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The Duke Divinity School

# BULLETIN

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## A Prayer of Intercession

Especially, do we remember before Thee, our God,  
in gratitude and in intercession,  
the company of Kearns fellows who worship with us in this hour.  
We thank Thee for him, who,  
believing in the best in education for the Christian Church,  
gave of his substance, to train a ministry:  
that would teach as well as preach;  
that would study as well as administer;  
that would devote the head as well as the heart to the  
things of Christ.  
For their service:  
in the classroom and in the Chapel;  
at the rostrum and in the pulpit;  
in the library and in the sanctuary;  
We give Thee thanks;  
Asking Thee to bless this band of scholars, its patron,  
its instructors,  
and through them Thy Church,  
in the colleges and universities and parishes of our country;  
For the sake of Thy Son, Jesus Christ, our Lord.  
Amen.

JAMES T. CLELAND

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This prayer was used, with others, at the University Service  
of Worship, on July 5, 1953, in recognition of the Kearns  
Foundation and the Kearns Fellows.

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# THE DUKE DIVINITY SCHOOL BULLETIN

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VOLUME XVIII

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## FRANKLIN SIMPSON HICKMAN

Last year in the November issue of the BULLETIN we sought to do honor to Dr. Spence, who retired in June, 1952. In this issue we doff our hats to Dr. Hickman, who became Emeritus Professor in June of this year. In recognition of him we print the address which he delivered at the closing service of the Divinity School and three tributes to him. It is also worthy of note that the students dedicated to him the 1953 edition of *The Duke Circuit Rider*, the yearbook of the Divinity School.

### So Send I You

“Then said Jesus . . . ‘As my Father hath sent me,  
even so send I you’ ” (John 20:21).

At this Divinity School graduation time I am thinking of an experience I had in my own theological student days. That was during the First World War; and the experience centered in Robinson Chapel in Boston University School of Theology. It seems to me to offer the key to this present occasion.

At one end of our chapel, behind and above the speaker's desk, there was a high, slender inset panel, which might have been intended originally for a window. The school authorities decided to use this panel for a painting of the Christ, and they commissioned a distinguished artist to carry out this plan. He worked on the picture for

a long time; and then one day it was ready to be unveiled. During the ceremony of unveiling the artist told us what he had tried to do. He said he wanted an incident from the life of Christ which would mean something specially to the young men preparing for the ministry. His picture portrayed the risen Christ, with his hands graciously extended toward those in front of him. Beneath the figure of Christ the artist had painted a graceful scroll containing these words: "As the Father hath sent me, even so send I you." I have forgotten almost everything I ever heard in that chapel during my student days; but I have never forgotten the words in the scroll. They burned their way into my heart as a young minister; and I offer them to you now.

Two things stand out in my reflection upon these words of Jesus. One is that he includes his ministers in his own mission; and the other, that certain things in the experience of Jesus himself carry over into the lives of his devoted followers. Let me enlarge a little upon these reflections.

It is a standing mystery to me that Jesus should have entrusted the carrying forth of his mission in our world to ordinary men and women—ordinary, that is, except as the divine Spirit has transformed them into most extraordinary children of God. There is a sense, of course, in which we must think of the work of our Lord as unique. The salvation of the world from its sinfulness and the establishment of the kingdom of God among men were entrusted to but one person, the only begotten Son of God. But in another sense, he brings us into a living body with himself to carry forward this stupendous mission. What a wonderful lift comes into any human life when that person begins to realize that he is joined with Christ in the work of God on earth! And what an amazing thing it is to feel oneself divinely called to the special work of the ministry or other leadership in the Church, to guide and encourage others in the part they are to play in the work of Christ! You who are embarking upon your ministry, never forget these words of Jesus: "As the Father hath sent me, even so send I you."

So then it is clear that Jesus includes his ministers in his own mission. But there is also the other consideration, that certain things in the experience of Jesus carry over into that of his followers.

The first of these is Jesus' awareness of himself. Jesus knew himself to be the Son of God; and he knew what his earthly life meant because of that relationship. He knew whence he came and whither he was going, as he plainly told his Pharisee critics. That knowledge

kept his life from becoming clouded with the baffling mystery which sweeps in upon so many men and women. His awareness of his sublime origin and destiny was very clear. He walked every day in the full light of God's will and purpose; and his soul was charged with the redemptive love of God, which gave to him the unwavering courage to march straight toward his cross. He knew himself as no other man on earth has ever quite known himself; and he came into a sense of unity and divine direction and sanction unique in the whole sweep of human experience.

Now this awareness of himself Jesus seeks to impart to others. Those who are to carry on his divine mission with him must know themselves even as he knew himself. I know the great old Greek exhortation, "Know thyself!" but I know that the wisest Greek never knew himself in a manner comparable with the self-knowledge of Jesus. Nor does the modern psychoanalyst achieve it through an exploration of the subconscious mind. The self-knowledge which Jesus meant employed another principle. Some things never come to light in the human heart and mind until they are evoked by the Spirit of God. There are divine depths in human experience which seldom show themselves in the ordinary business of living, depths in which a sense of grandeur, and peace, and power hides. He who would share the mission of Christ must know something of the spiritual self-revelation which Jesus knew. Know thyself!—of course; but know thyself as a child of God. How else can you share the ministry of Christ?

The second carry-over from the experience of Jesus is his knowledge of God. I know that this has already been strongly implied in our consideration of self-knowledge. But now let us come at it more directly. Perhaps we may here employ a distinction which William James used to make between two kinds of knowledge. There is that immediate kind of knowledge which James called the knowledge of acquaintance. This is the sort of knowledge which an infant has of its mother. It rises out of first-hand experience and involves a minimum of reflection and analysis. The child intimately knows its mother through immediate acquaintance; but it knows almost nothing *about* its mother. Perhaps the child will have grown into manhood before he finds out some things about his mother which will set her in a very different perspective from what he knew about her in his childhood. It is this later "knowledge about" that James sets over against the immediate knowledge of acquaintance.

So it is with our knowledge of God. Many a poor soul who knows very little about theology, and hence about the different theories which employ the cultivated mind, does have an intimate acquaintance with God far richer than that which many a clever seminarian ever acquires. When you go out to preach, here and there you will encounter simple-hearted people who have a rich immediate appreciation of God and who find God very real, very near, and very dear to them. Do not discount them; for it may be that their knowledge of God is far deeper than your own. And do not seek to confuse them with subtle theological niceties. Take them for what they are, simple-hearted children of God, and thank God daily for them. Their wholesome faith will deepen the soul of spiritual nurture in the church you serve. For this is an immediate knowledge of God which does not wait upon labored analyses, as any mystic can tell you.

But on the other hand, do not despise hard-won knowledge *about* God. Remember that the imposing theological systems which you have encountered in your divinity school days did not come by chance. Neither did they come by easy speculation. They came out of the long and arduous struggle in the soul of the Church to square its acquaintance with God with its total knowledge of the world. Never has the Church been more desperate in need of sharply thought-out faith in God than it is now. If in your theological training you have been able to maintain a warm and deep personal acquaintance with the heavenly Father, the while you wrestled with heavy theological problems, and if out of that whole strenuous experience you have emerged with a sense of wedded piety and brains, you have come into a knowledge about God which you can share with high conviction with those to whom you preach, and with those to whom you minister as pastors. Then you will feel that you are really sharing in the mission of Christ.

A third carry-over from the Master into the experience of his followers must be his knowledge of man. It was said of Jesus that he did not need to be told about man, for he knew what was in him. Perhaps he had some superhuman insight; but I am inclined to think that a good deal of plain thoroughgoing, ordinary understanding of human nature and its problems is implied in this statement. Even though you, as the followers of Jesus, have no uncanny insights into human nature, you can surely share his practical knowledge of people and their problems. I rather think that is one of the shortcomings of theological education in our day—it tends to abstract the young

minister from the very world of human experience to which he is to minister. Jesus knew humanity and its problems intimately; and he was absorbed in the pull of a needy world upon him. He once advised a rich young ruler who had come to him to learn the secret of eternal life, to sell out all that he possessed and give the proceeds to the poor, and then come and follow him. That, he said, was the way into real life. Do not imagine you can ever shut yourself up in a secluded study and then preach to the necessities of your people. You will have to immerse yourselves in humanity; you will have to feel the throb of its pain as well as the pulse of its eager anticipation; you will have to lay yourself alongside the heart of the world, if you are ever to share in the mission of your Christ and know his rich blessing upon you. You will have so to identify yourselves with the misery and degradation of the world you live in, the while you yourself remain without spot or blemish therefrom, that in some dark hour you will kneel in your own private Gethsemane and feel the weight of the world's sin laid upon your own laboring heart.

The risen Christ came to his bewildered disciples, and gave them a charge. They were to share his own mission; they were to join him in the sublime work of saving a world from its sins and establishing in it a kingdom of God wherein dwelleth righteousness. But in sharing his mission they were also to share his spiritual equipment for this mighty work. "As the Father hath sent me," he told them, "so send I you." That spiritual equipment included high spiritual self-knowledge, issuing in nothing short of their awareness that they were the children of God. It included also Jesus' intimate and searching knowledge of God, a knowledge which they were to find deepening and widening with the whole growth of their spiritual experience. And it included, finally, Jesus' profound understanding of human nature and its problems and deep needs. As the Father sent Jesus thus equipped, so Jesus stands with outstretched hands before his young ministers, and says, "So send I you."\*

## The Faculty Minute

PROFESSOR FRANKLIN SIMPSON HICKMAN retires at the end of the academic year 1952-53 after twenty-six years of service in the Divinity School of Duke University. The Faculty of the Divinity

\* Address at the Graduation Service of the Divinity School, May 31, 1953.

School therefore enters on its record this minute in appreciation of his life and work among us.

Franklin Simpson Hickman was born at Fort Wayne, Indiana, on September 14, 1886. He received the A.B. degree from DePauw University in 1917, the S.T.B. degree from Boston University School of Theology in 1920, the A.M. degree from Northwestern University in 1922, and the degree of Doctor of Philosophy from Northwestern in 1923. In 1950 DePauw University conferred upon him the honorary degree of Doctor of Divinity.

Veva Beatrice Casteel was married to Franklin Simpson Hickman on June 28, 1913. One child, a daughter, Anna Jeannette, died in early childhood. The companionship of this couple has been unusually close and tender. The Faculty includes Mrs. Hickman in this expression of appreciation of her husband.

Dr. Hickman was employed by the Pennsylvania Railroad from 1903-1911. He was licensed to preach and admitted into the North Indiana Conference of the Methodist Church in 1911: ordination followed in 1913. Methodist charges which he served were: Fremont, Filmore and Harmony, Indiana; Nahant, Mass.; Epworth Memorial, South Bend, Ind.; First Methodist Church, Minneapolis, Minn., where he was also Director of the Wesley Foundation at the University of Minnesota.

Organizations in which Dr. Hickman holds membership are: Phi Beta Kappa, Omicron Delta Kappa, Delta Sigma Rho, Phi Delta Kappa, Theta Phi, and the Kiwanis Club of Durham. He and Mrs. Hickman have traveled in Great Britain, Europe, the Near East, Alaska, and in China and the Far East.

Teaching positions held by Dr. Hickman outside of Duke University have been at the Chicago Training School for Home and Foreign Missions, 1920-24; Hamline University, 1924-25; Emory University summer quarter in 1925; summer quarter at Hampton Institute in 1928, and Iliff School of Theology in 1941. While on sabbatical leave Dr. Hickman taught in Soochow University in the spring semester of 1936-37.

Formal publications have been: *Introduction to the Psychology of Religion; Can Religion Be Taught?; Education and Religion* (co-author); *Christian Vocation*, the Belk Lectures for 1930; *Signs of Promise*, the Norton and Mendenhall Lectures for 1930; and *The Possible Self*. A devotional article, "Just A Minute," has appeared daily for eleven years in *The Durham Morning Herald* and also for a

time in the *Augusta (Ga.) Herald*. Dr. Hickman contributed several meditations to Dr. H. E. Spence's *Holidays and Holy Days*, wrote a booklet for *The Upper Room* in 1946, and was, for several years, a contributing editor to *The Christian Advocate*.

As a member of the University Faculty, Dr. Hickman has been a versatile and forceful teacher. At both the beginning and the close of his career he taught effectively in the Undergraduate Department of Religion. In the Divinity School his main-line force has been delivered in the field of the Psychology of Religion, but he was also the first Professor of Preaching in the School. In recognition of his work in this department and his outstanding service as one of the first Preachers to the University, friends have established the Hickman Preaching Prize, not only to honor Dr. Hickman but also to encourage Divinity School students in the high art of preaching. As a member of the Faculty, Dr. Hickman has carried his full share of committee and extra-curricular work.

In the University at large, and to its constituent public, Dr. Hickman has been known as Preacher to the University, as Dean of the Chapel, 1938-48, as one of the organizers of Duke University Church (Interdenominational), and as Chairman of the Church Board. He has ably represented the University in sermons and public addresses over a wide area. A special word should be said of the dignity and impressiveness with which he has presided, year after year, at the Christmas Pageant and the Choral Communion service at the Easter season. He has occupied the pulpit at the Sunday Services of Worship more often than has any other preacher, thereby helping to establish the high level of preaching and the beautiful and impressive services that have won national recognition for Duke University Chapel.

In 1931 Dr. Hickman founded the Phillips Brooks Club, a discussion group for ministers in the Durham area, which has continued ever since its founding on an interdenominational and inter-racial basis. While other members of the Divinity School Faculty have rendered service to this club from time to time, especially in the past two years, Dr. Hickman has carried this responsibility almost unaided. As often happens, this voluntary, unofficial labor of love has been one of his greatest achievements. In view of this, a letter addressed to Dr. Hickman and signed by the members of the club is attached as a part of this record.

We cannot do better than to make our own a statement about Dr. Hickman, made by Dr. Paul Gross, Vice President in the Educational Division and Dean of the University. In writing to the President of the University recommending the granting of Dr. Hickman's request for retirement three years before the official retirement age Dean Gross said in part:

"We are all aware of the long and faithful service which Professor Hickman has rendered, not only in connection with his teaching responsibilities in the Divinity School, but also in relation to the University Chapel and related aspects of the religious program of the University as a whole. His contributions to the life and development of the University have, moreover, far exceeded the bounds of these formal capacities in which he has served with us through his wide outside contacts, both among the religious groups and others. He has been an important influence in bringing to the general public a knowledge of the ideals and work for which the University stands. I am sure I speak for all his colleagues and friends of the Duke community in saying that we hope he will continue to be with us and give us the benefit of his counsel and advice in his new status as Emeritus Professor of the University."

This Faculty offers this resolution in appreciation of our colleague and friend, and prays for him and Mrs. Hickman God's richest blessings wherever they are and whatever they do.

## An Informal Tribute

Circumstances provide from time to time occasion to speak more openly of the quiet sentiments with which we live from day to day. This is such an occasion.

So to you, Frank Hickman, our colleague of many years, we of the Divinity faculty are moved to make expressive our tribute, on this occasion of your retirement from our midst and from the round of duties that have so long been our common responsibility.

Successive milestones are reminders of the journey already achieved. We remember now your long and worthy service, more than a quarter of a century of the highest devotion to a challenging duty. Perhaps with a little surprise, we realize that your service to our beloved Divinity School extends almost from the beginning; for she was born only a year before you came to help nourish her life.

You have been among those who especially endured the burden and heat of the day. What our young school has so far attained, is due in part to the full share you have so admirably contributed.

We remember especially your versatility, upon which the young school laid claim. In a day when our faculty numbered fewer, you responded to the need to develop several areas of instruction and training. And when especially there came the day of dedication for our glorious University Chapel, in the fall of 1932, we remember that it was you who first served as its Dean and who through difficult, formative years led in the development of its services and subsequently in the establishment of the University Church. Here again your faithful service has placed us all in your debt.

We remember that it was your initiative that founded the Phillips Brooks Club in 1931. In characteristic generosity with time and energy, you extended the service of our school to many preachers in the field. Through depression and war, your devotion to this effective organization has been unflagging even to the present hour. The gratitude of many ministers, belonging to a number of denominations throughout this area, is witness enough to the extended influence you have exerted through this Club. And, as if this were not enough, with great fidelity you would summon thousands of readers of the *Durham Morning Herald* to a daily devotion for "Just a Minute."

So through the years, as teacher and preacher, the labors you have so conscientiously performed laid a foundation for the upbuilding of school and church within and beyond the University community. Always you have held a noble conception of our purposes, maintained a discipline in the life of learning, and proclaimed the essentials for the life of the spirit.

But memory goes beyond our official life together, to the cherished recollections of personal associations through the years. We remember picnics together in the open air, visits in your home, and the charm of a hospitality extended to us all. Nor is all of our tribute reserved for you alone, Frank, for men know always—and sometimes admit—how great a part wives play in their achievements. In praising you, we praise your wife, Veva; and here especially our wives join us. You have both become so much a part of our Divinity community that we shall all miss you both. But we cherish the hope that in other days to come some of us may find you in your Indiana home, and that you will sometime return to visit us at Duke.\*

\* This was signed by the Divinity School faculty and their wives and presented to the Hickmans, May 17, 1953.

## An Appreciation by the Phillips Brooks Club

The Phillips Brooks Club held its last meeting of the year on May 18 in York Chapel. Professor Frank S. Hickman delivered the last lecture in his series "Human Nature in the Bible," speaking on "The Human Nature of Christ."

In recognition of Dr. Hickman's last regular lecture before the Club and his many years of service to the Club as its founder and chief spirit, the meeting concluded with a program of appreciation in his honor. Rev. Dr. W. R. Cullom, Professor Emeritus of Wake Forest College, and Dean James Cannon of the Duke Divinity School delivered words of tribute to Dr. Hickman's personal and academic contributions both to the Divinity School and to the ministers of the larger community. Rev. William Crompton Bennett, President of the Club, presented Dr. Hickman with an engraved desk pen as a memento of the Club's appreciation and affection and read the following letter, which was signed by all the members there present:

Durham, N. C.  
May 18, 1953

Professor Frank S. Hickman  
Divinity School  
Duke University  
Durham, N. Carolina

Dear Dr. Hickman:

In recognition of the contribution which you have made to the intellectual and spiritual life of the ministers in this area through your many years of wise and devoted leadership of the Phillips Brooks Club, and in sincere appreciation for those personal qualities of your life—your Christ-like humility, your deep and honest faith, your true concern for others, your understanding of the problems and needs of the parish minister, your unflinching willingness to be of service to the pastor—which have won for you the respect of all whose lives have touched yours through this group and endeared you to their hearts, we, the members of the Club, upon this occasion of your retirement from the Divinity School faculty of Duke University, wish to present to you this small gift in token of our esteem and most sincere affection.

With every good wish and prayer for you and Mrs. Hickman in the fruitful years which lie ahead, we are

Most sincerely yours,  
WM. CROMPTON BENNETT,  
*President*

## Faculty Minute in Appreciation of Dr. James Campbell Manry

The faculty of the Divinity School of Duke University desires to enter in its record this minute in appreciation of the services of Dr. James Campbell Manry.

Dr. Manry has served as Visiting Professor of the History of Religion and Missions during the spring semester of the academic year 1951-52 and throughout the academic year of 1952-53. In addition to the courses in the History of Religion and Missions, Dr. Manry has taught the courses in the Philosophy of Religion and has assisted in two of the senior seminars. He has carried one of the heaviest teaching schedules in the Divinity School during the time that he has served on the faculty.

Dr. Manry has been on furlough and leave of absence from his work as Professor of Philosophy in Forman Christian College, Lahore, West Pakistan. He is a missionary of the Presbyterian Church in the U.S.A. and returns to Pakistan to complete his final term of service as a missionary. After his retirement he plans to reside at his home, "West Winds," at Warner, New Hampshire.

During his stay in the Divinity School, Dr. Manry has been held in the highest esteem and respect by the faculty and students. His scholarship is sound and wide. His teaching has been effective in each one of the three fields in which he has taught. He has been a hard worker. His broad vision of the mission of the Christian church throughout the world has been an inspiration to the Divinity School. He is an effective exponent of the Christian missionary enterprise. By his genial spirit and willingness to enter into all phases of the life of the School, we have come to love and admire him.

Mrs. Manry has fitted admirably into the life of the University community and has made many warm friends. As these dear Christian friends return to their work in Pakistan, we desire to assure them of our regard and affection, to assure them of our continued prayer and concern and to wish them Godspeed through the rest of their lives. We hope that they will keep in touch with us and come to see us at some future time.

## With the Dean

Three permanent appointments to the Faculty of the Divinity School and several temporary and part-time appointments have been made.

Dr. Creighton Lacy has begun his work as Assistant Professor of Missions and Social Ethics. He is a Phi Beta Kappa graduate of Swarthmore College, receiving highest honors at graduation. He holds the B.D. and Ph.D. degrees from Yale University.

Dr. Lacy represents the third generation of a distinguished China missionary family and was born at Kuling, China. He is the son of the late Bishop Carleton Lacy of the Methodist Church, who recently died in China while in custody of the Communist authorities. Dr. Lacy spent four years as a missionary in China, teaching at the University of Nanking and in the Union Theological Seminary at Foochow. He is a member of the New York East Conference. He is the author of two books; *Is China a Democracy?* and *Christian Community*. Dr. Lacy's wife is the former Miss Frances Thompson of Greensboro, N. C. She is a graduate of Greensboro College.

Mr. Andrew Durwood Foster is under appointment as Assistant Professor of the History and Philosophy of Religion, for work to begin in September, 1954. During 1953-54, Mr. Foster will be studying in Europe as a Traveling Fellow of Duke University and as a Fulbright Scholar. He is a Phi Beta Kappa graduate of Emory University and received the B.D. degree *magna cum laude* from Union Theological Seminary, New York. He was Instructor in the Philosophy of Religion and Systematic Theology at Union for two years, and is a candidate for the degree of Doctor of Theology, from Union, upon completion of his year of study in Europe. He is a native of Hawkinsville, Georgia, and a member of the Methodist Church; he expects to apply for admission into the South Georgia Annual Conference. Mrs. Foster, the former Josephine Van Winkle of Danville, Kentucky, is an A.B. of Mt. Holyoke College and an M.A. of Columbia University.

Mr. McMurry Smith Richey is under appointment as Assistant Professor of the Philosophy of Christian Education. He is to begin full-time service in September, 1954. For 1953-54, he holds a Divinity School Teaching Fellowship in the Psychology of Religion.

Mr. Richey is a native of San Benito, Texas. He is a Phi Beta Kappa graduate of Duke University and holds the B.D. degree from the Divinity School. He will complete the requirements for the degree of Doctor of Philosophy at Duke by June, 1954.

Mr. Richey began his ministry as a member of the Western North Carolina Conference, serving charges at Asheville and Cullowhee, and was for four years a member of the faculty at Western Carolina College at Cullowhee. He spent four years at the University of Houston, first as Director of Religious Activities, and more recently as a member of the Department of Philosophy and Religion. He is a member of the Texas Conference. His wife, the former Erika Marx, is a graduate of Salem College, and the daughter of a Moravian missionary family in Tibet, where she was born.

During 1953-54, Mr. John W. Chandler, a Phi Beta Kappa graduate of Wake Forest College and a B.D. graduate of the Divinity School of Duke University, will serve as Teaching Fellow in the Philosophy of Religion. Mr. Chandler is a candidate for the Ph.D. degree from Duke in June, 1954.

All four of these men have held Kent Fellowships of the National Council on Religion in Higher Education. Richey and Chandler have held Kearns Fellowships at Duke.

Mr. Van Bogard Dunn will be a Teaching Fellow in Preaching during 1953-54. Mr. Dunn is an A.B. of Kentucky Wesleyan College and a member of the Memphis Conference. He is a B.D. graduate of the Divinity School and holds a Kearns Fellowship at Duke. He is a candidate for the Ph.D. degree at Duke in June, 1954.

Dr. E. Kelsey Regen will double the amount of time that he gives to the Divinity School in the field of the Urban Church, and Mr. J. Foster Barnes will also double his offerings in Church Music. An additional lecturer in Urban Church will be employed.

The Divinity School Seminars will be conducted at Myers Park Church in Charlotte, on January 18 and 19, and at St. Paul Church, Goldsboro, on January 21 and 22, 1954. The topic at both seminars will be "The Authority of the Bible." Dr. Kenneth W. Clark, of the Divinity School faculty, will discuss the textual phase of this subject and Dr. Frederick C. Grant, Director of Graduate Studies and Edward Robinson Professor of Biblical Theology at Union Theological Seminary (N. Y.), will deal with the field of interpretation.

The Missionary Emphasis Program will be conducted February 10-12.

The Christian Convocation of 1954 will be held at Duke University June 8-11. Dr. Henry P. Van Dusen, President of Union Theological Seminary in New York, will be the James A. Gray Lecturer. His subject will be "Spirit, Son, and Father,—A Re-Examination of Christian Faith in the Light of the Holy Spirit." The Convocation preacher will be Dr. Pierce Harris, pastor of the First Methodist Church, Atlanta, Georgia.

The School for Approved Supply Pastors will be held at the Divinity School June 16-July 2.

The Dean attended the Convocation on Evangelism at Philadelphia, June 25-28, and the meeting of the World Methodist Council at Lake Junaluska, July 2-5. July 25-30 was spent at Nashville, Tennessee, at the meeting of the Association of Methodist Theological Schools and the Institute of Higher Education. Other engagements have been the Kentucky Annual Conference, at Richmond, Kentucky, August 19-22; The Western North Carolina Conference, High Point, North Carolina, September 22-27; The Virginia Conference, Roanoke, Virginia, October 15-18; and the South Carolina Conference, Charleston, South Carolina, October 22-24.

Special lecturers in the Divinity School during the fall semester have been Dr. Richard Niebuhr, of Yale Divinity School, who lectured on October 21 on "Christian Existentialism," and Dr. John O. Gross, of the Methodist Board of Education, who lectured on November 4 on "The Wesleyan Heritage in Higher Education."

The Dean preached the homecoming sermon in Duke Chapel on October 11.

Dr. H. Shelton Smith, Professor of American Religious Thought, has been appointed as one of the first group of James B. Duke Professors in Duke University. Twelve other members of the University faculty were also honored. This deserved recognition is not only a tribute to Dr. Smith, but an honor to the Divinity School.

Emeritus Professor and Mrs. H. E. Spence have received a handsome gift from the Blowing Rock, N. C., community, enabling them to travel in Europe and the Near East, and are *en route* now.

## With the Faculty

PROFESSOR BARNES, after the death of his sister (Miss Evelyn Barnes, Counselor for Alspaugh House for twenty years) on June 1st, spent much of the summer traveling in Florida, in the Great Smokies and in Pennsylvania. Since his return to the campus, Mr. Barnes is teaching, for the first time, a fall semester class in Church Music. Recently he was awarded a Certificate of Appreciation by the Durham Chamber of Commerce "in recognition of faithful and effective community service," as a good-will ambassador for the city while on trips with his choral groups.

PROFESSOR BEACH taught in the first session of the summer school. His preaching engagements through the summer and fall included the First Presbyterian Church of Chapel Hill, the First Presbyterian Church and Trinity Avenue Presbyterian Church in Durham, Sweet Briar and Hollins colleges in Virginia, and the Duke University Chapel.

PROFESSOR BROWNLEE spent the summer by engaging in three major activities: (1) establishing his family in their new home, (2) supplying the pulpits of Presbyterian churches in the neighborhoods of Oxford and Henderson, (3) and prosecuting his research on the Qumran (or Dead Sea) Scrolls. His son, Hugh William, was born Sept. 3.

PROFESSOR CLARK served as an instructor in the Duke Pastors' School in June. He spent about half the summer in research and writing at the University of Chicago, and there attended a meeting of the Executive Committee of the International Greek New Testament. He is one of the contributors to a *festschrift* volume honoring Professor Johannis deZwaan upon his retirement from the University of Leiden; the volume was published recently at Haarlem. In September he attended the Western North Carolina Conference, serving on the Board of Ministerial Training. He attended the inauguration of President Lemacks Stokes at Pfeiffer College on October 12. He taught in the Norfolk School for Christian Workers in early November. The May 1953 issue of *The Biblical Archeologist* is devoted to the work done by Dr. Clark in his research on manuscripts in Sinai and at Jerusalem.

PROFESSOR CLELAND spoke at the Commencement exercises in several New England prep schools in early June and delivered the Baccalaureate Sermon at Vassar College. He taught in the first session of the summer school and during the summer months preached in the University Chapel, in Chapel Hill, in Raleigh and in Richmond. He delivered sermons at the Massanetta Men's Conference and at the Lake Junaluska Assembly. Since the new academic year began, he has been guest preacher in various colleges and schools.

PROFESSOR CUSHMAN taught in the second session of the Garrett Summer School, Evanston, Illinois, in July and August, and lectured on Christian Nurture at a conference for Church School Directors of the Northeast Ohio Conference at Alliance, Ohio, August 7-9.

PROFESSOR DAVIES spent the summer in Massachusetts, where he was engaged in reading, preaching and loafing. He published an article in the *Harvard Theological Review* on "Knowledge in the Dead Sea Scrolls."

PROFESSOR DICKS taught in the summer session of the Graduate School of Theology of Oberlin College, Oberlin, Ohio. He was a lecturer at the Pastors' School at Syracuse, N. Y., in September. Also, in September he conducted a Workshop in Pastoral Care and Counseling for one week at The Methodist Hospital in Houston, Texas, which was sponsored by the Council of Churches of Greater Houston. He spoke at the State Conference of Congregational Ministers in Providence, Rhode Island, and preached at the First Congregational Church of Pawtucket, R.I. He continues to edit and publish the monthly publication *Religion and Health*, which has now gone through its twenty-first issue.

LIBRARIAN DONN MICHAEL FARRIS represented the Divinity School at the seventh annual conference of the American Theological Library Association held June 11 and 12 at Garrett Biblical Institute in Evanston, Illinois. He was elected to the Executive Committee of the Association for the coming year and was appointed editor of the newly established *ATLA Newsletter*, which is to be issued three times a year beginning in November.

PROFESSOR KALE served as Dean of the Pastors' School and the Approved Supply Pastors' School conducted on the Duke campus in June. He taught in the first period of the Duke Summer School.

MISS KENDALL, in addition to her regular work, served as Registrar of the Christian Convocation which met June 2-5, and in connection with her work as Organist and Music Director studied with

the University Organist during the summer months. She received honorable mention for a picture exhibited in a North Carolina Artists' Show presented by the North Carolina Federation of Women's Clubs in May and exhibited paintings at the Tenth Annual Regional Exhibition of Artists at Virginia Intermont College, Bristol, Virginia. She won four prizes for her paintings at the N. C. State Fair, for the second year in succession.

PROFESSOR LACY attended the Fourth National Study Conference on "The Churches and World Order," held at Cleveland, Ohio, October 27-30, under the National Council of Churches, Department of International Justice and Goodwill. He served as a consultant for the commission on "The United States and the Underdeveloped Areas."

PROFESSOR MYERS taught in the first term of the Divinity School Summer Session and in the Supply Pastors' School. He preached at homecoming services at Morris' Chapel on the Broadway charge and Hopewell Church on the Wesley charge. He was guest preacher at St. Paul's Methodist Church in Durham, the First Methodist Church in Roanoke Rapids, and the Methodist Church in West End.

PROFESSOR PETRY taught in the Perkins School of Theology, Southern Methodist University, Dallas, Texas, during the second summer term. He published a "Survey of Recent Literature: Medieval Church History," in the journal, *Church History*, September, 1953.

PROFESSOR REGEN preached at Sweet Briar College, Sweet Briar, Virginia, at the morning service of worship on Sunday, November 15. In the evening of the same date he was visiting minister and preacher for the service of worship at Hollins College in Roanoke, Virginia.

PROFESSOR RUDIN taught courses in Speech and Worship in the Duke Supply Pastors' School and conducted a Workshop in Corporate Worship in the Pastors' School of the North Mississippi Methodist Conference and a similar Workshop at the annual meeting of the Virginia Methodist Rural Fellowship. He led corporate worship and preached in the Weldon and West End Methodist churches, in the Temple Baptist Church of Durham, and in the Chapel Hill, Siler City, Henderson and Roxboro Presbyterian churches. In the latter church he served as supply-preacher for some months pending appointment of a pastor. He spent the balance of the summer in research and writing.

PROFESSOR SCHAFER preached at the Chapel Hill Presbyterian Church and at other churches in the vicinity of Durham. The rest of the summer's activities were mainly domestic, the most important being the birth of a son, David Anton, on August 25. On October 15 at Selma, N. C., he presented a study of the "Plan of Union" as a report to Granville Presbytery. During October 25-29, he conducted the Bible hour in a leadership training school held at the Hawfields Presbyterian Church near Mebane, N. C.

PROFESSOR SMITH taught in the second term of the Summer Session at Duke. The remainder of the vacation he spent in revising his Stone Lectures (Princeton Theological Seminary) for publication. On October 27 he gave an address before the North Carolina Baptist Theological Study Group, meeting in Chapel Hill. On November 10 he participated in the National Council on Graduate Study in Religion, held at the Faculty Club, Columbia University, New York.

PROFESSOR STINESPRING taught in the second term of the 1953 Summer Session at Duke University. His translation of "The Messianic Idea" from Hebrew has just been completed, and will now go to press. He has been made editor of the Monograph Series of the *Journal of Biblical Literature*.

PROFESSOR WALTON attended the Duke Convocation and conducted the Friday morning devotional period. On June 7th, he preached at West End and shared in the Dedication of Fletcher's Chapel. From June 8th to September 1st, he visited rural churches in the North Carolina Conference and the Western North Carolina Conference which seek aid from the Duke Endowment in church building. During the summer he also visited many students working in churches and camps throughout North Carolina. In addition he dedicated the Gray Rock Church in the Raleigh District, James Beaty, the pastor, and the Mt. Grove Church in the Marion District, Roy McDuffie, the pastor. He preached at Mebane on August 2, at Centenary Methodist Church in Winston-Salem on August 9, and at Lake Junaluska on August 23 and 29. His vacation was spent in company with Mrs. Walton in visiting their son and his family in Nashville, Tennessee. His son is Director of Promotion for the *Upper Room*.

## With the Students

Following the graduation of the Class of 1953 and the Duke Convocation, the students headed out into their various summer activities. Last summer, besides the men who hold regular appointments, eighty-two students participated in the Duke Endowment Program, working in rural parishes, youth work, and as camp counselors. Moreover, three students journeyed to Boston, and worked in the Boston University School of Theology's "Students in Industry." These men worked in labor situations during the day and met in classes at night to evaluate labor-management relations and related problems in the light of the Christian Gospel. Two more students did youth evangelistic work under the auspices of the Methodist General Board of Evangelism. Traveling in a number of states, they held youth evangelistic meetings, and Spiritual Life missions. From all sides came the report that the summer was both practically helpful and spiritually enriching.

The opening of school saw the entrance of some seventy new students who were initiated into the life of the school by the Student Council and a thorough orientation program. This program was climaxed in a Spiritual Life Retreat in York Chapel.

The Student Council, under the capable leadership of George Ogle of Pitcarin, Pennsylvania, set up its annual organization and began a vigorous program. Other officers are Dick Crowder, High Point, N. C., Vice-President; Clarence Dalton of Iaeger, West Virginia, Secretary; and Bruce Pate of Kinston, N. C., Treasurer. Committee chairmen this year are John Christy, Athletics; Jim Martin, Christian Social Action; Ken Howard, Church Relations; Loy Witherspoon, Forum; Don Fagan, Interseminary; Jolee Fritz, Missions; Carroll Yingling, Publicity; Tom Stockton, Radio; Ray Moore, Social; and Jim Matheson, Spiritual Life. The newly organized Radio Committee plans to offer meditations over local radio stations.

A very vigorous program of service has been instituted by the Committee on Social Action. This year students are traveling to the City and County jails, the County Home, the TB Sanatorium and holding services at all of these institutions. Teaching and counseling at Wright's Refuge and the Hill Community Center are proving helpful to the young boys aided by these organizations.

*The Duke Circuit Rider*, two-year-old Divinity School Year Book, hoofed its way back on to the scene, and is being guided by Walter Hudgins and Bob McKenzie, Editor and Business Manager, respectively. This year the staff plans to devote one page in the annual to each activity and committee of the school, showing how each contributes to the corporate life of the school.

A Divinity School football team made its appearance again in the Duke University Intramural League, coached by Charles Wiggens and Ray Moore. To date the team is undefeated, and another title and another trophy seem in sight.

Over the Homecoming Week-end, a number of alumni returned and were welcomed and entertained by students and the faculty at the Divinity School Open House in the Social Room.

A new program has been instituted by the Dean this year, which is proving very popular with the students. A series of "open houses" are being held by Dean and Mrs. Cannon at their residence, so that a greater degree of familiarity may be established between the Dean and the students. This is the initiation of a larger program in which faculty and students will come together in other than classroom circumstances.

In general, a fine spirit pervades the Divinity School this year. The men have shown zeal and interest in all the aspects of the student council program of activities, academic, spiritual and social.

CARROLL YINGLING.

## The Thought of Paul Tillich

*Systematic Theology*. Paul Tillich. Vol. I. University of Chicago Press. 1951. xi + 300. \$5.00.

This review must rightly begin with a confession that the editors of the *Bulletin* have been "after me" for it more than two years. My first reading, thoroughly painstaking, was in the fall of 1952. My second reading, equally diligent, is very recent. My procrastination is partly explained in the admission that, with a third reading, I might possibly comprehend the volume in its wholeness and, with a fourth, venture some evaluation. Even this may be presumptuous, but it is enough to indicate my concession that *Systematic Theology* I is fairly difficult going.

In trying to explain to myself the formidable character of Tillich's book, it does not strike me that the difficulty is attributable to the admitted profundity of Tillich's foundational concepts such as "heteron-

omy," the "demonic," "depth of reason," "ground of being," etc. These are bas-motifs, mainly clear enough in themselves. The difficulty ensues as these concepts are woven into a system so closely knit that nearly every one stands in some correlation and polarity with others. The result is an astonishingly coherent whole possessed of "methodological rationality," but a whole more complex than luminous. A second obstacle to comprehension is the invariable "semantic rationality" of the book. This, like "methodological rationality," Tillich holds to be a criterion of rational system. The fact is, however, that Tillich's language is possessed of exasperating, because wearisome, exactitude of formal denotation which guarantees rationality of system but is nearly devoid of clarifying simile and illuminating analogy.

Notwithstanding the redoubtable nature of Tillich's exposition, I am prepared to notify the readers of the *Bulletin* that we have here an unquestionably important work in Systematics, and I venture the opinion that for sheer dialectical virtuosity and, indeed, philosophical competence, this work has scarcely an equal since Schleiermacher's *Glaubenslehre* made its influential appearance in the early nineteenth century. This is an interesting coincidence, for it appears to me that Tillich owes more to Schleiermacher in ontological standpoint, theological method, and apologetic concern than to any other modern theologian. In sharp contrast with Barth, but in essential agreement with Schleiermacher, Tillich's apologetic theology approaches the concept of revelation from below, "from man in the situation of revelation." Tillich has learned much from the existentialists; accordingly, no theology can escape the "theological circle"—the circle of "ultimate concern" and "decision." Schleiermacher was also, in his way, existentialist: in his criterion of "absolute dependence" and in his recognition of discontinuity between the "God-consciousness" and that of ordinary rational experience. In like manner, Tillich's demarcation between "technical reason" and the ecstasy and sign-event correlation (viz., revelation) has suggestive affinity with the unsupernaturalistic but *sui generis* moment of "God-consciousness" in Schleiermacher's theology. In both writers the revelatory moment neither abrogates nor destroys the rational structure but neither can the rational structure of the mind be referred to as the cause. This, of course, means that neither writer will favor the conception of "natural theology" or espouse "natural revelation."

But what is the substance of the book? This is the other reason for my procrastination: I cannot say short of fifty pages! One warning is in order: Tillich is no Barthian. Whereas Barth repudiates apologetics and even apologetic interest, Tillich's theology is pervasively apologetical in intent. Whereas Barth's theology presumes to be a critical exposition and revision of the Church's language about God as measured by the Word of God in Christ (never in the keeping of the Church but sovereign over it), Tillich's theology is theology of "correlation." This is a correlation between the questions "implied" in the existential predicament of man in history with answers "implied" in the Christian message. The interpretation and exhibition of both question and answer are the

work of the Christian theologian. The heart of the cultural question (according to Tillich) is the despairing query concerning the possibility and meaningfulness of existence as it is enforced by man's existential alienation from his Divine Ground. This alienation registers itself in certain perennial antinomies of "existential reason": in the conflict between autonomy and heteronomy, absolutism and relativism, formalism and emotionalism. Correlatively, the answer "implied" in the Christian message (according to Tillich) is the "New Being in Jesus as the Christ."

In Tillich's words: "Theology formulates the questions implied in human existence, and theology formulates the answers implied in divine self-manifestation under the guidance of the questions implied in human existence." (P. 61.) The admirable candor of Tillich is revealed in his honest admission that "this is a circle." And so it is; but is it a circle because question and answer are true correlatives or coimplicates; or is it a circle because theology (i.e., Tillich, the theologian) is judge of both question and answer? If the former, the circularity of coimplication is nothing vicious. If the latter, I think there is an urgent question whether apologetical purpose has not once more betrayed Christian concern for culture into a relativizing of the *Kerygma*. At the moment it is impossible to tell whether, in further publications of his system, Tillich will avoid the hazards of cultural particularism which attend his approach to revelation "from below." If so, it may well be by way of a more thorough-going Christian existentialism.

ROBERT E. CUSHMAN.

## Book Reviews

*The Interpreter's Bible: Volume 2, Leviticus through II Samuel.* Abingdon-Cokesbury Press. 1953. x + 1176 pp. \$8.75.

So much has been said about *The Interpreter's Bible* that our readers are already familiar with its nature and purpose. The local and institutional interest in this particular volume stems from the fact that James T. Cleland, our own Professor of Preaching, has furnished the "Exposition" to the Book of Ruth. The "Introduction" and "Exegesis" are from the pen of Dr. Louise Pettibone Smith, the distinguished Old Testament Scholar of Wellesley College. These two combine their talents to give us renewed appreciation of one of the most beautiful of biblical books. Smith explains the background and date, and deals with such problems as the meaning of the proper names, the relation of the marriage of Ruth and Boaz to the levirate law of Deuteronomy 25, the ceremony of the shoe, and the significance of the genealogy. Cleland gives many fruitful homiletical suggestions. Both take the universalistic view. "The author's purpose was universal, not national," says Smith. Cleland speaks of "a God whose love overflows the limits good people seek to impose

upon him." This reminds us of one of his best sermons in the Duke Chapel on a text from this very Book of Ruth.

Seven other Old Testament books are also treated in this generous volume, but lack of space prevents us from doing more than to say that the quality throughout is high, and in keeping with the several volumes which have already appeared.

W. F. STINESPRING.

*A Sober Faith, Religion and Alcoholics Anonymous.* G. Aiken Taylor. The Macmillan Company. 1953. 108 pp. \$2.00.

This book originally came to my attention in the manuscript from a publisher for a reader's opinion. It is written by a young Presbyterian minister who gained his Ph.D degree from Duke.

This is the first major critical study of Alcoholics Anonymous made by a non-alcoholic from the religious point of view. Aiken Taylor rightly recognizes A.A. as a religious movement. He is concerned about why and how it is possible for a group of alcoholics, desperately sick people, to take the message of religion and make it redemptive with a group of people that the church and organized religion have been unable to help. Step by step he examines the famous "12 steps of A.A.," interpreting each in the light of Christian theology, pointing out the strengths of each, and illustrating each with examples from his experience in working with A.A. In the end he points out the ultimate need of A.A.

The book is well written, for Aiken Taylor can write; it is understandingly written, for Aiken Taylor knows A.A.; it is a challenge, for Aiken Taylor, like many of us, has recognized that A.A. is doing what the church should have been doing. The pastor who is concerned about people should read this book.

RUSSELL L. DICKS.

*The Bible and You.* Edward P. Blair. Abingdon-Cokesbury Press. 1953. 154 pp. \$2.00.

This little book belongs in The Cooperative Series of Leadership Training Texts being prepared by the National Council of Churches for training-school purposes. It is not for the scholar, nor even for the seminarian; it is to be placed in the hands of the layman and the untrained church-school teacher. It is a good guide for adult persons who know very little about the Bible. The book begins with a sensible and enlightening chapter on "The Basic Nature of the Bible"; the rest of it is taken up with detailed instructions on just how and what to read in the Bible. It should prove useful in training-school work.

W. F. STINESPRING.

*Encyclopedia of Biblical Interpretation.* Menahem M. Kashner. *Genesis*: Volume I. American Biblical Encyclopedia Society, 114 Liberty Street, New York 6. 1953. xxi + 262 pp. \$6.50.

This is the first volume of a projected English abridgment of the author's *Torah Shelemah*, which is to appear in Hebrew in thirty-five

volumes. The purpose of this vast work is to give for every *verse* of the Old Testament "all the passages, comments and interpretations found in the great body of Talmudic-Midrashic Literature."

Until recently the vast "sea" (as it has been called) of post-biblical "Rabbinic" Jewish literature (Talmuds, Targums, Midrashes, and the like) has been inaccessible to English-speaking Christians, and even to many English-speaking Jews, because of the severe language problem involved. But in his great three-volume work, *Judaism* (1927-30), George Foot Moore gave us a useful summary of the content of this "Rabbinic" literature. Then came Danby's translation of the Mishnah in 1933, and the monumental Soncino Translation of the Babylonian Talmud, just now complete in thirty-five volumes.

The present work represents a further step; to present what the Rabbis say about the Old Testament, verse by verse, beginning with Genesis 1:1. The author-editor quotes the biblical verse, gives his own remarks ("commentary") and then the Rabbinical material ("anthology"). This is all very useful and enlightening, especially to the Christian scholar or minister who is entirely unfamiliar with the long history and broad extent of Jewish biblical exegesis.

The English edition is somewhat abridged, as noted. But that the abridgment is not too drastic may be seen from the fact that this first volume covers only Genesis 1:1-6:8.

All lovers of biblical lore will eagerly await the appearance of the next volume of this splendid work.

W. F. STINESPRING.

*Criticism and Faith, John Knox.* Abingdon-Cokesbury. 1952. 128 pp. \$1.75.

This is a discussion of a prime question by an able critic. Though approached from the standpoint of New Testament criticism, it essays the broader problem of the relation of historical method to Christian faith.

The answer given is dialectical. Scholarly research is valuable, but faith is achieved independently of it. "The application of historical method to the New Testament has the effect of rooting the event more firmly in history" (pp. 87-88) but "we are mistaken if we suppose that any vital concern of faith is involved in the way we answer" historical problems (p. 56). Chapter V is the best part of the book, setting forth the value of historical criticism.

The reviewer would hold, however, that criticism and faith are intertwined. Faith is what man achieves and though never perfect can be more fully developed when the reverent mind is critical. God's truth is perfect and transcends man's highest reach of mind and spirit. To whichever school of thought the reader may belong, he will be stimulated by this reverent study of Professor Knox, who renews the question of the worth and purpose of the academic life.

KENNETH W. CLARK.

*A Spiritual Journey With Paul.* Thomas S. Kepler. Abingdon-Cokesbury. 1953. 157 pp. \$2.00.

This is a book of meditations, not to be read at a sitting but to be pondered in devotional hours. Dr. Kepler here again, as in other previous volumes, leads the reader up and down the centuries and points out parallels to the experience of Paul. Each of the forty spiritual "views" is briefly noted and the "moral" is left for a thoughtful reader to define.

He will find here "biblical scholarship wedded to a genuinely devout spirit" (cf. Preface), seeking to stimulate resolve and inspiration for Christian living.

KENNETH W. CLARK.

*Atoms, Men and God.* Paul E. Sabine. Philosophical Library. 1953. 226 pp. \$3.75.

For many people even yet, science and religion have reached no common understanding or respectful tolerance, but only a wary truce. It is this neutrality, stemming from intellectual isolation or compartmentalism, which Paul Sabine, a research physicist reared in a devout Methodist home, sets out to rectify. As a scientist he goes farther than many of his colleagues in offering a religious interpretation for the unsolved mysteries of the physical world; it remains for theologians to meet him halfway.

In a brief but thought-provoking survey of the development of scientific thought, the author traces "the common origin of science and religion" to man's insistent urge to understand and control his environment. Then follow five chapters on major areas of natural science, showing in each case how the latest theories leave open doors for God, doors which earlier schools of dogmatic mechanism had seemed to slam. Those who seek an up-to-date survey of modern science, in terms both comprehensive and comprehensible, will find religion ably defended in *Atoms, Men and God*. If Sabine's whole case for an evolutionary theory assumes a liberal, progressive theology—without even a bow of acknowledgment to neo-orthodoxy—that, to this reviewer, neither invalidates his thesis nor requires an apology.

CREIGHTON LACY.

*Christianity and the Problem of History.* Roger Lincoln Shinn. Abingdon-Cokesbury. 1953. 302 pp. \$4.50.

This work may be recommended as one of the recent few giving serious consideration to the relationship existing between eschatology and social experience within Christian history. The introductory review of historical issues moves rapidly into the perspective of Christian tradition as it involves primarily Augustinian ideas and eschatological orientations. Characteristic reactions, both Catholic and Protestant, are scrutinized with regard to the conception of the church as the kingdom of God, radical eschatology, and the hope for transforming history. Mod-

ern viewpoints are examined from a diversity of vantage grounds such as those involving the idea of progress, Marxist and Christian eschatologies, modern Catholic interpretations of history, and the somewhat ebullient Toynbee synthesis. The notes are reasonably generous if somewhat constricted as to primary sources. "A Guide to Some Literature in the Field," pp. 273-290, is distinctly helpful, if a bit over-contemporary.

RAY C. PETRY.

*Puritan Sage: Collected Writings of Jonathan Edwards.* Edited by Vergilius Fern. Library Publishers. 1953. xxvii, 640 pp. \$7.50.

This is the second Edwards anthology to appear, the first being that of Faust and Johnson in 1935. In the present volume, introduction and notes are kept to an absolute minimum; in this respect, the serious student will find the older book more useful as a working tool. But the reader who wishes a sizable volume of Edwards' own words which broadly represents his more purely religious thought and his place in American religious history will have here a more adequate collection. Little of value in the previous anthology has been omitted—notably, however, the "Personal Narrative," the Brainerd writings, and some essays and letters. But several previously unrepresented works are included, among them "Thoughts on the Revival," "Qualifications for Communion," the "Treatise on Grace," and the sermons on charity and on the work of redemption. Other works appear entire or substantially complete, e.g., "God Glorified," the "Faithful Narrative," and the important sermons of the 1734 revival. In the appendix are some materials hitherto unpublished, the most interesting being the "Sacrament Sermons" of 1742. The writings are generally printed in chronological order, though some of the posthumously published material is out of place. Editor and publishers have united to give us a remarkable amount of Edwards himself in one volume, even, unfortunately, to the extent of leaving inadequate margins. All in all, this is a representative and useful anthology; it should contribute to a better understanding of Edwards generally.

THOMAS A. SCHAFER.

*Reformation Writings of Martin Luther.* Vol. I. *The Basis of the Protestant Reformation.* Translated by Bertram Lee Woolf. Philosophical Library. 1953. 402 pp. \$6.00.

Besides the Ninety-Five Theses and the great treatises of 1520, this volume contains one major and a number of minor writings, including several letters, of the period from 1517 to 1520. The translator has supplied a general introduction, special introductions, explanatory notes, and, at the end, adequate indexes and a valuable chronological table of Luther's writings, with contemporary events, to 1520. All the works here translated (except for a short sermon of 1517 on indulgences) are already available to the English reader in the first two volumes of the

Holman Edition, in which the introductions are more detailed and which offers (for only a slightly higher total cost) several other important works of Luther. What, then, are the merits of this new effort? First, it follows the Weimer Edition alone, which in general has the best critical texts. Second, the introductions are more up to date. Third, the translation is freer, smoother, more idiomatic English. Something is thereby lost of Luther's own style, however, which the more literal Holman Edition preserves. Finally, the works given here are in better chronological order, the most important of the earliest Reformation writings being now gathered into one volume. If the project here begun is carried far enough, it may yet rival the older edition.

THOMAS A. SCHAFER.

*The Theology of Paul Tillich.* Edited by Charles W. Kegley and Robert W. Bretall. The Macmillan Company. 1952. 370 pp. \$5.50.

Thanks to the Nazi fury, Paul Tillich came to America in 1933 at the age of forty-seven. Since then, as professor of philosophical theology at Union Seminary, he has become America's number one Protestant theologian. His *Systematic Theology*, of which he has published the first volume, is properly regarded as without a peer in current Protestant thought. Thus in launching a "Library of Living Theology" the editors rightly began the series with Professor Tillich.

The pattern of the book is interesting. It opens and closes with an essay by Tillich. The first is autobiographical, the second a reply to the fourteen scholarly essays that lie between. Though all the analysts are admirers of Tillich, they candidly lay bare points that seem to them vulnerable. To all of them Tillich replies with directness, honesty and humility. The total result is highly stimulating and instructive. The sensitive reader will probably lay down the volume with two impressions: (1) that Tillich is elusively difficult; (2) yet his theology is tremendously important.

The editors have enhanced the use of the book by appending a full bibliography of Tillich's writings from 1910 to 1952.

H. SHELTON SMITH.

*God Hidden and Revealed.* John Dillenberger. Muhlenberg Press. 1953. 193 pp. \$2.50.

In recent years, Luther's doctrine of a veiled or hidden God (*deus absconditus*) has been vigorously revived. The older Ritschilian notion that Luther's emphasis upon the hiddenness of God was a sterile relic of medieval scholasticism has been strenuously repudiated. Among those who have taken this position are Rudolf Otto, Emil Brunner and Karl Barth. Professor Dillenberger, a member of the department of Philosophy at Columbia, has analyzed these recent tendencies with unusual perception. In addition, he has written a closing chapter that contains remarkable spiritual insight into the way in which the idea of *deus abs-*

*conditus* may form an essential part of a vital theology for our time. In Dr. Dillenberger, America has a young scholar of exceptional promise.

H. SHELTON SMITH.

*The American Church of the Protestant Heritage.* Edited by Vergilius Ferm. Philosophical Library. 1953. 481 pp. \$6.00.

Twenty-two denominational representatives herein describe in lively narrative their respective Protestant heritages. Although the essays are necessarily brief, they are remarkably comprehensive. Each essay appends a good bibliography. The busy minister will find this a handy introduction to American Protestantism.

H. SHELTON SMITH.

*In This Name.* Claude Welch. Charles Scribner's Sons, 1952. 313 pp. \$3.50.

Since the famous "Unitarian Controversy" of the 1820's, American Protestant thought has given little concern to the subject of the Trinity. The present treatise and Charles Lowry's, *The Trinity and Christian Devotion* (1946) may indicate a renewed interest in this doctrine. In any case, Professor Welch has produced a book that is both timely and rigorously reasoned. The historical section shows conclusively that the Trinity was reduced to a "second rank" doctrine in the nineteenth century theology.

The constructive section of the book argues seriously for trinitarianism as indispensable to the Christian gospel. In fact, the doctrine of the Trinity is held to be the "crystallization" of the gospel. For Welch, as for Barth, whom he basically follows, the Trinity is derived solely from revelation, and is not at all derivable from philosophical premises. "The whole knowledge of the triunity of God, of Father, Son and Spirit, arises out of the revelation which the New Testament attests."

Welch repels all forms of modalism and subordinationism as inimical to Christian faith. Threeness within the Godhead is stoutly maintained. Still, he will have nothing of tritheism. "We do not for a moment deny or even question, but precisely affirm the oneness of God." The idea of a "social deity" is intolerable to him. In order to guard himself against a societal God and yet not slip into monarchianism Welch does superb verbal tight-rope walking. Where he really stands it is hard to say, for his qualifications are multiform to the point of leaving the reviewer uncertain. My guess is, though, that Welch's trinitarianism is predicated upon the essential oneness of God; and in that case threeness is in some sense secondary.

But whatever his true position may be, the author has contributed magnificently to current American theological thought, and has lifted up a standard of excellence that other young scholars may well emulate.

H. SHELTON SMITH.

*Christian Faith and Social Action, A Symposium.* John A. Hutchison, ed. Charles Scribner's Sons. 1953. 246 pp. \$3.50.

Any pastor within spiritual hailing distance of Union Theological Seminary is surely aware of the profound theological eruption in American Protestantism produced by Reinhold Niebuhr. Niebuhr has proved to be the unavoidable thinker of the contemporary church. It was his germinating influence that brought into being in 1930 the Fellowship of Socialist Christians, a group which later changed its name to the Frontier Fellowship (not out of deference to any forebear of Mr. McCarthy), and has now been absorbed into the organization known as Christian Action. No title can do justice to the wide spectrum of opinion represented by this group, though they share both social convictions left-of-center and theological leanings to the right. The spiritual migration of the group through two decades of troubled history led them to a point where the term "socialist" was no longer apt. They disavow all Utopian panaceas, whether "hard" as with Marxism or "soft" as with liberalism, yet they affirm with passion the relevance of the Christian faith to the problems of social action.

Thirteen of this Fellowship, including Professor Niebuhr, have set out in this volume to explore the implication of their shared convictions for certain crucial issues in modern culture. The separate pieces have been edited skillfully into plausible continuity by John Hutchison. What stands out from the lively differences of opinion is a common indebtedness to Niebuhr. The authors display to a greater or less degree his dialectical habit of thought, a congenital dread of all "simple" solutions, and a sharp skill in diagnosing the departures of secular culture and most of practicing Christianity from the normative Christian faith.

From a common starting-point, the authors branch off into the fields of contemporary thought and culture which represent their special concerns, bearings of Christian theology on problems of contemporary education, economics, politics, international relations, and philosophy of history, all are traced out in suggestive fashion.

Any weary pulpit prophet, under Monday's juniper tree, can take strength and consolation from these pages. It shows, as have few volumes in American Protestantism, the manner in which Christian social action must be both sustained and corrected by the classical Christian faith.

WALDO BEACH.

*The Game of Living.* Floyd Van Keuren. Charles Scribner's Sons. 1953. 148 pp. \$2.50.

Here is an informally and simply written book about an everyday philosophy of life. It is practical, readable and will prove helpful to many troubled and confused persons. Dr. Van Keuren shows how we can face life's difficulties and pressures and make out of them stepping stones to a happier and nobler life. His information is broad, understandable and worthy of consideration. He does not make life a funny game or one burdened with seriousness, but one in which the quality of

the player and his play lend dignity to the game. Here is no plea for "play acting" as we face the realities of life, but a challenge to noble, philosophic sportsmanship in daily living. For a lift when the load and the way are laborious I recommend "The Game of Living."

A. J. WALTON.

*Rural Church Administration.* Rockwell C. Smith. Abingdon-Cokesbury Press. 1953. 176 pp. \$2.00.

The author of "The Church in Our Town" has in "Rural Church Administration" produced a handbook for the town and country pastor. There is much practical advice and in the realm of the minister's schedule, his broad reading and study program, his procedure in helping the people develop a comprehensive parish or charge program, his help in developing a stewardship and finance understanding, and his efforts to enrich the worship of the people, the author presents standards and procedures which are more than simply advice.

This reviewer is particularly pleased with the help and ideals presented in Chapter 5 on the parish program. Here the author stresses group action in program development, integration with the general life of the community, the influence of environment, the special emphases of the denomination, and the cooperative or democratic procedure in getting the program into action. The appended illustrations put emphasis on definite policy and specific goals for each phase of the program. Other chapters of special interest were the one on Worship and those treating the personal and home ministry of the pastor. The Bibliography of this book is also a fruitful contribution to a growing minister. "Rural Church Administration" is a welcome work in the field of church administration which has been badly neglected or, better say, poorly served with useful text material for a number of years.

A. J. WALTON.

*A Doctor's Soliloquy.* Joseph H. Krinsky. Philosophical Library. 1953. 116 pp. \$2.75.

The title well describes the content of this brief volume—a busy and effective physician has taken the time to state briefly but lucidly his reflections and understanding of the nature of God, of man, and of the world of nature. The Foreword led me to read and come to an appreciation of his meditative relating of daily life to the knowledge we have of God. In this Foreword he says, "This book is dedicated to those who seek God through reason as well as through faith and who find Him, not in abstruse symbols or in abstract formulas, but in every concrete phenomenon and aspect of nature and the world, all of which is an expression and manifestation of a divine Creator."

The arrangement of the book in brief meditative sections is an aid to bedside or meditative reading, but some of his insights and conclusions will jar one out of the all too common attitude that meditation is soothing.

A. J. WALTON.