fundamental themes and problems.

The "occasional sermons" preached on Easter and Whitsunday should impress the thoughtful reader with the values inherent in the observance of the Christian year. If you have "title trouble," all these sermon titles should be suggestive, for they are interesting yet not cheap, and they suggest solid, thoughtful sermons.

In brief, this book is refreshingly different from run-of-the-mine, over-illustrated "inspirational" books of sermons by American preachers. Dr. Short is a Scot, formerly preached in England, and is now rector of St. George's United Church of Toronto, Canada. Perhaps this accounts for the difference. A minor criticism, and hint to any minister preparing a book of sermons—many of his paragraphs are too long for easy reading and most attractive page-appearance.

Mr. Bellhouse, an English Presbyterian, states that his sermons deal with "salvation . . . . from muddled thinking about God and His ways with men; from the tyranny of doubts and fears and moods, from rebelliousness, self-pitying; from 'weak hands and feeble knees'; from every form of unkindness and discourtesy. Salvation into a life as positive, as complete, as strong, as gentle, as caring as was that of Jesus Christ."

This prefatory statement suggests that the sermons to follow will possess qualities of spiritual insight, of breadth and yet sharpness of focus, of clarity and craftsmanship. The promise is abundantly fulfilled. Get this book. Surely it will be for you, as for this reviewer, a means of grace. Each brief, direct, searching, utterly unpretentious sermon took me into the Presence. I hope that it will do the same for you.

First, let each sermon speak to you as a Christian believer. Then, later re-read it to learn of the preaching art from a master. Both procedures should be profitable. Get this book.

JOHN J. RUDIN II

John Wesley's Prayers. Edited by Frederick C. Gill. Abingdon-Cokesbury. 1951. 124 pp. $1.50.

John Wesley's first published work, in 1733, was a book of prayers for the use of his students in "the Holy Club," and this small volume, with explanatory preface, is a revision and compilation of this and some of his later works. In it we may glimpse the rich and disciplined devotional life of this man, who blessed his own and succeeding generations.

The prayers are arranged under headings of personal prayers, family prayers, devotions for every day in the week, and devotions for special occasions.

Mr. Wesley's style is firm and clear, his vocabulary Biblical and Anglo-Saxon, his spirit mystical yet practical, and his prayers reveal his bent for adapting and simplifying noble liturgies of the universal church for the edification of common folk. This is revealed in such a prayer as "Quicken us, O Lord, in our dullness that we may not serve

thee in a lifeless or listless manner, but may abound in thy work and be fervent in spirit."

This book will aid the minister who would discipline and deepen his devotional life and enrich his ministry of public prayer.

JOHN J. RUDIN II

Making Prayer Real. Lynn James Radcliffe. Abingdon-Cokesbury. 1952. 254 pp. Index. $3.00.

The pastor of the Hyde Park Community Methodist Church of Cincinnati has prepared for Christian readers a guide-book to that—to too many—unknown country, prayer. The author in his own person is an instance of the combination of fairly intense activity in affairs (He is even what in India we call a "committeewala") and practical mysticism. For some years he has been going about holding special meetings and seminars to teach church members the prayer life.

There are many quotations in the book, most of them good, and most of them verified by references: it will be pure gain if through some of these quotations readers are led to an acquaintance with Evelyn Underhill and Friedrich Heiler.

JAMES C. MANRY

Books Received But Not to Be Reviewed

The Eternal Drama. Richard Rosenheim. Philosophical Library. 1952. 303 pp. $6.00.

Of God, the Devil, and the Jews. Dagobert D. Runes. Philosophical Library. 1952. 181 pp. $3.00.

Humanistic Ethics. Gardner Williams. Philosophical Library. 1951. xii, 223 pp. $3.75.

Live with Your Emotions. Hazen G. Werner. Abingdon-Cokesbury. 1951. 186 pp. $2.50.

Logic for Living. Henry Horace Williams. Philosophical Library. 1951. xix, 281 pp. $3.75.

The Namic Philosophy. John Embry. Philosophical Library. 1951. 238 pp. $3.75.

Nietzsche and Christian Ethics. R. Motson Thompson. Philosophical Library. 1951. 104 pp. $2.75.

Self Understanding. Seward Hiltner. Charles Scribner's Sons. 1951. 224 pp. $2.75.

The Stumbling Block. Francois Mauriac. Philosophical Library. 1952. vi, 83 pp. $2.75.