

The Duke Divinity School
BULLETIN

Two Prayers of Supplication

On Preaching:

I. Guiding Principles for Biblical Interpretation

II. "Preaching I Like"

The Dedication of the York Chapel Organ

The Library of Christian Classics

With the Dean

With the Faculty

With the Students

Book Reviews

Two Prayers of Supplication

FOR GUIDANCE

Make us wise, O Lord,
To know what it befits us to know,
That we may do what thou wouldest have us do,
And be what thou wouldest have us be;
For Jesus Christ's sake.

G. W. BRIGGS

FOR GENTLENESS

Set a watch, O Lord, upon our tongue;
that we may never speak the cruel word which is
untrue;
or, being true, is not the whole truth;
or, being wholly true, is merciless;
for the love of Jesus Christ our Lord.

G. W. BRIGGS

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On Preaching

In the last issue of the BULLETIN the volume *Biblical Authority for Today* was briefly reviewed. In that symposium there were five pages (240-244), on the basic principles for interpreting the Bible in relation to social and political problems, which the members of the BULLETIN committee felt to be so significant that we decided to ask the publishers for permission to reprint them for you. The Student Christian Movement Press Ltd. of London, which holds the international copyright, and the Westminster Press of Philadelphia, Pa., which published the volume in the U. S. A., both willingly granted this permission. We thank these publishing houses for allowing us to reprint these very important pages. It is our hope that they will not only influence your sermon preparation but make you wish to own and study *Biblical Authority for Today*.

The second part of this article is a catena of quotations from some of the speeches delivered by laymen at the Divinity School Seminars held in Greensboro and Kinston last January. The panel discussion, by those who sit Sunday by Sunday in the pew, on the topic, "Preaching I Like," was a revelation of the lay reaction to the sermon. The only criticism of this important contribution to the Seminars was that the comments were too generous to the preachers. The BULLETIN committee thanks all the participants, and not only those who are here quoted.

Here, then, are two approaches to preaching, one by professional theologians, the other by interested and active laymen.

I

Guiding Principles for the Interpretation of the Bible

AS ACCEPTED BY THE ECUMENICAL STUDY CONFERENCE,
HELD AT WADHAM COLLEGE, OXFORD, FROM
JUNE 29TH TO JULY 5TH, 1949

Our conference has endeavoured, on the basis of the work of earlier conferences, to develop specific principles of interpretation, for the use of the Bible in relation to social and political questions. The Christian's authority lies in the will of God. It is agreed that the Bible stands in a unique position in mediating that will to us. In our study together we have used Jer. 7:1-15 as a test case in discovering the extent of agreement in the application of hermeneutical principles. We have found a measure of agreement that surprised us all. We submit the following statements as a general consensus:

I. The necessary theological presuppositions of Biblical interpretation

(a) It is agreed that the Bible is our common starting point, for there God's Word confronts us, a Word which humbles the hearers so that they are more ready to listen and to discuss than they are to assert their own opinions.

(b) It is agreed that the primary message of the Bible concerns God's gracious and redemptive activity for the saving of sinful man that he might create in Jesus Christ a people for himself. In this, the Bible's central concern, an authoritative claim is placed upon man and he is called upon to respond in faith and obedience throughout the whole of his life and work. The law of love has always a binding and compelling hold upon us, and in it we encounter the inescapable will of God. On the other hand, in the more specific laws provided for the detailed organisation of the social life of a people who lived under conditions different from our own, we should through reverent and serious study seek to distinguish in the light of God's revelation in Christ the permanently binding from that of purely local and temporal significance.

(c) It is agreed that the starting point of the Christian interpreter lies within the redeemed community of which by faith he is a member.

(d) It is agreed that the center and goal of the whole Bible is Jesus Christ. This gives the two Testaments a perspective in which Jesus Christ is seen both as the fulfilment and the end of the Law.

(e) It is agreed that the unity of the Old and the New Testaments is not to be found in any naturalistic development, or in any static identity, but in the ongoing redemptive activity of God in the history of one people, reaching its fulfilment in Christ. Accordingly it is of decisive importance for hermeneutical method to interpret the Old Testament in the light of the total revelation in the person of Jesus Christ, the Incarnate Word of God, from which arises the full Trinitarian faith of the Church.

(f) It is agreed that allegorical interpretations which were not intended by the Biblical authors are arbitrary and their use may be a disservice to the proper recognition of Biblical authority. But Christian exegesis has been justified in recognising as divinely established a certain correspondence between some events and teaching of the Old and of the New Testament.

(g) It is agreed that, although we may differ in the manner in which tradition, reason and natural law may be used in the interpretation of Scripture, any teaching that clearly contradicts the Biblical position cannot be accepted as Christian.

II. *The interpretation of a specific passage*

(a) It is agreed that one must start with an historical and critical examination of the passage. This includes:

1. The determination of the text;
2. The literary form of the passage;
3. The historical situation, the *Sitz im Leben*;
4. The meaning which the words had for the original author and hearer or reader;
5. The understanding of the passage in the light of its total context and the background out of which it emerged.

(b) It is agreed that in the case of an Old Testament passage, one must examine and expound it in relation to the revelation of God to Israel both before and after its own period. Then the interpreter should turn to the New Testament in order to view the passage in that perspective. In this procedure the Old Testament passage may receive limitation and correction, and it may also disclose in the light of the New Testament a new and more profound significance, unknown to the original writer.

(c) It is agreed that in the case of a New Testament passage one should examine it in the light of its setting and context; then turn to the Old Testament to discover its background in God's former

revelation. Returning again to the New Testament one is able to see and expound the passage in the light of the whole scope of *Heilsgeschichte*. Here our understanding of a New Testament passage may be deepened through our apprehension of the Old.

III. *The discovery of the Biblical teaching on a specific social or political issue*

(a) It is agreed that one must begin with a direct study of the Biblical text in relation to a given problem; otherwise the general principles which we establish will reflect more the presuppositions of our own time than the message of the Bible. Only then may we safely deduce applications for our own situation.

(b) It is agreed that in examining a particular modern problem we should begin with the New Testament teaching. In the light of this we should consider the Old Testament evidence as well, in order to view the problem in the light of God's total revelation. In following this procedure, historical differences in the various parts of Scripture must not be overlooked; otherwise the amassing of various texts may be done in too facile a manner and the Bible made to present a united witness on a topic which in fact it does not do. Furthermore, care should be used to see the correct proportions so that too much emphasis may not be placed on a single passage and the correct Biblical perspective be lost.

(c) It is agreed that the Biblical teaching on social and political issues must be viewed in the light of the tension between life in the kingdoms of this world and participation in the Kingdom of God. While there has not been time in this conference to explore our understanding of the relation of ethics to eschatology, we are agreed that the scriptural teaching of the two ages has an important bearing upon the way in which a specific social or political issue is to be interpreted.

IV. *The application of the Biblical message to the modern world*

(a) It is agreed that if we are to receive the guidance of the Holy Spirit through the Scriptures, we must discover the degree to which our particular situation is similar to that which the Bible presents. It must be remembered that absolute identity of situation is never found, and therefore the problem of adaptation becomes acute. Nevertheless in each new situation we must allow ourselves to be guided by the Bible to a knowledge of the will of God.

(b) It is agreed that the Bible speaks primarily to the Church, but it also speaks through the Church to the world inasmuch as the

whole world is claimed by the Church's Lord. The Church can best speak to the world by becoming the Church remade by the Word of God.

(c) It is agreed that in applying the Biblical message to our day, interpreters diverge because of differing doctrinal and ecclesiastical traditions, differing ethical, political, and cultural outlooks, differing geographical and sociological situations, differing temperaments and gifts. It is, however, an actual experience within the Ecumenical Movement, that when we meet together, with presuppositions of which we may be largely unconscious, and bring these presuppositions to the judgment of Scripture, some of the very difficulties are removed which prevent the Gospel from being heard. Thus the Bible itself leads us back to the living Word of God.

* * *

MEMBERS OF THE CONFERENCE

Professor C. T. Craig, Madison, N. J., U.S.A.	Canon A. Richardson, Durham, Eng- land (<i>Chairman</i>)
Professor V. E. Devadutt, Serampore, Bengal, India	Professor E. Schlink, Heidelberg, Ger- many
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J. A. Atger, Saint-Martin-le-Vinoux par Grenoble, France
N. S. Booth, Boston, U.S.A.
J. Gibbs, Preston, England

II

Preaching I Like

To me the divine calling should come first in a minister's life. Unless he has the conviction that God has chosen him for a special service, and that when he answers the call, he gives his life to God *to be used* by Him in service to his fellowmen, all of his preaching and outer actions will be in vain.

Essential character and personal "goodness" shine through a minister's words and manner in the pulpit. Somehow the congregation senses, or feels it, if a man knows Jesus Christ personally, and has daily communion with Him, and that matters more than his words.

Without that intimate relationship with the Master, all of the high-brow phrases and scintillating language are as "sounding brass and tinkling cymbal." Preaching is more than a sermon. A man can preach with his life; and, when "he lives his religion" every day, loves God with his whole heart, it will also show in the pulpit, and his people will love him and be drawn to the Christ, who has made him what he is. Was it Emerson who said: "What you are speaks so loudly I cannot hear what you say"?

MRS. W. C. CHADWICK

* * *

Above all else, the preaching I like is sincere. Not just apparently sincere, or perhaps sincere, but absolutely and beyond all question sincere. It helps if the grammar and diction are good, if the preacher's voice is well modulated and carefully trained to add expression to the words—but I like sincerity.

Even with sincerity, there is a limit to my capacity to like a discourse extolling the merits of a radio program, a new automobile, or even a football game (unless it be perchance one of those great and momentous events when Duke beat Carolina)—so that I would remind you that the preaching I like is, for want of a more expressive single word—spiritual. That is to say, it is not an exposition on the evil of commercializing Christmas; it is a gripping story of the birth of Jesus as a religious event. Such preaching leaves me feeling that for the period of the sermon I have been blessed by being closer to the Holy Trinity and if the sermon has gotten me close enough to feel the texture of the Master's robe—to sense more clearly His call to me—then, I have liked that sermon very much.

MR. SAM B. UNDERWOOD

Sermons dealing with ethics involve not only the careful representation of the will of God but also the personal sponsorship or condemnation by the minister and the church. The minister, whether he wants to or not, offers concrete expression of his sermons dealing with ethics by means of his daily life. The man who preaches love and humility as the standard for inter-personal relations and then uses sarcasm and twisted data to force his Board of Stewards to accept his wishes, denies his sermon by his actions.

MRS. BARBARA SPANN

* * *

Unless we have recently changed the name of our church services, they are still essentially services of worship—in theory at least. And worship to me is the act whereby men come into the consciously recognized presence of God. How then is the sermon to be a part of worship? By virtue of the simple fact that the sermon is the preaching of the Word, and I spell this with a capital W! It seems to me that the church preserves and vitalizes God's revelation in three chief ways: through the Bible, the record of God's revelation to men of the past, a revelation that, because it is of God, is valid for all times; through the climactic revelation of the person and life and death and living spirit of Jesus Christ, through whom God stepped into human history revealing himself in a personal way and providing the means of reconciling man to Him; and through contemporary preaching, drawing from the other two sources and also personal inspiration to interpret God's message for the people of a specific time and community. The sermon, then must in some way reveal God and His will, and call its hearers to recognize God's presence and act upon His will. And the preacher's personality must not come between the worshipper and God!

MRS. BARBARA SPANN

* * *

My main contention was that I like the preaching which makes Christ a real entity to me—not a faraway, dreamy, legendary sort of being, but an individual who actually lived at a point in time, had varying relationships with various sorts of people, made decisions, and was not only good and holy but supremely wise as well. I think too many sermons today verge on the pragmatic; they either merely point out a moral or follow the Norman Vincent Peale tradition of

making religion a substitute for psychiatry and business method. I believe the practical aspects of morality ("the wages of sin") are stressed instead of basic principles like love of God, all too often.

MISS SALLY BEAVER

* * *

Preaching that has clear literary style and is well organized.

A. The three bases of literary composition must be observed. They are clearness, coherence, unity. Judicious use needs to be made of illustrations, anecdote, humor, concise imagery, figurative language and imagination.

B. Preaching must show thought and care in preparation. It has been said that "church doors ought to be high enough so that members of the congregation need not leave their heads outside." The preacher should keep up with the best thought in the areas which he will use.

MISS STELLA WARD

* * *

Our ministers need all the sympathy, love and help that we, the lay-members, can give them; when we encourage our pastors, we are performing a Christian duty and giving God a faithful service. God bless our ministers! They are wonderful people!

MRS. W. C. CHADWICK

The Dedication of the York Chapel Organ

THE ACT OF PRESENTATION

On behalf of the Trustees of the Doris Duke Foundation I present to you, as President of Duke University, this organ for use in York Chapel of the Divinity School.

DEAN WILBURT C. DAVISON

On behalf of Duke University I thank the donors of this organ, and I accept it for the holy use of the worship of God in the York Chapel.

PRESIDENT A. HOLLIS EDENS

THE ACT OF DEDICATION

DEAN JAMES CANNON

Congregation standing

The Minister: To the glory of God, Author of all goodness and beauty,
Giver of all skill of mind and hand:

The Congregation: We dedicate this organ.

In faith of our Lord Jesus Christ, who has inspired men to offer in His praise their best in music and song:

We dedicate this organ.

Moved by the Holy Spirit, our Guide in the worship of God and our Helper in the understanding of truth and beauty:

We dedicate this organ.

To kindle the flame of devotion, that the people of God who here assemble may worship the Father in spirit and in truth:

We dedicate this organ.

To bear up the melody of psalm and hymn and spiritual song in such wise that men may go forth from this house of God with high resolve to do His holy will:

We dedicate this organ.

To comfort the sorrowful and cheer the faint, to bring purity and peace into human hearts, and to lead all who hear it in the way of eternal life:

We dedicate this organ.

Then the minister shall say: Let us pray.

THE PRAYER OF DEDICATION

O God our Father, most holy and most high, unto whom we have access by one Spirit through our Lord Jesus Christ: We give unto Thee, as Thou art worthy to receive, the utmost we can render of power and riches and might and honor and glory and blessing. We thank Thee that Thou hast so made us that by music our hearts can be lifted up to

Thee. Forasmuch as Thou has brought us together to rejoice in the hallowing of the instrument of Thy praise, graciously receive at our hands, we beseech Thee, this organ which we offer for Thy service. As Thou didst move Thy people to prepare it that they might more worthily worship Thee, grant that they and all those who hereafter shall enjoy the benefit of this good work may serve Thee with gladness and show forth Thy praise in triumphant songs. Let Thy glory fill this place, and Thy Spirit so dwell in the hearts of Thy people that they shall sing with the spirit and with the understanding also, and that in Thy house they may become meet to be partakers of the inheritance of the saints in light, who sing the new song.

These things we ask in the name of Jesus Christ our Lord, to whom, with Thee, O Father, and with the Holy Spirit, praise is given for ever and ever. Amen.

The Library of Christian Classics

The first two volumes have now appeared in a new series entitled "*The Library of Christian Classics*," to be published simultaneously by the S.C.M. Press in Great Britain and the Westminster Press in the United States under the general editorship of John Baillie, Principal New College, Edinburgh, John T. McNeill, Auburn Professor of Church History, Union Theological Seminary, New York, and Henry P. Van Dusen, President Union Theological Seminary, New York. It is the modest aim of this note not only to remind readers of this BULLETIN of the importance of the series, but also to urge them to take advantage of what can, by recalling them to the varied wealth of Christian thinking throughout the centuries, be a source of great spiritual enrichment for the whole of the English speaking churches. Fortunately it is not necessary at this hour to urge the importance of tradition in the life of the church. The banality of the days when the Christian Faith was deemed to be adequately comprehended solely in terms of the critical insights of the nineteenth and early twentieth centuries is happily gone. The necessity for tradition has reasserted itself in most areas of Christian thought. But in this return to tradition, if we may so term the temper of much in the contemporary theological scene, there has often been what can perhaps justly be termed a kind of denominational provincialism. The return has often been to one element in our inheritance to the neglect of others. The "Neo-orthodoxy" of the Free Churches of England, for example, has usually been a flight to Geneva while among the Romans and others of similar turn of mind or of Ecclesiastical polity it has been to Aquino or Roccasacca. One of the great services of the series under discussion should be to correct any such tendencies to theological provincialism which may afflict us. To scan its titles is to be reminded that we as Christians deal not with any localized, simply defined tradition, however well marked and palatable, but with the *polupoikilos sophia Theou*. It is to this manifold wisdom of our inheritance that this noble series recalls us, and on this ground alone it is to be enthusiastically welcomed.

The series is planned to cover the most significant Christian Classics in the Patristic, Medieval and Reformation periods. They are divided as follows:

1. FOR THE PATRISTIC PERIOD: (8 Volumes)

- I. *Early Christian Fathers*. Editor: Cyril C. Richardson, Washburn Professor of Church History, Union Theological Seminary, New York.
- II. *Alexandrian Christianity*. Editors: Henry Chadwick, Fellow and Dean of Queens' College, Cambridge; J. E. L. Oulton, Professor of Divinity, Trinity College, Dublin.
- III. *Christology of the Later Fathers*. Editor: Edward Rochie Hardy, Jr., Professor of Church History, Berkeley Divinity School, New Haven, Connecticut.
- IV. *Cyril of Jerusalem and Nemesius of Emesa*. Editor: William Telfer, Master of Selwyn College, Cambridge.
- V. *Early Latin Theology*. Editor: S. L. Greenslade, Van Mildert Professor of Divinity, University of Durham.
- VI. *Augustine: Earlier Writings*. Editor: J. H. S. Burleigh, Professor of Ecclesiastical History, New College, Edinburgh.
- VII. *Augustine: Confessions and Enchiridion*. Editor: Albert Cook Outler, Professor of Theology, Perkins School of Theology, Southern Methodist University, Dallas, Texas.
- VIII. *Augustine: Later Works*. Editor: John Burnaby, Fellow of Trinity College, Cambridge.

2. FOR THE MEDIEVAL PERIOD: (6 Volumes)

- IX. *Early Medieval Theology*. Editor: George E. McCracken, Professor of Classical Languages, Drake University, Des Moines, Iowa.
- X. *A Scholastic Miscellany: Anselm to Ockham*. Editor: Eugene R. Fairweather, Associate Professor of Dogmatic Theology and Ethics, Trinity College, University of Toronto, Toronto, Canada.
- XI. *Nature and Grace: Selections from the Summa Theologica of Thomas Aquinas*. Editor: A. M. Fairweather, Lecturer in Philosophy, University of Edinburgh.
- XII. *Western Asceticism*. Editor: Owen Chadwick, Fellow of Trinity Hall, Cambridge.
- XIII. *Late Medieval Mysticism*. Editor: Ray C. Petry, Professor of Church History, The Divinity School, Duke University, Durham, North Carolina.
- XIV. *Advocates of Reform: From Wyclif to Erasmus*. Editor: Matthew Spinka, Waldo Professor of Church History, Hartford Theological Seminary, Hartford, Connecticut.

3. FOR THE REFORMATION: (12 Volumes)

- XV. *Luther: Lectures on Romans*. Editor: Wilhelm Pauck, Professor of Historical Theology, Federated Theological Faculty, Chicago Theological Seminary, Chicago, Illinois.

- XVI. *Luther: Early Theological Works*. Editor: T. F. Torrance, Professor of Church History, New College, Edinburgh.
- XVII. *Luther and Erasmus on Free Will*. Editor: E. Gordon Rupp, Lecturer in Modern Church History, University of Cambridge.
- XVIII. *Luther: Letters of Spiritual Counsel*. Editor: Theodore G. Tappert, Schieren Professor of the Synod of New York and New England Christian History, Lutheran Theological Seminary, Philadelphia, Pennsylvania.
- XIX. *Melanchthon and Bucer*. Editor: F. J. Taylor, Vicar of Christ Church, Cloughton, Birkenhead; Lecturer at William Temple College, Hawarden.
- XX. *Calvin: Institutes of the Christian Religion*. Editor: John T.
- XXI. McNeill, Auburn Professor of Church History, Union Theological Seminary, New York.
- XXII. *Calvin: Theological Treatises*. Editor: J. K. S. Reid, Professor of Theology, Leeds University.
- XXIII. *Calvin: Commentaries and Letters*. Editor: Joseph Haroutunian, Cyrus H. McCormick Professor of Systematic Theology, McCormick Theological Seminary, Chicago, Illinois.
- XXIV. *Zwingli and Bullinger*. Editor: G. W. Bromiley, Rector of St. Thomas' Episcopal Church, Edinburgh.
- XXV. *Spiritual and Anabaptist Writers*. Editor: George Huntston Williams, Lecturer on Church History, The Divinity School, Harvard University, Cambridge, Massachusetts; Angel M. Mergal, Professor of Theology, Evangelical Seminary of Puerto Rico, Rio Piedras, Puerto Rico.
- XXVI. *English Reformers*. Editors: R. D. Whitehorn, Professor of Church History, Westminster College, Cambridge; Norman Sykes, Dixie Professor of Ecclesiastical History, University of Cambridge.

It is perhaps possible to detect a bias in favor of the Reformation period, and the series will undoubtedly be particularly valuable in making the great Reformers easily accessible. But the other two periods will also be amply (if not from a specialist's point of view exhaustively) covered. Especially will many sources for the understanding of the significant trends in the life and thought of late Medieval Christendom be placed conveniently in the hands of students who otherwise would have to depend on tertiary material. The writer was made acutely aware of the benefits which the series will confer on opening the first two volumes to come to hand: that on *The Early Christian Fathers*, edited by C. C. Richardson, and that on *Zwingli and Bullinger*, edited by G. W. Bromiley, each \$5.00, Westminster

Press. Not only is there a new translation offered of the chief relevant tests, but also concise, though illuminating, guidance on matters of introduction, text and interpretation. Particularly refreshing is the lightness with which the mantle of learning is worn: here is no overfull pedantry but wise and discriminating erudition in the service of tradition. Indeed to judge from the two volumes that have already appeared it is authoritative and penetrating guidance which will most distinguish the series and it is just this that will make it invaluable for students, both elementary and advanced. This needs to be emphasized because the series does promise to combine to a remarkable degree the qualities of thoroughness and illumination.

Finally, a Cambridge man who happens to be on the faculty of Duke University cannot but derive a quite peculiar pleasure from being asked to introduce this series to the BULLETIN: and that for two reasons. The number of Cambridge scholars who contribute to it—seven in all, including my old teacher Dr. W. Telfer, now Master of Selwyn—is quite striking: they constitute a galaxy which no University need be ashamed to own. But this is not all. All Duke Divinity School has abundant reason to feel very deeply honored in this series because one of its teachers, as will have been noticed, has been given the signal distinction of being asked to edit the thirteenth volume entitled *Late Medieval Mysticism*. This is only the just recognition of the authoritative place which Dr. Petry has carved for himself in that field. The editors, indeed, could hardly have done otherwise than honor Dr. Petry in this way, and we all rejoice with him in his participation in a series which, in the words of a recent discerning reviewer, promises to become “for the student who relies on translations the most useful achievement of British-American scholarship since the conclusion of hostilities in 1945.”

W. D. DAVIES

With the Dean

During the spring semester the Divinity School heard a number of visiting speakers. The annual Missionary Emphasis Week was conducted February 3-8 under auspices of the student missionary committee, Mr. George Ogle, chairman. An unusually large number of students interviewed Dr. M. O. Williams, personnel secretary of the Methodist Board of Missions. Other representatives of the Board were Dr. Karl Quimby, Dr. George Way Harley, Dr. Fred Shippey, and Mr. Creighton Lacy.

Lectures were delivered by Dr. John McKay, President of Princeton Theological Seminary; Bishop Richard C. Raines, of the Indianapolis Area of the Methodist Church; The Reverend Cecil W. Robbins, editor of the *North Carolina Christian Advocate*; and Dr. Norman W. Porteous, of Edinburgh University. Dr. Roland H. Bainton, of the Yale Divinity School, delivered the Divinity School Library Lecture. Bishop Lloyd C. Wicke, presiding Bishop of the Pittsburgh Area of the Methodist Church, was a special visitor. Class lecturers were Miss Mary Alice Jones, of the General Board of Education of the Methodist Church, and Mrs. Grace Landrum, of the Woman's Society of Christian Service.

On March 11 the York Chapel organ, presented to the Divinity School by the Doris Duke Foundation, was dedicated in an impressive service. Dean W. C. Davison presented the organ on behalf of the Trustees of the Foundation and it was accepted for the University by President A. Hollis Edens. Dean James Cannon conducted the ceremony of dedication, and devotional exercises were led by Dr. Robert E. Cushman. This service was followed by an organ recital presented by Mildred L. Hendrix, Duke University organist. The recital was enjoyed by an attentive and appreciative audience.

The Dean preached in the Methodist Church at Snow Hill, N. C., on January 25 and in the Duke University Chapel on March 15 and attended the annual meeting of the Board of Education of the Methodist Church in Nashville, Tennessee, April 6-8. College visitations were Randolph-Macon College on February 12, High Point College on March 10, and Huntingdon College on April 9. Visits were made to Harvard Divinity School, the Cambridge Episcopal Theological Seminary, and Boston University School of Theology, February 23-

24. The Duke Alumni of Columbus County were addressed at Whiteville, N. C., on April 14.

The closing exercises of the Divinity School will be conducted in York Chapel on Sunday evening, May 31. At this time the address will be delivered by Dr. Franklin Simpson Hickman, Professor of Psychology of Religion and Preacher to the University, who retires after twenty-six years of service. An ordination service will be conducted by Bishop W. Walter Peele, and the senior communion will be administered by Bishop Peele, Dean Cannon, and Dr. Hickman. At the commencement exercises on June 1, fifty-three B.D. and two M.R.E. degrees will be conferred.

Complete plans for the Christian Convocation of 1953 have been announced:

The fourth series of the James A. Gray Lectures will be delivered by Dr. Charles W. Gilkey, Former Dean of the Chapel at University of Chicago. His general theme will be "Your Whole Duty as a Minister." The individual lecture titles are as follows: "Multiplying Demands on Our Calling," "The Deeper Roots of Fruitful Preaching," "A Person-Centered Ministry," and "The Church and Its Community."

The Convocation Preacher will be Bishop Fred Pierce Corson, Presiding Bishop of the Philadelphia Area of The Methodist Church. He will deliver three sermons in the University Chapel on: "Tomorrow Can Be Better," "The Illusion of Defeat," and "The Master Churchman." Special lecturers, giving four lectures each, will be Bishop Costen J. Harrell, "The Minister as Pastor"; Mr. Holt McPherson, "The Church and the Press"; Mrs. E. L. Hillman, "The Work of the Woman's Society of Christian Service"; Dr. E. H. Nease, "Evangelism." Class Instructors will be Dr. Kenneth W. Clark, "The Modern Search for the Original Bible"; Dr. L. Harold DeWolf, "Our Message to This Age"; Dr. Lowell B. Hazzard, "Interpreting the Bible to Youth"; Dr. Edmund D. Soper, "The Church in the Asia of Today"; Dr. H. E. Stotts, "The Ministry and Social Problems"; Mrs. Edith Willis Reed, "The Vacation Church School." Dr. Soper, the first dean of The Divinity School, will be the speaker at the alumni luncheon.

Special features will be a Workshop on Preaching by Bishop Corson, a discussion on "The Stewardship Emphasis in the Methodist Church" by Bishop Costen J. Harrell, and a Communion Service led by Bishops Corson and Harrell. Devotional leaders at morning wor-

ship services will be Dr. Wilson O. Weldon, Dr. E. B. Fisher, and Dr. A. J. Walton.

Dr. W. A. Kale is the dean of the North Carolina Pastors' School and general manager of the Christian Convocation. For information write to him at Box 4353, Duke Station, Durham, N. C.

The School for Approved Supply Pastors will be held at the Divinity School, June 15-July 1, with Dr. W. A. Kale as dean.

With the Faculty

PROFESSOR BEACH has been on Sabbatical leave for the Spring Semester, engaged in research and writing. During April, he attended a meeting of the Society for Theological Discussion in New York City, where he read a paper on "Protestantism and the Church-State Issue." In May, he preached at Randolph-Macon Woman's College in Virginia, and the Baccalaureate sermon at A. and T. College in Greensboro.

PROFESSOR BROWNLEE has preached on Fourth Sundays at the Mt. Hebron and Oak Hill Presbyterian churches near Oxford, N. C. He presided at the wedding of his brother George, held March 27, in the U. P. Church, Sterling, Kansas. April 19, he supplied for Rev. Jerome Hunnycutt, pastor of the Methodist Church, Dallas, N. C., preaching in the morning and presenting an illustrated lecture on Palestine and the Dead Sea Scrolls in the evening. He recently prepared an article for distribution among scholars, entitled, "The Dead Sea Habakkuk Midrash and the Targum of Jonathan." He has completed construction of a dwelling at 2809 Fairview Road, into which his family moved about the first of May.

PROFESSOR CLARK attended the meeting of the Editorial Board of the International Greek New Testament in New York on the first of February. He addressed the Ministerial Association of High Point and the Layman's League of Chapel Hill, in March. He participated in the Good Friday Service in the Duke University Chapel; attended the meeting of the Board of Ministerial Training on April 7 in Charlotte; preached at the Memorial Church in Thomasville on April 19, and in the Steele Street Methodist Church in Sanford on May 3. By special invitation, he and Mrs. Clark attended the Dumbarton Oaks Symposium on April 30 to May 1 in Washington, D. C. In March, the Library of Congress released his *Checklist of Manuscripts in the*

Libraries of the Greek and Armenian Patriarchates in Jerusalem, a companion to his earlier publication on Saint Catherine's Monastery in Sinai.

PROFESSOR CLELAND, between the beginning of March and the end of May, preached at Yale University, North Carolina College in Durham, Bryn Mawr College, Wellesley College, Bradford J. C., Deerfield Academy, Phillips Exeter Academy, Fletcher's Chapel Methodist Church, Covenant Presbyterian Church in Durham, the Chapel Hill Presbyterian Church, and the Unitarian Church in Germantown, Pennsylvania. He also spoke to the Spiritual Emphasis Conference and the Y.M.C.A. of the Carolinas at Montreat, and delivered the Commencement Address at the Dana Hall School in Wellesley, Massachusetts.

PROFESSOR DICKS held an institute upon Religion and Health at the Community Methodist Church in Daytona Beach, Florida, where he also spoke to a meeting of physicians and ministers. He held institutes upon Pastoral Care and Counseling for the Social Service Department of the Washington, D. C. Council of Churches, for the Pastors' Federations of Bristol, Tennessee-Virginia, Radford, Virginia, and Danville, Virginia. He spoke at the Church of the Good Shepherd in Jacksonville, Florida, to the Men's Club of the Broad Street Methodist Church in Statesville, N. C., and shared in a Conference upon Religion and Psychiatry in St. Louis, which was sponsored by the Central Conference of Rabbis.

PROFESSOR HILLMAN attended the North Carolina Conference Retreat at Goldsboro on March 23. He served as a judge in the Lowe's Grove High School debate on March 26. On April 10 he presided at the Durham District Conference held at Effland, N. C.

PROFESSOR KALE attended the meeting of the General Board of Education of the Methodist Church in Nashville, Tennessee, during the days of March 7-10. He was the guest preacher in Myers Park Methodist Church, Charlotte, N. C., during Holy Week. He spoke at two Vocations Conferences in March and April, one for the youth of the Salisbury District held at Rocky Ridge Church near Concord, and the other for the North Carolina Conference held at Centenary Methodist Church, Smithfield. On May 2 he was the speaker for the Charlotte Youth Rally.

PROFESSOR MANRY spoke on behalf of missions ten times in four different churches of northern New York State during the spring

vacation. During the semester he spoke seven times to congregations, Methodist and Presbyterian, in North Carolina. Mrs. Maury and he will be at "West Winds," Warner, N. H., from June 4 to August 14. They expect to return to their mission work in Pakistan this summer, sailing from New York, August 19, on the "Queen Elizabeth." Their address will be P. O. Forman College, Lahore, West Pakistan, where they will always be glad to hear from, or to receive, Duke alumni and other friends.

PROFESSOR SCHAFER preached frequently in the Chapel Hill Presbyterian Church and taught in a Leadership Training School at the Trinity Avenue Presbyterian Church, Durham.

PROFESSOR SMITH attended the annual meeting of the American Theological Society which convened at Union Theological Seminary in New York City on April 10 and 11. On Sunday, April 19, he preached the fiftieth anniversary sermon at the Congregational-Christian Church in Sanford, North Carolina.

PROFESSOR STINESPRING will edit the Book of Deuteronomy in a new annotated edition of *The Complete Bible, An American Translation*, to be published next year by the University of Chicago Press.

PROFESSOR WALTON's outside engagements for March, April, and May included the following: March 1-5, he taught a course in Evangelism in the Burlington, North Carolina, Training School. March 15-19, he taught a course in Evangelism in the Roxboro Training School. March 30-April 5, he led Holy Week services in Huntington, West Virginia. During May he participated in the Methodist United Evangelistic Mission.

With the Students

Second semester spelled spring fever. But there came a severe blooming when March winds and April showers only brought May examinations.

Second semester meant many things: Missions Emphasis Week, the dedication of the new York Chapel organ, and the perennial question, "Where are you going?". "Where are you going?" can mean only one thing at this time of the year: "Where are you going on the Duke Endowment?" Maybe the answer is Bigchurch or Little-chapel. But, the big city or the countryside, we always know that the Duke Endowment is offering us a great opportunity to translate

our classroom notes into practical memorandums.

The ecumaniacs went to see spring in Atlanta, Georgia. They attended the Southeastern Regional Conference of the Interseminary Movement as guests of Columbia and Gammon Theological seminaries. Jim Martin from Forth Worth, Texas, was elected secretary-treasurer for the coming year. "Duke Divines" who attended were Jolee Fritz, Jim Hall, Bryant Young, Don Fagan, Ray Moore, Jim Martin, Frank Smith, Sterling Turner, Dave Lewis, and Walt Hudgins. Duke had the largest representation of the southeastern seminaries.

Some of the spring nights we spent indoors. We attended the cell groups, which are prayer groups, not communistic groups as one law student thought. Each cell group visited in the home of two professors and played host to two visiting professors. The cell groups are under the leadership of the Spiritual Action Committee.

Spring always means student body elections. The election lacked the fight of the Stevenson-Eisenhower campaign but none of its fervor. George Ogle, a middler from Pitcairn, Pennsylvania, was elected president. George plans to be a missionary. Dick Crowder, well-known for his basketball days as an undergraduate at Duke, was elected vice-president. Dick is a junior from High Point, North Carolina. Clarence Dalton, a junior, was elected secretary. Clarence is a school teacher from Worth, West Virginia. Bruce Pate, a middler from La Grange, North Carolina, was chosen treasurer. Bruce is active in the Duke Men's Glee Club and the York Chapel choir.

What would spring be without a spring banquet? The annual banquet had as its theme, "Ethereal Fling." Al Fisher and Dave Black were in charge of the decorations; Gil Daugherty and Wallace Kirby planned the entertainment; Ray Moore was in charge of the publicity; and Walt Hudgins edited the programs.

The Circuit Rider made the finishing line on May 15. The annual was under the *reins* of Gil Daugherty from New Bern, North Carolina. He was assisted by Bruce McClure of Indianapolis, Indiana, as business manager. The annual featured pictures from the everyday life of Mo Monk, an average seminarian; and it was dedicated to Dr. Frank S. Hickman, who becomes professor emeritus this year.

Spring was almost over and graduation was here. Approximately fifty seminarians seceded with their seminarian sheepskins. They have gone into the world to build their own Gothic towers. We shall miss them.

WALTER E. HUDGINS

Book Reviews

Checklist of Manuscripts in the Libraries of the Greek and Armenian Patriarchates in Jerusalem. Microfilmed for the Library of Congress, 1949-50. Prepared under the direction of Kenneth W. Clark, Director and General Editor of the Jerusalem Expedition, 1949-50. The Photoduplication Service, Library of Congress, Washington, 1953.

This is the companion piece to the *Checklist of Manuscripts in St. Catherine's Monastery, Mount Sinai*, reviewed at length in this BULLETIN, November, 1952. The burden of preparing this present List, like that of the first, has been borne by Dr. Clark with the assistance of Mrs. Clark. The method, organization, and development are, likewise, similar to the earlier publication, as are the solid accomplishments so clearly reflected. Impossible as it is to say more at this time, the reviewer wishes to express for our entire academic family the profoundest appreciation for the scholarly Christian impact registered by these two Checklists.

RAY C. PETRY

Theology of the New Testament. R. Bultmann. Vol. 1. Translated by K. Grobel. Charles Scribner's Sons. 1951. ix + 366 pp. \$3.50.

Few figures have been more influential as well as controversial in recent Biblical Criticism and Theology than Bultmann. The above volume is therefore of great importance to any student of the New Testament because it presents in a definitive form Bultmann's understanding of the Christian message as he finds it revealed in its foundation documents. To recommend it seriously to the readers of this BULLETIN is therefore superfluous: it need only be stated that the translation by Grobel is eminently readable and the whole presentation quite fascinating.

The fascination of the volume, however, must not be allowed to obscure the disturbing nature of its contents. On the one hand there can indeed be nothing but keen admiration for the careful lexicographical studies which enrich almost every chapter. These are in themselves an education in Biblical Theology and probably constitute the chief value of the book. There are also innumerable illuminating sidelights on points of detail. But, on the other hand, the underlying presuppositions of Bultmann's approach to the New Testament must be seriously questioned. It will be recalled that Bultmann's critical studies have always borne a twofold mark, a thoroughgoing historical scepticism and an over-emphasis on the role of the community in the formation of the tradition. These same critical emphases govern his understanding of New Testament Theology. In a volume of 366 pages, as has been often noted, only thirty-three are allotted to the message of Jesus, in the course of which all Messianic consciousness is denied Him. A large section (152 pages) follows, on the preaching of the earliest Church and of the Hellenistic Church apart from

Paul. In his discussion of this last, Bultmann admits, somewhat naïvely, that "for the delineation of Hellenistic Christianity before and contemporary with Paul there are scarcely any direct witnesses available" (p. 64), but he ranges without regard to chronology from the New Testament to the early Fathers for straws to be used as his bricks. The structure that emerges is more impressive than sound. Moreover one concomitant of his concentration on the Hellenistic Church is his predilection for finding Hellenistic gnostic influences in the New Testament where none such are probable. It would be unjust to Bultmann to assert that he does not allow for the Old Testament and Judaistic fundament in the New Testament; but particularly in the light of recent studies on the nature of first century Judaism (studies, which we may now probably add, have been reinforced by the witness of the Dead Sea Scrolls), the Hellenistic Element in New Testament Theology needs to be treated far more warily than it is here.

It follows perhaps inevitably from Bultmann's scant treatment of Jesus that when he comes to Paul he assumes that the best approach to his theology is an anthropocentric one—Man before and after Faith. Strangely enough Bultmann allows full weight to the impact of the fact of Christ upon the Apostle and rightly dismisses any merely psychological interpretation of his conversion, but unfortunately this does not lead him to treat Paulinism from the Christocentric point of view which the New Testament itself demands. Here perhaps it is no exaggeration to state that the author's existentialist interests seem to have invaded his treatment of Paulinism and therefore at points distorted it.

W. D. DAVIES

The Enigma of the Hereafter—The Re-incarnation of Souls. Paul Siwek. Philosophical Library. 1952. xiv + 140 pp. Index. \$3.00.

This book is for one who wants to read the lectures to popular audiences of a Polish Jesuit, containing his polemic against the doctrine of transmigration, as it is confusedly held by modern theosophists and self-styled "spiritualists." It is hard-hitting, and evinces a wide range of reading on the part of Father Siwek, who is presently on the staff of Fordham University.

The book must have been hastily put through the press; but most of the slips are self-evident, and do not interfere with the reader's grasp of the author's meaning. But the chapter-headings might have been much more happily worded, if the intention was to indicate the contents of the respective divisions—all being called chapters, though they vary in length from two pages (Ch. II "Brahmanism") upward. Chapter III is called "The Religion of Christ," but it would have been better entitled "The Polemic of the Church Fathers against Belief in the Incarnation."

The author asserts a difference between reincarnation and metempsychosis in that (according to him) the latter is regarded as necessarily "evolutionary," which he defines as "trending upward, progressive" (pp. xiii-xiv, 16-17). This distinction is an idiosyncrasy of Siwek's, there

generally being no more difference recognized in the meanings of the terms than there is between "being drunk" and "being intoxicated."

The author attributes the attraction which "Spiritualism" has in mid-twentieth century society (he taught in Brazil for five years, and seems to have encountered the phenomenon in epidemic form there) to the materialism of the age. The explanation is, I fear, due to over-simplification, and furnishes too facile an alibi for the Latin church in those parts. On page 118 he yields to the temptation to wax sarcastic: "how simple and clear is the solution of the problem of Evil that it [the doctrine of reincarnation] offers us!" From Tertullian on it has been dangerous for a Christian apologist to indulge in sarcasm.

JAMES C. MANRY

Djanggawul. An Aboriginal Religious Cult of North-eastern Arnhem Land. Ronald M. Berndt. Philosophical Library. 1953. xxiii, 320 pp. Map, 19 photographs and 10 drawings in aboriginal style, glossary and index. \$7.50.

This carefully produced volume is only the latest of a series of books by the social anthropologist of the University of Sydney and his wife, Catherine H. Berndt, giving the results of painstaking research on the aborigines of Arnhem Land. Of most general interest was *Arnhem Land, Its History and Its People*; then came *Art in Arnhem Land* (in collaboration with A. P. Elkin); and only in 1951 (by the two Berndts) *Sexual Behavior in Western Arnhem Land* (No. 16 of the Viking Fund publications in anthropology).

The aborigines number only some 1,500 to 2,000, and their numbers are decreasing. They have a common social organization, and common religious beliefs, but speak a number of different dialects.

It is those dialects that constitute the principal difficulty in studying the aborigines' world-view. Few of us have the patience to cope with dialects spoken by so few, and then too many words have both a primary and a figurative meaning; then there are many "inside" words, intelligible only to the initiated.

The Djanggawul are mythical ancestral beings—in the version presented here, a brother and two sisters. The name of each is meaningful. The myth in which they form the principal characters is worked out in great detail, and answers many, many questions. The sisters, if not the brother, are regarded by Professor Berndt as projections of the sun.

The second chapter tells the myth as a connected narrative, as it was obtained by the author from many aborigines with whom he established rapport. It was of inestimable advantage to the researcher that his wife could gain the confidence of the women and elicit their views on many parts of the myth, the ritual, and the song-cycle.

The bulk of the present volume is occupied by amazingly poetic renderings into English of the 188 songs of the Djanggawul cycle (129 pages) and by ten chapters of commentary on the songs (150 pages). We are

promised shortly a more elaborated version, the Milingimbi, of the cycle, containing 264 songs under the title *Daughters of the Sun*; the present work is based on the Yirrkalla version.

This work is of great importance for students of primitive religion, and merits comparison with the epoch-making work of Spencer and Gillen.

JAMES C. MANRY

The Origin and Development of Early Christian Church Architecture. J. G. Davies. Philosophical Library. 1953. xiii, 152 pp. \$4.75.

This book competently surveys, in brief outline, the geographical and historical background through the sixth century. It then analyzes the early basilica; the central type of architecture; church orientation and furniture; adjoining buildings such as clergy house, baths, and baptistery; and the geographical distribution from Palestine to Spain. The latest scholarship in the related fields of history, art, archeology, and liturgy is ably utilized. Documentation and bibliography in the major languages are, of necessity, carefully selective rather than comprehensive. These, together with forty-five clear diagrams, fifteen good plates, a basic glossary of terms, and a moderately effective index help make the book a generally reliable, introductory guide which is much more justifiably priced than its slight physical proportions might at first suggest.

RAY C. PETRY

The Reformation of the Sixteenth Century. Roland H. Bainton. Beacon. 1952. 276 pp. \$3.75.

Those who have read *Here I Stand* will not need to be told that Professor Bainton's new book is enjoyable reading as well as informative. His prose is clear, unlabored, and at times quietly humorous; his material is exceedingly well selected and organized; and his language is nontechnical without lapsing into mere generalities. Bainton narrates the rise and progress of all the great Reformation movements, giving due weight to the Anabaptists and "Free Spirits"; in conclusion, he evaluates the Reformation in its effect on religious liberty, politics, economics, and family life. In that evaluation he treats the Protestant Reformation as primarily religious in its motivation and significance, but he deals fairly and instructively with the circumstances which influenced its development along various lines. The Catholic (Counter-) Reformation is not belittled, but it is not dealt with in a separate chapter.

To the church-history teacher seeking textbook material, the story may at times seem lacking in detail. But it is still a good book for the student, with its index, its excellent English bibliography, and its comprehensive, up-to-date treatment of the subject. For the minister who wishes to review and renew his understanding of the Reformation, both in itself and in its relevance for the modern scene, this is the book. Your reviewer is

informed that it has been made a Religious Book Club selection at a greatly reduced price; but at either price, it is a bargain.

THOMAS A. SCHAFER

Pascal, His Life and Works. Jean Mesnard. Philosophical Library. 1952. xvi + 210 pp. \$3.75.

With sensitive and mature scholarship M. Mesnard gives us a lucid and admirably balanced account of the life and thought of Blaise Pascal. Mesnard has unquestionably refuted the nineteenth century "romantic" interpretation of Pascal as the "sublime madman"—the dual or triple personality who never squared his scientific with his religious genius. He has successfully shown that "Pascal was always, in various fashions, a scientist, a man of the world, and a Christian." The "worldly period" of Pascal is proved to be mild by the standard of his age or ours. Pascal's worldliness is such by the standard of the Augustinian revival under Saint-Cyran and Guillebert. The revival first touched the Pascal household at Rouen about 1646. This marked the period of Blaise's "first conversion" and may have inspired Blaise with the idea of abandonment of his scientific researches as a "vocation." The abandonment did not come till after the "conversion" of 1654.

Mesnard's treatment of the *Provincial Letters* and the *Pensees* is ably presented against the background of the contemporary revival of Augustinianism as it finds expression in the thought of Jansenius, Arnould, Saint-Cyran and the Port Royalists. These two chapters constitute a good half of the book and are, theologically, of prime interest. There is a good bibliography (pp. 202-208) ranging over the history of Pascalian research but almost exclusively Continental and devoid of recent significant English titles.

ROBERT E. CUSHMAN

The Vienna Circle: The Origin of Neo-Positivism. Victor Kraft. Philosophical Library. 1953. xii + 209 pp. \$3.75.

Victor Kraft is, or was, professor of philosophy at the University of Vienna. He was one of the circle of mathematicians, logicians, and scientists, including R. Carnap, M. Schlick, Newrath *et al.*, who, as a group, nurtured the school of logical positivism between the two World Wars. There would be some incongruity in taking note of this book in the BULLETIN if it were not true that neopositivism or logical positivism constitutes, by implication, one of the latest and most formidable challenges to the religious world-view as well as to the conception and task of traditional philosophy. Kraft affirms that logical positivism is "anti-metaphysical," that "it excludes everything not attainable by the scientific method," that by this method alone "can we expect to reach universal validity and lasting results." If you want to know why the older discipline of philosophy is languishing in present-day college departments of phi-

losophy, you must get to the bottom of Kraft's assertion that the whole business of philosophy is "the logical analysis of knowledge." In a system of thought where meaningfulness is determined by palpable verification, and where the only assured method is, in the last analysis, "by (literally) *pointing at*" that which is designated by a word or a concept, it is clear not only that the propositions of religious faith are mostly unverifiable but that they are, therefore, meaningless. If the logical positivists are right, most of what Christian ministers proclaim from the pulpit—provided it is really the Gospel—is quite meaningless; it is nonsense! Kraft's book is a handy and fairly authoritative document to tell one why. As a slightly vehement opponent of this pseudo-philosophy, I can commend Kraft's discussion as a good example of such philosophy.

ROBERT E. CUSHMAN

The Resurrection and the Life. Leslie D. Weatherhead. Abingdon-Cokesbury Press. 1952. 60 pp. \$1.00.

This little book, published in Great Britain in 1948, has now been brought to Dr. Weatherhead's American public. It is hardly his best effort, yet it can be of value to the reader because of one fact: the most difficult sermonic season is the let-down following the preparation of Lent, the excitement of Holy Week and the climax of Easter. Even if the minister makes use of the Christian Year, what can he preach about in that month before Whit-Sunday? Here are five meditations, based on the recapture of the importance of the Resurrection for our faith, which may act as primers for a post-Easter series on what the risen Christ meant and means to the believer.

JAMES T. CLELAND

Books Received but not to be Reviewed

Action in the Liturgy. Walter Lowrie. Philosophical Library, 1953. xi, 303 pp. \$4.75.

Evolving Universe. Rufus S. Phillips. Philosophical Library. 1942. 177 pp. \$3.75.

Philosophy and Psycho-Analysis. John Wisdom. Philosophical Library. 1953. 282 pp. \$5.75.

Solving the Riddle of the Universe. Arthur A. Walty. Philosophical Library. 1952. 447 pp. \$6.75.

Well Springs of Democracy. John M. Brewer. Philosophical Library. 1950. 232 pp.