

*Volume XIX*

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The Duke Divinity School

# BULLETIN

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A Prayer by Sir Thomas More

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From a Deuoute Prayer  
Made by Sir Thomas Moore Knight  
After He was Comdempned to Die  
July, 1535

Make vs al good Lorde virtually perticipaunt of that holy sacrament thys day, and euery daye make vs all liuely membres, swete Sauioure Christe, of thine holy mystical body, thy catholyke church.

*Pro amicis.*

Almighty God haue mercy on N. and N. etc. with special meditacion and consideracion of euery frende, as godly affection and oc(c)asion requireth.

*Pro inimicis.*

Almighty God haue mercy on N. and N. etc. and on all that beare me euil wil, and wold me harme, and their fawtes and myne together, by such easye tender mercifull meanes, as thine infinite wisdomes best can deuise, vouchsafe to amende and redresse, and make vs saued soules in heauen together, where we may euer liue and loue together with the(e) and thy blessed saintes, O glorious Trinite, for the bitter passion of our sweete Sauioure Christ. Amen.

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Lord giue me paicence in tribulacion, and grace in euerything to conforme my will to thine: that I may truely say: *Fiat voluntas tua, sicut in celo et in terra.*

The thynges good Lorde that I praye for, giue me the grace to labour for. Amen.

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# THE DUKE DIVINITY SCHOOL BULLETIN

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VOLUME XIX

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## The Minister and Public Relations

DR. CECIL WAYNE ROBBINS

Editor of the *North Carolina Christian Advocate*

I do not have the temerity to pose as an authority on the topic "The Minister and Public Relations." What little I know about this subject has been gleaned largely from two schools: Birmingham-Southern College, where I had a few courses in journalism and writing, and the school of experience, consisting of sixteen years in the pastorate and four years in the editorship of the *North Carolina Christian Advocate*.

You observe that I did not mention my beloved Alma Mater, the Divinity School of Duke University, as contributing to my fund of knowledge in this field. There is a reason. When I was enrolled here, the Divinity School did not offer—nor does it offer now, so far as I know—a course designed primarily to help a minister in his public relations. Duke is not alone in this respect. I doubt that any seminary in this country has really come to grips with this pressing need.

For example, here is a statement by a young pastor that seems to sum up the case against theological schools: "In the matter of effective public relations, a number-one concern of every church in the contemporary social setting, absolutely nothing was taught in the seminary. I learned nothing about the ingredients of an effective parish paper or how to do a productive sales job in promoting either program or finance. I was never taught anything about writing in a way to win assent. The matter of a good church calendar was never mentioned. All these paraphernalia of parish administration are no substitute for the basic training of theological thinking. But there is not a man going out from theological school into the parish

ministry who does not run smack into these things in the first month of his first pastorate."

Perhaps this young preacher's criticism is harsh. Nevertheless, we suspect that it expresses the woeful inadequacy which all young men feel as they enter a calling which brings them under closer public scrutiny than any other field of labor. The day a man becomes the pastor of a church he ceases to be a private individual. He becomes the public's man, under surveillance twenty-four hours a day, seven days a week. More than anybody else, he belongs to the public. Should he not, therefore, be concerned about his relations to the public?

What do we mean by public relations? Public relations has been defined as "the art of analyzing, influencing, and interpreting a person, idea, group, or business so that its behavior will conform to the greatest possible degree with the public interest." Applied to the minister, public relations is the art of analyzing and interpreting the message and program of the Church so that it will have the largest possible influence upon the public. The purpose of public relations, so far as the pastor is concerned, is to extend his ministry to as many people as possible.

Is public relations important? The business world thinks so. Millions of dollars are spent annually by business, not only to get its various commodities before the public but to build good, friendly relations with the public. Every large business has its department of public relations. Even entire industries—such as steel, copper, meat, milk, and, yes, even beer—use every medium available to interpret their relationship to the community and the nation. Imagine the churches of this city or any other city joining together in a campaign to build better relations with the public through newspapers and magazines, over radio and other means! Absurd, you say. Yet for business it pays dividends. Would it not pay off for the Church in giving the community a better understanding of the Church's true nature and mission? It might even pay off in increased church attendance and better collections!

This great University is concerned about its public relations. President Edens spends a large part of his time interpreting Duke University's role in higher education. Dr. Jordan, the Vice President in charge of Public Relations, spends endless hours selling the University to people who ought to know about Duke. Charlie Dukes, Director of Alumni Affairs, sees to it that no alumnus ever forgets

Alma Mater. Professors go out from this school as ambassadors of good will for Duke University. Duke has an excellent bureau of public information that is constantly keeping the University before the public. Of course, we would have to admit that Duke's football and basketball teams have been fairly good public relations institutions in themselves!

The Church has the most wonderful commodity in the world to offer, the gospel of Jesus Christ. Its commodity is the Good News, the Old News, the New News, the Eternal News. Unfortunately, many of us, ministers and laymen alike, are hiding it under a bushel. For too long now we have been taking the public for granted. We assume that because we represent the Church the people will come to us.

This leads to another angle which we must consider, the world in which the minister must do his work. It is a busy, hurrying, jostling world. Most people have much to do and little time to do it. Moreover, it is a world of competing ideologies, each trying clamorously to be heard. It is a world of conflicting interests, some good and some bad. The individual is besieged from early morning until midnight with ballyhoo, propaganda, sales talks. Newspapers scream at you. Magazines come at you in a half dozen intriguing colors. Radios blare at you. Movies and television incite everything in you from the angel to the old Adam. We have come dangerously near to the point where the manners and morals of our generation are being molded by secular forces.

Can the Church afford to sit on the sidelines while the mind and soul of America are being secularized and paganized? Well, some churches and some pastors are doing just that. People are passing our churches on their way to the movies and ball games, not because the Church is less important, but because some of us in the Church have been doing such a poor job of making the Church attractive. Some of the loveliest music this side of heaven—and notice that I said “some”—is being produced in our churches. Yet we are not telling the world about it. Some of the best preaching of all time—and again I emphasize “some”—can be heard from our pulpits today. Yet millions do not know that this is so. The most inspiring fellowship in the world is the fellowship of Christian believers. But multitudes have never heard about this glorious fellowship. The finest, the most inspiring, the purest good deeds are being done in our churches. But very few know the good the Church is really doing.

Millions are being allowed to organize their lives as if the Church did not exist.

The pastor finds himself in an environment that often seems hard and cynical. Most of the time it is indifferent. Mr. Average Citizen has become accustomed to clamor and noise and urgent appeals. There is so much conflict, so many rival claims, so many appeals, so many big problems, that some have become callous. Others are looking for a way out of responsibility and commitment. Gone is the day when a pastor, merely by making an emotional appeal, can secure volunteers for a good task or a liberal offering for a good cause. Even our church members have to be convinced that what we are asking them to do, whether it involves their service or their money, is worthwhile. Make no mistake about it, there are good causes outside the Church to which many church members are giving more time and money than they are to their churches. Sheer competition demands that we inform our people that the Church makes its program worthwhile and attractive, that it publish its good news by every means available.

A minister's relations are twofold: with the members of his own parish and with the entire community. His first responsibility, of course, is to his own flock; but it does not end there. He is, in a very real sense, the shepherd of all the people. To many people, he is the Church. Therefore, everything he says and does is public relations. His entire congregation, even the gospel itself, will be judged by what people think of the minister. He is the only gospel that many people know. He is the public relations bureau of the Church.

To say that the minister occupies a difficult role is putting it mildly. I think that one reason we preachers are so queer is that we are forced to be all things to all men. Unless we are careful, we can become the incarnation of all the fanaticism, all the old fogeyism, all the narrow-mindedness and prejudices of the community. In some communities the moral demands on a minister are quite rigorous. For example, whether he goes to ball games or movies, whether he drinks Coca-Colas or uses tobacco will drastically affect his relations with a large section of the population. I recall very vividly an experience that occurred in my early ministry. I was helping a fellow-minister in revival services at one of his rural churches. One night after the service was over we went back to town and attended a movie. Unfortunately, just as we entered the theater two members of the church

—who should have been at the service that night, but were not—came out of the theater and spied us. They went back into the community and reported that they had seen the two ministers in a movie house. “The very idea!” some of the saints said. “Those preachers should have been at home praying for the revival.” Perhaps so. Did we do wrong in going to the picture show? I am not prepared to answer that question. I only know that our going to the movie virtually killed the meeting. (I suppose it wasn’t hard to kill in the first place.)

Everything a preacher does is public relations, good or bad. Certainly, he cannot be guided by every whim and prejudice of the people. He must work out his own moral code. But, somehow, he needs to keep reminding himself of St. Paul’s policy: “If meat offend my brother, I will eat no meat.” The preacher’s first and final accountability is to God. He must work out his own code of morals under divine guidance, remembering that what people think of him determines pretty largely the effectiveness of his ministry.

Now I come more specifically to some of the media of public relations which a minister can use to extend his ministry and the influence of the Church far beyond his personal contacts. There is no substitute, you realize, for personal contacts. But the minister is only one person. He can be in only one place at a time. But there are means at his command which can pick up his words and deeds and magnify their influence. Let us consider some of them.

One of the most obvious media of public relations is the newspaper. A most encouraging sign of our day is the changed attitude of the secular press toward the Church. There was a time when religious news was hidden so completely that you had to go through the paper several times before you could find it. But that is no longer true. Hardbitten newspaper and magazine editors have discovered that the public is interested in religion, that church news makes good copy. Most newspapers and magazines are looking for good religious stories. Most of them are ready to give full coverage to religious events. Relations between the newspaper people and the clergy are improving. Both can do a great deal further to improve those relations. Since we are a group of ministers, I shall confine my remarks to suggestions about what we can do to cooperate with newspapers in getting better and more helpful coverage for our churches.

My first recommendation is that you get acquainted with newspaper people in your community. On the whole, they are friendly,

human, fair, and impartial, and they are trying to do an honest and workmanlike job. Remember that every newspaperman is working against a deadline. This explains some of his idiosyncrasies, though not all of them. Go down to the newspaper office early in your pastorate and get acquainted with the people who handle the news. Try to develop a friendship in the beginning, not for the purpose of getting special consideration, but simply to have a better understanding of the people who are able, and willing, to help the cause you represent.

My second recommendation is that you cooperate fully by giving the newspaper your church news. Give them the news on time. Remember that newspaper space is costly today. If a big event is occurring in your church see that the press is informed about it in advance. Give the newspaper all the vital information. Cooperate in securing pictures, if pictures are to be used.

My third recommendation is that you learn to write a good news story. Take a course in journalism, if you can. If not, buy a book on journalism and learn some of the basic principles of newspaper writing. It is good discipline. It will improve your preaching. Moreover, the newspaper loves preachers who can write a good news story. Learn to write simply, factually, forcefully. Practice by writing out your sermons. Learning to write will develop your sense of news values. It will enable you to ferret out the real news. This ability most ministers do not have. Most of us pass over the big things and lift up the irrelevant. We have trouble getting first things first, journalisticly speaking. For example, I frequently receive articles from pastors which require me to read to the end before I find the real story. This is typical: a pastor sends in a story about a church dedication. He starts off by giving a history of the church. Then he gives a list of the pastors who have served the church—which, of course, is of interest only to the local congregation. Then at the close he will have a few lines about the cost of the church and a sentence stating that the church will be dedicated by the bishop on such and such a date. The dedication of the building is the story. Seldom do we get the names of faithful laymen who have labored and sacrificed to make this event possible. We preachers are notorious for stealing the show where church news is concerned.

Here is another illustration of a poor sense of news value. A young ladies' Sunday school class in Kansas City decided to make dolls for children in one of the war-torn countries. They met once a week for nearly a year. They made hundreds of dolls. Completing



the task, they called a meeting to pack the dolls for overseas shipment. The only information the newspaper got about it was an item stating that the women would meet to pack the dolls for overseas shipment. Fortunately, some person on the newspaper's staff sensed that there was a real story in this dull announcement and did something about it. Think of the public relations value of a story like this! Not only did the faithful women get credit for their good deed, but others were inspired by their example when they read about it in the paper. The whole Church grew in the public eye.

Now let me say a personal word. The biggest criticism I get of the *North Carolina Christian Advocate* from our laymen is that we don't carry enough news of the churches. That is a just criticism. We ought to carry more news from local churches. Our churches are doing things. Remarkable victories are being won. Those who are doing the job should get recognition in their church paper. Then others would see their good works and perhaps be inspired to do likewise. The *Advocate* is not interested in keeping anybody in the limelight. It is interested in telling the thrilling story of North Carolina Methodism as it unfolds in the open country, in villages and towns, and in the cities. We believe that the faithful telling of that story will inspire others to help make history, too. There is nothing so inspiring or so contagious as a church congregation doing things for the Lord. Both the church press and the secular press have to depend upon the pastor for church news. In this connection, I want to state that I believe it is good Christianity and good business for the Church to do advertising in the newspaper. Think of the free publicity we get! A little advertising—although newspapers don't require it—would certainly improve our relationships with them.

Another medium of public relations for the minister is radio. Here again, radio people are fair and honest and want to give the Church as much consideration as their facilities will allow. Glancing at the religious programs on a certain Sunday in a big city, we discovered that the radio stations gave on that Sunday more than twenty hours to religious broadcasts. The radio offers a grand opportunity to give wings to the gospel. The Sunday worship hour, weekly devotional messages, the broadcast of special religious events, religious news broadcasts and other types of religious broadcasts give the minister one of his most wonderful opportunities to extend his ministry. Many of us are content to discharge our responsibility to radio by caustic remarks about the type of programs now on radio. Buying

radio time for a good, meaningful program would be a worth-while investment.

A third medium of public relations is television. Although television is made virtually prohibitive to most communities now because of its high cost, the time will come when television will cover the ether waves as radio does today. Here again most of us are inclined to sit back and criticize. Television is perhaps too expensive for the Church at this time. But the time will come when it will not be too expensive. Then the church will want to use it in every way possible. We should try to capture even the air ways for Christ.

There are many other opportunities the pastor has to build good public relations. Civic clubs and other civic agencies frequently call upon him for speeches or other service. The schools give him many opportunities to extend his ministry to the young of the community. Business groups frequently seek his counsel and his fellowship. All of these contacts afford wonderful public relations opportunities. In fact, no man has open to him more doors of opportunity to get his message across than the minister.

But with these open doors come subtle temptations. Being thrust so often into the spotlight, being honored and sought after, can be very dangerous to his soul. He can easily put self in the center, Christ on the sidelines. The pastor must keep in mind that his business is not to promote himself, but the Kingdom of God. If the time comes when he thrills to see his name in print or his picture in the paper, then it is time for him to get on his knees. We must realize that we are called not to be public idols, but to be servants of all. This will mean that at times we shall have to take an unpopular stand. It will mean that at times we may have to stand alone. There may be times when for conscience' sake we shall lose our public, for when the chips are down we must obey God rather than man. But if we keep close to Christ, seek divine guidance, and develop a Christlike spirit, we shall win the respect of even those who disagree with us. And if our cause is right, it will ultimately triumph.

St. Paul wrote some words in his first letter to the Corinthians which should encourage and inspire every good minister of Jesus Christ. Paul states that though he is free from all men, he has made himself servant of all. To the Jews he became as a Jew, that he might win the Jews; to those who were under the law, as one under the law, that he might win them; to those who were without law, as one without law, that he might win them also. He is made all things

to all men that he may by using all means to win some. Then he sums up his reason for his strange behavior. "And this I do for the gospel's sake." The minister must ever keep before him this ideal. His primary interest in using all the tools of public relations is that by some means he may be able to bring one more person into the fold of Christ.

How can the minister keep good public relations? There is no neat answer. But here is a good suggestion—by keeping in good relations with God. When our relations with our fellowman get all snarled up, we need to examine our own hearts. When we lose contact with the source of light and life and love, our relations with others begin to deteriorate. The secret of good public relations, then, is prayer, meditation, intimate fellowship with God. Add to these common sense. There we believe the minister can win for his cause good will and support, and for himself honor and love.\*

\* Delivered in the Divinity School of Duke University on March 18, 1953.

## The First Gray Lectures

Ralph W. Sockman, Methodist minister *par excellence*, was chosen to deliver the first series of the James A. Gray lectures at Duke in June 1950; they have been published by Doubleday and Company (1953, 224 pp., \$2.50), under the title, *How to Believe*. The subtitle gives a good resumé of the content: *The Questions That Challenge Man's Faith Answered in the Light of the Apostles' Creed*.

The development of the analysis is interesting and unusual. After an introductory chapter on "What Is Faith?", the seven central articles of the Creed are explained and interpreted through a series of answers to questions raised by each tenet. Then, following each chapter, are "Further Questions," bearing on the doctrine discussed, chosen from the two million letters received by Dr. Sockman over the twenty-five years he has been on NBC's Radio Pulpit. The result is that the Creed is not discussed *in vacuo*, but with the worries and longings and indignations of ordinary folk giving to the articles of the faith a living, contemporary reference. Despite the title of the book, the author's concern is as much with "Why" and "What" as with "How."

It is understandable that Dr. Sockman was selected in *Life* as one of the twelve best preachers in the U. S. A. He wears well. As a student from Scotland in New York City, in the twenties, I listened to him with enthusiasm and profit; as a professor in a seminary I still listen to him with gratitude and benefit. Here is a pulpiteer who has not lost contact with the pew; here is a pastor of ten talents who gives freely to the one talent man; here is an expositor who knows his faith and his environment. When he records his sermons he does so in an easily read style, filled with stories and anecdotes, whose danger for the busy preacher is their insistent quotability. There is nothing essayish about this book; he talks from the page as he does from the pulpit or the microphone. Here is a *Confessio Fidei* which may help us confess our faith in a way that will cause faith.

Yet, the professional preacher should read some other volumes on the Creed (and more theology than is spelled out here) before he starts a series of sermons on "How to Believe." Dr. Sockman's definitions are not always as clear or careful as one could wish they were, or as they would have been if he had been writing a dogmatic analysis of the Apostles' Creed. If we bring historical and doctrinal knowledge to the book, Dr. Sockman will show us what to do with it for the well-being of our listeners.

JAMES T. CLELAND

## With the Dean

The Class of 1953 has presented to the Divinity School a complete set of pulpit hangings and Bible markers for the liturgical year. This highly appreciated and handsome gift was received shortly before the Christmas holidays and the hangings and markers were put to immediate use. They make an attractive addition to the chancel setting in York Chapel. The faculty and the students of the Divinity School take this means of expressing to the Class of 1953 sincere appreciation of their gift.

The Reverend Edgar Beauregarde Fisher, pastor of Duke Memorial Church, Durham, N. C., will serve as Lecturer in Practical Theology during the spring semester. Mr. Fisher will conduct the courses in Parish Evangelism and in Urban Field Work. The new lecturer is a Phi Beta Kappa graduate of Duke University and holds the degree of Bachelor of Divinity from the Divinity School of Yale University.

Dr. Ray C. Petry, Professor of Church History, and Dr. James T. Cleland, Professor of Preaching, will be on sabbatical leave during the spring semester of the current academic year. Dr. Petry plans to spend most of his time in Europe. Dr. Cleland, who is recuperating from a serious operation which he underwent at Duke Hospital during the fall, will spend several weeks of rest and study in Durham and in Florida.

The program of the Phillips Brooks Club, recently announced, shows that the following lecturers will appear during the coming months: March 22, Dr. Frank S. Hickman, "In the Likeness of Christ"; April 19, Dr. James L. Price, "The Person of Christ in the Gospels"; and May 17, Dr. B. Frank Hall, "Freedom and Security in an Interdependent World."

Because of a change in the date of meeting of the Virginia Annual Conference from October 15 to June 14, it was found necessary to change the dates of the 1954 School for Approved Supply Pastors. Dr. W. Arthur Kale, Dean of the School, has announced that the dates for the school are July 20-August 6. The faculty of this school will be announced shortly.

The dates for the Duke University Summer Session are June 9-July 17 for the first term and July 20-August 27 for the second term.

Courses will be offered by Professors Brownlee, Cushman, Kale, Lacy, Petry, and Schafer.

The Christian Convocation and the North Carolina Pastors' School will be held June 8-11, featuring Dr. Henry P. Van Dusen as James A. Gray Lecturer and the Reverend Doctor Pierce Harris as Convocation Preacher.

The 1954 Divinity School Seminars were conducted at Myers Park Church in Charlotte, January 18-19, and at St. Paul Church, Goldsboro, January 21-22. Special lecturers were Dr. Frederick C. Grant, Professor of Biblical Theology at Union Theological Seminary (N. Y.), and Dr. Kenneth W. Clark, Professor of New Testament in the Divinity School of Duke University. One hundred and twelve persons registered for all or part of the program at the Charlotte Seminar and eighty-four at Goldsboro.

The Annual Symposium on Christian Missions was conducted under the direction of Dr. Creighton Lacy, February 10-12. The special assembly speaker for this occasion was Mr. Olin Stockwell, a former Methodist missionary in China. Other speakers were Dr. M. O. Williams, Dr. Karl Quimby, Dr. Glenn Sanford, and Messrs. P. F. Snider, and M. E. Tingle, all of the Methodist Board of Missions.

Special lecturers during the spring semester will be Dr. Nolan B. Harmon on February 24, who will speak on "The Disciplines of the Ministry," and Dr. Nathaniel Micklem on March 17.

The Dean was elected to the Senate of the Phi Beta Kappa society and attended a meeting of the Senate at Princeton, New Jersey, December 4-5. He attended the meetings of the Association of Methodist Theological Schools and the Methodist Schools and Colleges in Cincinnati, Ohio, January 10-12. He visited Birmingham-Southern College, Birmingham, Alabama, on February 4 and spoke at the weekly Convocation. Randolph-Macon College, Ashland, Virginia was visited on February 19. He preached in Duke University Chapel on February 28.

## With the Faculty

PROFESSOR BEACH was one of the leaders for a Religion in Life Week at the University of Florida during February. He also preached at the Duke University Chapel on January 17 and February 7.

PROFESSOR CLARK was the Phi Beta Kappa lecturer on December 4 at the fall meeting of the Duke University chapter. He appeared on the program, December 28-30, of the Society of Biblical Literature, which held its annual meeting at Garrett Biblical Institute in commemoration of the latter's centennial year. At this meeting he was elected to a three-year term as a member of the Governing Council. Dr. Clark also attended during the holidays the meetings of the National Association of Biblical Instructors and the American Textual Criticism Seminar, and represented Duke University at the Corporators meeting of the American Schools of Oriental Research. He was one of the leaders, with Dr. Frederick C. Grant of Union Theological Seminary, at the Duke Divinity School Seminars.

PROFESSOR CLELAND underwent surgery early in November and his engagements away from Duke, December to March, were cancelled. He addressed the Duke branch of the AAUW and the N. C. Press Association in January. Sabbatical leave began for him on February 1.

PROFESSOR DAVIES spent the Christmas vacation with his family in Ohio. He communicated a paper to the Society for Biblical Literature and Exegesis at Chicago on Archbishop Covington's work on the Primitive Christian Calendar. He has also preached at the United Church, Raleigh.

PROFESSOR DICKS spoke at the State Convention of the Jaycees in Greensboro upon the subject: "How to Help the Alcoholic."

PROFESSOR KALE attended the meeting of the Executive Committee of the General Board of Education of the Methodist Church in Atlanta, Georgia, on December 11. He helped direct the annual Christmas pageant in Duke Chapel on December 13 and was master of ceremonies at the University Faculty Party on December 18. On January 15, he met in Nashville, Tennessee, with the Deans of Approved Supply Pastors' Schools. At the Duke Seminar in Charlotte, North Carolina, on January 18 and 19 he was chairman of the panel on "The Minister's Use of Books." He was the preacher at the

Chapel at Pfeiffer College on Sunday, January 31. At the meeting of the North Carolina Council of Churches in Durham, January 26 and 27, Dr. Kale presented the report of the Commission on Christian Education. During the week of February 7-13, he attended the annual meeting of the Division of Christian Education of the National Council of Churches in Cincinnati, Ohio.

PROFESSOR LACY conducted a ten-session course on "The Life and Task of the Church Around the World" at the Pastors' Training School in High Point, February 21-25. He has also served on the Durham Regional Personnel Committee of the Methodist Board of Missions and has spoken on missionary themes to a number of church groups.

PROFESSOR AND MRS. PETRY sailed February 18 for four months of travel and research in Great Britain and on the continent. Dr. Petry will utilize a Sabbatical Leave and a Research Grant from the University in furthering the work on his volume, *The Late Medieval Mystics*, for *The Library of Christian Classics*. Chief research centers will include the Bibliotheque Nationale, The Vatican Library, The British Museum, and the Universities of Oxford, Cambridge, Edinburgh, Heidelberg, and Louvain.

PROFESSOR REGEN served as host-pastor for the annual meeting of the North Carolina Council of Churches, which met at the First Presbyterian Church, Durham, on January 26-27. With this meeting Mr. Regen terminated his second term of office as President of the Council, and as such presided over the two-day session and gave the outgoing President's address at the closing luncheon meeting in St. Phillip's Episcopal Church. In addition to his regular duties as minister of First Presbyterian Church, Durham, he has had the following speaking engagements. On December 6, he gave the inspirational address at the Winter Rally of the Granville Presbytery's Youth Fellowship, which convened in the First Presbyterian Church, Durham. On January 24 he preached at the evening service of worship in the Covenant Presbyterian Church, Durham, sponsored by The-Men-of-the-Church. On February 14 he spoke to the Duke University Westminster Fellowship (Presbyterian Student Group) on "Presbyterian Doctrine."

PROFESSOR RUDIN attended the National Convention of Teachers of Speech in New York City, December 28-30, where he read a paper on the role of rhetoric in preaching, participated in a panel discussion of Speech Education in Theological schools, and was elected Homi-



letics editor of the *Quarterly Journal of Speech*. He recently served as speech consultant to the executive committee of the Association of Theological Teachers in the Practical Fields, and on December 27 he preached in the Mount Bethel Presbyterian church. On January 18 he conducted a workshop on "Teaching Through Discussion" for the North Carolina Methodist Leadership Training School.

PROFESSOR SCHAFER preached at Presbyterian churches in Chapel Hill, Sanford, and Granville County, North Carolina. He taught a course in modern religious cults at a leadership training school held at the First Presbyterian Church, Raleigh, during the week of January 17.

PROFESSOR WALTON conducted a study of the need, type, and location of the church building for Davidson, North Carolina, on December 5. On December 6 and 7 he visited churches needing building counsel and aid in the Statesville area. He delivered an address on Christian Education to the Asbury Methodist Church Worker's Council on December 8. A conference with W. W. Ost of the National Council of Churches was held on December 9 concerning chaplains for the National Parks for the summer of 1954. On December 11-14 Dr. Walton attended the meeting of the Advisory Committee on a survey of the Theological Schools of the Methodist Church held in Nashville, Tennessee. From December 23 to December 31 he visited his son and family in Nashville. At this time he also had conferences with the General Board of Evangelism on the use of Theological students in summer evangelistic work. On January 5 he met with the Personnel Committee of the Board of Missions to interview candidates for the mission field. He met with the Committee on Home Missions of the North Carolina Council of Churches on January 8. On January 8 and 11 he served as Chairman of the Durham Committee on Publicity for the Church Extension campaign. Professor Walton led discussions on the methods and techniques in evangelism at the Friends' Conference on Evangelism at High Point from January 12-14. On January 18 he met with pastors in the Robbins area to consider church building plans. He taught in the Mississippi Conference on Christian Education from January 24-29, the Winston-Salem Training School from February 8-12, and in the Caswell County Training School from February 14-18. He attended the Urban Life Conference at Columbus, Ohio, from February 24-28.

## With the Students

On December 17, 1953, in the Union Ballroom, the faculty and students enjoyed the Annual Christmas Party. After pie and coffee and the singing of the traditional carols, the group was entertained by a program cooked-up by Ray Moore and his Social Committee. Trudy Croft and Burns Nesbitt taught us some Old English and American Folk Carols. This was followed by some fancy juggling by Leroy Stanton and, of course, the presentation of ole St. Nick himself. Santa was his comical self and distributed some unique gifts. After the party, the company went over to York Chapel, where Dr. Beach presided at a candlelight Christmas devotional service. The chapel was aglow with tapers and decorated throughout with pine and spruce boughs. This service was a fitting close to the pre-Christmas activities of the school.

After two weeks of vacation and two more weeks of classes, exams set in and first-year men received their first real taste of Divinity School life.

During the winter, two basketball teams have represented the School in intramural competition. Also, the Athletic Committee has announced that ping-pong, golf, and tennis ladders will be installed in the Social Room in the attempt to encourage fellowship within the Student Body itself.

The Radio Club, under the leadership of Tom Stockton, has been sponsoring weekly devotional programs over the University Radio Station, WDBS. Aiding this committee in its work is the undergraduate Pre-ministerial Fraternity and the denominational fellowships.

February 2 saw a new semester begin and with it thirteen new students. George Ogle, President of the Student Body, is heading a program to orient the new students. A reception in their honor was held.

From February 10-12 the students had the annual opportunity to meet with and hear officials of the Methodist Board of Missions and missionaries on furlough, during the Missions Emphasis Week. The experiences they related and the challenges they made will long be remembered.

A program of visitation at a T. B. Sanatorium in Chapel Hill is

being worked out by Jim Martin, Chairman of the Social Action Committee, and Dr. Russell Dicks, of the Faculty. Students will go to the institution and there, with the proper medical supervision and protection, will minister to the patients.

Feelings of joy and sadness have overtaken the whole student body as we think of our fellow student, Charles Owens, leaving February 12 for Chile to work with the Mission Board as an agricultural advisor. We regret the loss of Charlie from our immediate presence, but rejoice with him in this opportunity of service.

The Forum Committee, headed by Loy Witherspoon, has an interesting program planned for the coming semester. Dr. Ralph Sockman of New York City will be on the campus for Religious Emphasis Week, February 14 following, and will speak to the Divinity School during that week.

CARROLL YINGLING, JR.

## Book Reviews

*They Built for Eternity.* Gustav-Adolf Gedat, translated by Roland Bainton. Abingdon-Cokesbury Press. 1953. \$5.00.

The immediate impression of this gorgeous picture-book is of beauty. The next is of its world-wide coverage, then of its invitation to travel. It is a monumental panorama of human civilization on all the continents except Australia, from the Orient to New York City, from 2000 B.C. to the present. There is a brief commentary with each scene, from whose restraint the reader may draw his own moral insight.

This lovely book has more than an aesthetic message to convey, and its preface by Gedat expresses "awe and wonder before that which the spirit of men . . . has been able to create," and dismay that "everything, literally everything, has gone to pieces." It asks "the meaning or the meaninglessness of our existence," and queries, "Does anything endure for eternity?" And finally affirms that "we are able as Christians . . . to pronounce a ringing 'yes' to that life which God demands." This is a book of exciting beauty, thoughtful philosophy, and affirmative faith.

KENNETH W. CLARK.

*The Gospel and the Gospels.* Julian Price Love. Abingdon-Cokesbury Press. 1953. 191 pp. \$2.75.

This is an expansion of the Perry Bible Lectures (1952), supplemented by recent articles in the *JBR*. The expressed object is "to see at once the many types of theology and the one central faith that make up *the* gospel." The discourse is arranged in a new pattern which really obscures the genius of each gospel. By the accident of their double or triple or quadruple accounting, characteristic qualities are rearranged in artificial "gospels" for discussion. The content of the book is familiar and lacks the vigor and excitement new trails or new insights could create.

KENNETH W. CLARK.

*The Interpreter's Bible: Volume 10, I Corinthians through Ephesians.* Abingdon-Cokesbury Press. 1953. x + 749 pp. \$8.75.

In this well known series there had already appeared, since 1951, volumes 1 and 2 (Old Testament) and 7 and 8 (New Testament). Now a new volume presents four documents from the Pauline corpus. The four exegetes are reputable scholars, as is the case with previous volumes. Though they belong to four different denominations, this circumstance seems not to have affected their scholarly conclusions. Each book is preceded by an excellent discussion of its basic problems, on which each author has adopted soundly established views. Clarence Tucker Craig, exegete for I Corinthians, died in the summer of 1953, and this work was, perhaps, his last major scholarly contribution. It stands as an elo-

quent testimony to his devoted service. His participation in the RSV translation is reflected in many a detailed comment.

A few special exegetical points will suffice to illustrate the material in Volume 10. In I Corinthians 1:12, Craig finds three parties, not four, with allegiance to Christ as a unifying claim. Filson holds that II Corinthians 6:14-7:1 stands in its proper place, and that chapters 10-13 and 1-9 constitute successive letters (or fragments). Stamm dates Galatians in 53-55 during Paul's Ephesian sojourn, and accepts Ramsay's South Galatian theory. Beare considers Ephesians to be a treatise in epistolary form, a pseudonymous encyclical, written later than 70 A.D. He thus cautiously accepts only this portion of Goodspeed's theory. Two black and white maps, as well as the usual end-paper maps in color, are valuable aids to the reader. The four expository associates, John Short, James Reid, Oscar F. Blackwelder, and Theodore O. Wedel, all provide stimulating commentary.

KENNETH W. CLARK.

*Interpreting the New Testament, 1900-1950.* Archibald M. Hunter. Westminster Press. 1951. 144 pp. \$2.50.

Professor Hunter of Aberdeen once again provides a helpful survey—fifty years of New Testament research. His brief account is both interesting and clear, discriminating and comprehensive. On most critical issues he cites the opposing authorities and also indicates his own position, often claiming it to be the consensus. The book shows good knowledge of British and German studies but much less of American; for example, there is no reference to the "Introductions" of Barnett (1946), Craig (1943), Enslin (1938), Goodspeed (1937), Lake (1937), or Riddle (1936), nor to many significant special studies like Parsons (*Religion of the New Testament*, 1939), Case (*The Revelation of John*, 1919), etc.

The general position is conservative, as is illustrated by the acceptance of Pauline authorship for Ephesians because it is "that which the Church accepted unhesitatingly for 1800 years." The conclusion that the "mystery hypothesis" to explain Paul's religion "has lost caste" illustrates another weakness of the survey: that it propounds issues in black-and-white antithesis and sees no grey effects of controversies. Yet it may quite honestly be said that this is an excellent, quick tour, which points out the "sites" of special interest—though the information provided is not always accurate and unquestionable.

KENNETH W. CLARK.

*That the World May Know.* Charles W. Ranson. Friendship Press. 1953. 166 pp. \$2.00 (cloth \$1.25).

This interdenominational study book on "The Life and Task of the Church around the World" encompasses a tremendous field in brief and highly readable form. As the General Secretary of the International Missionary Council and as an Irish Methodist who served for sixteen years as a missionary in India, the author knows the world and the world church; and he presents both as a vivid challenge.

Two very minor criticisms may be noted. Although the author divides his material into three sections ("Contemporary Perplexity," "Historical Perspective" and "Christian Prospect"), there is a lack of continuity, a skipping from one pregnant idea to the next, which may be inevitable for the scope delineated. Because of this and the casual style and the absence of any discussion guides ("leading questions," topical outlines, and the like), this is not a "study book" in the usual sense; at least it would demand careful planning and deft leadership to use it for any church course.

But for background reading, for inspiration and stimulation, *That the World May Know* is admirable. For the preacher, it contains powerful sermon illustrations—from the advice to William Carey: "Sit down, young man; when it pleaseth the Lord to convert the heathen, he will do it without your help or mine"; to the insistence of a Russian sentry to East German Christians: "If you've been to the *Kirchentag*, why are you not carrying the motto, 'Still, we are brethren'?" For missionary "professionals," there are provocative but unelaborated proposals; e.g., truly ecumenical pioneering projects, or distinctively Christian training for the hundreds of "secular" representatives sent abroad by Point Four, business concerns, diplomacy, and so on. For the average Church member, there can be guaranteed a new vision and a new appreciation of the deepening, widening fellowship of Christians in every walk of life, who are determined that the world may know Jesus Christ.

CREIGHTON LACY

*Major Voices in American Theology.* David Wesley Soper. Westminster Press. 1953. 217 pp.

The six voices, snappily described in this treatise for the times, are Edwin Lewis, Nels Ferre, Paul Tillich, the two Niebuhrs, and Robert L. Calhoun. For the beginner in theology, they form a representative introduction to American Protestant thought. Without minimizing the importance of those included, this reviewer is surprised that Walter Horton was not among the first six.

H. SHELTON SMITH.

*Christian Vocation.* W. R. Forrester. Scribner's. 1953. 220 pp. \$3.00.

On one of the most exciting topics in contemporary Christian Ethics, Mr. Forrester presents here a serious study of the loss and recovery of vocation. Now Professor of Practical Theology and Christian Ethics at the University of Saint Andrews, he writes naturally from out of the British perspective on this question, but with no axe to grind for any one theological school.

The book really is a treatise on several problems of Christian ethical life, ranging from ecumenicity through consideration of the Weber-Tawney thesis to a consideration of the way in which the Christian significance of work can be renewed. The strength of the book is also its weakness. While he is successful in showing how the doctrine of vocation does illumine many facets of modern church and secular life, the

book as a whole suffers from a loose-jointed discursiveness and excessive coverage. The author has trouble thinking in a line. There are many rich insights here, put with telling force, but for this particular reviewer the author has not really provided guidance for the central problem of the recovery of vocation, namely: how can common work under the conditions of mass production and technology be imbued again with the sense of the dignity and joy of effort as unto God? On this question the author is rather too bookish and academic.

WALDO BEACH.

*Psychology of Pastoral Care.* Paul E. Johnson. Abingdon-Cokesbury Press. 1953. 362 pp. \$4.75.

This book pulls together many ideas that have come generally to be accepted in the field of pastoral care and counseling. It has chapters upon calling, counseling techniques, confession, ministry to the sick, dying, and bereaved, upon marital counseling, and upon what the author calls "Ultimate Concerns." It is liberally illustrated with examples of pastoral counseling experiences.

This book pulls together many ideas that have come generally to be accepted in the past 25 years. I would agree that it is the most ambitious and "comprehensive attempt to relate dynamic psychology and pastoral care" that has been produced, as Simon Doniger has said. Yet it contains little original thinking, as most of the ideas it contains have been presented elsewhere by other writers.

Although he is a disciple of Carl Rogers and teaches the Rogerian method of counseling, Dr. Johnson's illustrations (which appear to have been taken from the work of his students) are often wooden and unnatural. Moreover, the book is far too long for what it has to say. However, if one has never read a book upon pastoral care, he will get much from this one. If he has read many books on the subject, he will refresh his memory of much that has been written by reading Johnson's book. The strength of the book is in the author's wide comprehension of the field of pastoral care. Its weakness is its wordiness which smothers the inspiration which should be kindled by the pastoral task and privilege.

RUSSELL L. DICKS.

*The Sacraments in Methodism.* Robert W. Goodloe. Methodist Publishing House. 1953. 160 pp. \$1.75.

*Christian Worship.* George Hedley. Macmillan Company. 1953. xiv + 306 pp. \$4.50.

These two books, written by Methodists, have been required reading this year in Public Worship 178.

The former volume makes explicit, perhaps unwittingly, the chaos existing in the sacramental interpretation current in Methodist circles. The conclusion reached after studying Goodloe is, that the one word which cannot, with historical or theological honesty, be applied to both Infant Baptism and the Lord's Supper by Methodists is "Sacrament."

The view expounded here is hardly that of a low churchman, but of a muddled churchman, who may well speak for many of us. This is a worthy companion volume to *The Book of Worship*, since both are confused and confusing.

Hedley's book manages to cram a vast amount of material into 320 pages. It emphasizes what is important in the background of Christian worship, a careful and interesting summation of the conclusions of scholars in various fields; it has excellent chapters on music, prayer, the Word and the Sacraments; it has an instructive chapter on the Christian Year; it pays attention to the furniture and the furnishings of the House of God. The Appendices are unusually interesting and helpful, on bibliography, hymnals, sermon titles, benedictions and ascriptions. The author's style is clear, concise and full of chuckles. He is as stubborn a high churchman as he believes John Wesley to have been (p. vii). There is going to be disagreement, if not indignation, at the sacramental emphasis of the book. But, it is a valid reaction to the point of view stressed in Goodloe's volume, and *Christian Worship* has received the imprimatur of Episcopalian and Methodist bishops. It is the best single volume on worship to cross my desk.

JAMES T. CLELAND.

*The Church under Communism.* Philosophical Library. 1953. 79 pp. \$2.75.

*Religious Freedom in Eastern Europe.* J. Hutchison Cockburn. John Knox Press. 1953. 140 pp. \$2.50.

*New Light from Old Lamps.* Roy L. Smith. Abingdon-Cokesbury Press. 1953. 252 pp. \$1.75.

*Be Still and Know.* Georgia Harkness. Abingdon-Cokesbury Press. 1953. 96 pp. \$1.25.

*These Things Remain.* Carlyle Marney. Abingdon-Cokesbury Press. 1953. 174 pp. \$2.00.

The two books which lead this piebald list give us some insights into the problem of living with or without communism. The former (which can be purchased from Scotland for less than a dollar) is the second Report of the Commission on Communism appointed by the General Assembly of the Church of Scotland, presented in May 1952. It is a survey of church life in Russia, the eastern European countries and China, with three lessons to be learned and a suggested course of action at the local home-church level. The latter volume covers the European area from first-hand personal encounter. It is the reflections of the first Director of the Department of Reconstruction and inter-church aid of the World Council of Churches, working out of Geneva after World War II. If you seek to be informed on this emotionally explosive subject these are two good studies.

Roy L. Smith's book is well named and helpfully written. Here are two hundred one-page reflections on passages of scripture, using both the



R. S. V. and the K. J. V. in comparison and in contrast. The derived lesson is applied to the contemporary human situation. There is sermonic stimulation here.

Georgia Harkness has offered her public another thoughtful little book. Here are eighty-six biblical quotations, on each of which Professor Harkness has written a poem and a prayer. For those who are poets rather than plumbers in their approach to worship, there is devotional stimulation here.

Carlyle Marney has penned ten urgent sermons, in a vigorous oral style, consciously seeking to be bi-focal. It is obvious to the reader why soldiers and students listen gladly to him and why he is exhausted when the Benediction is pronounced.

JAMES T. CLELAND.

*Guideposts to Creative Family Worship.* Edward W. and Anna Laura Gebhard. Abingdon-Cokesbury Press. 1953. 173 pp. \$2.50.

This volume describes the development of family solidarity and serenity which parents and growing children may find in group life as they learn thankfulness at mealtime, as they talk around the family table and handle crises and problems "in the reflective spirit of prayer" (p. 84). They show the resources for children in the Bible and the hymnal and provide guidance through example in developing the skills of gratitude, appreciation, and security. (p. 107) For families with older children, they suggest aids for worshipping alone, and the chapters on harnessing hobbies for worship, on observing church and family festivals, and on preparing children for those times when human resources become inadequate are as realistic as bread and butter. The final chapter on making the church the partner of the home describes so well the function of the imaginative pastor that it alone is more than worth the price of the book. Perhaps most valuable of all for pastors and church school teachers, as well as parents, are the appendices, for here, carefully adapted to age-levels, are 35 pages of "resources for family worship." The graces both spoken and sung, the chart explaining the uses of the Bible appropriate to each age level, family readings, parallel gospels for older children, hymn studies, worship services—each of these would be invaluable for church school teachers as well as parents.

JOHN J. RUDIN, II.

*The Approach to Preaching.* W. E. Sangster. Westminster Press. 1952. 112 pp. \$2.00.

The problems and opportunities facing students and pastors in Great Britain must be very much those facing us in America, if one may judge by this latest book of W. E. Sangster, which is based on addresses given to the students of the six Theological Colleges of English Methodism, while he was president of the Methodist Conference of Great Britain. For this shrewd little book drives against laziness and trivial occupation in the ministry, and toward a well-planned, efficient ministry.

in which the good steward invests his talents with cheerful but unflinching industry, conscious that the word "minister" means "servant" and that One came, not to be served, but to serve.

Here is a highly organized but cheerful and relaxed preacher-priest-pastor-administrator, whose own approach to preaching is saved from mere bustle by a sensitive appreciation of his relation to God and to his people, and who between the lines reveals the deep springs of personal religious experience which motivate him. Here are the warm heart and cool head which Mr. Wesley prized in his ministers, as he writes wisely, engagingly, movingly, about our imperative call, the plus of the Spirit, the husbandry of our time, the conduct of worship, pastoral work, and the perils of our calling.

As he treats these topics, which certainly are not new, one catches glimpses of a Methodism nearer the primitive church and the early Wesleyan movement than is represented in our American Methodism. And yet this is not the raw, intolerant vitality of the sect, for equally significant clues reveal a noble and adequate conception of the ministry, attributable to intimate acquaintance with the catholic Church of Europe as it is now and as it has been through the centuries.

JOHN J. RUDIN II.

*Fight the Good Fight.* Robert Menzies. Abingdon-Cokesbury Press. 1953. 173 pp. \$2.00.

*Lord of All.* John Trevor Davies. Abingdon-Cokesbury Press. 1953. 173 pp. \$2.00.

*Clear of the Brooding Cloud.* Jack Finegan. Abingdon-Cokesbury Press. 1953. 176 pp. \$2.50.

*In Parables.* Clovis G. Chappell. Abingdon-Cokesbury Press. 1953. 153 pp. \$2.00.

Here are four more in the never-ending stream of brief biblical-inspirational sermon essays which became popular twenty years ago as aids to "victorious living," became a vogue a decade ago as aiding "peace of mind," and which today are touted as enabling us to "live in four dimensions."

Drs. Menzies and Davies are Scottish and British, respectively; they are older men, and they write in the deft but solid, less generously illustrated and more biblically allusive manner which we would expect of them. Their titles indicate their over-all emphases. The first would aid us in fighting the good fight of faith, the second would aid us in making Jesus Christ Lord of all.

Jack Finegan, the brilliant young teacher of Old and New Testament interpretation, writer on Archeology, and Pastor of the University Christian Church of Berkeley, California, excels in the choice of striking biblical words, figures, and themes, and he expounds them sensitively, helpfully, and—as my colleague James Cleland would say—bi-focally. That is, he is aware of both the biblical *Weltanschauung* and the present-

day listener in his quandary of despondency or subtle modern persecution or monotonous routine. His book is striking and helpful, but, younger and busier than the British writers, he lacks their ability to state and restate his themes adroitly, and the footnotes (lacking in the other three books) do not reveal their broad and reflective acquaintance with universal experience.

Clovis Chappell's book is the latest in a long series of best-selling biblical sermon-essays notable for their simple, whimsical wisdom and apt illustrations. As one who recently and for the first time heard him preach, I offer this friendly advice to readers of his books: After you have chuckled or guffawed over his stories, glance through the book again, noting beneath the deceptive simplicity his ability to drive to the heart of a vital, dramatic biblical passage, the single well-chosen central idea reiterated interestingly, the crystal-clear arrangement and development of the thought, and his ability to draw illustrations from his *own* experience. Finally—an observation not unrelated to the previous sentence—although I have heard many of his stories in other men's sermons, it is only in *his* sermons that they come alive with real authenticity, precision, and power.

JOHN J. RUDIN, II.

*Hymns and Human Life.* Erik Routley. Philosophical Library. 1953. 346 pp. \$6.00.

The above book is almost a companion volume to Lord Ernle's book, *The Psalms in Human Life*. The latter was published fifty years ago. Dr. Routley states that the great difference between Lord Ernle's subject and his is that Lord Ernle "has two thousand years of history and a hundred and fifty psalms, I have two thousand years, yes, but only three centuries of what we now know as hymnody." Out of a possibility of about a half million hymns, Dr. Routley discusses 611 hymns, not counting foreign originals.

The book is very English, and most of the hymns discussed are taken from the *English Hymnal*. Not only does Dr. Routley discuss the hymns, but he tells many interesting stories of the authors of the hymns.

Dr. Routley divides his book into three parts—The Story of Hymns—The People in the Story—and Hymns in English Life. In the last section, he discusses music for national occasions, weddings, funerals, and broadcasting. Even public programs given at Westminster Abbey during 1913-14 and 1931-32 are compared.

J. FOSTER BARNES.