Volume XIX May, 1954 *Number 2*

The Duke Divinity School

BULLETIN

A Prayer for Christian Forbearance

O God, whose mercy is as great as our unworthiness, forgive our feverish ways and the impatience of our attitudes as, like restless pools, our spirits so often mirror the agitation of our disturbed day.

In the midst of demands which drain our strength, save us from forgetting the courtesy which shines with respect and understanding for the opinion of others.

However much we may differ in viewpoint, may we never lose faith in one another's sincerity and high-mindedness of purpose. Scorning all that is petty and mean, may these testing days find us growing in true greatness, the nobility of goodness.

In the Redeemer's Name. Amen.

From the Prayer offered in the United States Senate by Frederick Brown Harris, Chaplain of the Senate, on March 2, 1954.

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

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VOLUME XIX MAY, 1954 NUMBER 2

John Wesley on Education*

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John Wesley was a graduate of Oxford and as great a scholar as any produced by eighteenth-century England. The Wesley medallion on the Board of Education building in Nashville shows the coats-of-arms of Christ Church College from which he graduated and of Lincoln College where he was a Fellow. When he was made a Fellow at Lincoln, his father who was also an Oxford man exultantly exclaimed: "What will be my fate, God only knows. Wherever I am, my Jack is Fellow of Lincoln." Wesley always cherished his Oxford days and once said, "I love the very sight of Oxford; I love the manner of life; I love and esteem many of its institutions." His ambition to form an alliance between education and religion is epitomized on the above-mentioned medallion: "Let us unite the two so long divided—knowledge and vital piety."

Wesley's devotion to education was not platitudinous but sincere and genuine. He had a large vision of what constituted an educated man. He himself read continuously. While a student at Oxford he read as he walked on his occasional trips to his home at Epworth. When traveling on horseback he always had a book in his hand, and in later life he had bookshelves put in his chaise. He read most of the new books of the century and his taste took him into every realm of literature. During his lifetime he wrote 371 publications covering an enormous range of subjects, including translations of foreign

* This article is an abridgment of the booklet, *The Wesleyan Heritage in Education*, copyright, 1954, by the Division of Educational Institutions, Board of Education of The Methodist Church. The complete text was delivered as a lecture in York Chapel on November 4, 1953.

authors, working libraries for preachers, textbooks for his schools, his famous *Fifty Volumes of the Christian Library,* an English dictionary, and abridgements of many writers for general circulation. He once said, "I desire plain truth for plain people." In this day when publishers are making the best literature available in cheap bindings, we can look back to Wesley as the first leader of thought to use the printed page on a large scale. As a Bible scholar his *Notes on the New Testament* anticipated a number of changes later incorporated in the Revised Versions of 1881 and 1952. Wesley made 30,000 pounds, a fortune in those days, from his publications and spent all of it on his charities and on churches which were in difficulties.

Kingswood College, Methodism's first venture in education, was started in 1739, just a year after Wesley's heart was "strangely warmed" at Aldersgate. Its history reflects the goal Methodism cherished for education from the very beginning of the Methodist movement. There was a time when Wesley dreamed of Kingswood's becoming a school of collegiate grade. Antipathy at Oxford toward youth "bred to trades" caused six young Methodists to be expelled. After this Wesley vowed that he would have an educational program at Kingswood superior in some respects to any university he had seen at home or abroad. He himself outlined its curriculum and prepared the necessary textbooks in English grammar, French, Greek, and Hebrew. These textbooks, which contained 1729 printed pages, give some idea of the immense amount of labor entailed.

The name of Wesley is usually associated with evangelism. That he was one of the greatest evangelists Christendom has known is a settled fact. But Wesley was not a "hot-headed revivalist preacher, but a man of rare mental acumen and richly cultured mind." No single leader influenced as many minds or exerted a greater influence upon the cultural outlook of his time. The Methodist awakening made improvement of the mind a matter of conscience and helped to set public opinion against illiteracy. To understand the significance of this, one must be reminded of the wide-spread ignorance and illiteracy of the eighteenth century. Masses deprived of education lived under depressing conditions. Even as late as 1815 in the English county said to have had the highest percentage of literates, only one child in twenty-four attended a school of any kind. For the country as a whole it was estimated that only one of fifty could read and write. A writer in commenting on this says that Wesley must be recognized as "the only man of importance in the eighteenth century who was

really and practically interested in the education of children of all classes."

It is therefore not surprising that Wesley made education an indispensable concomitant to the exangelistic movement. When he observed the poverty of many of his converts his heart was stirred to give them a more abundant life here and now. Through the educational program he helped to start one of the greatest humanitarian movements in history. The evangelical revival carried an emphasis upon the improvement of the whole person; the intellect as well as the emotions could be quickened by a rebirth of the spiritual nature. Inspired by the awakening, interest in education took on crusade proportions. While Wesley held that men must be saved by faith, salvation would help them to become better members of their communities.

Green, the historian who is often quoted as saying that the Wesleyan revival saved England from the fate that befell France, credits the spiritual movement led by Wesley for "the first impulse to our popular education." This impetus found expression first in the Sunday school. This has been called the root out of which England's system of day schools grew. The founder of the modern Sunday school movement, Robert Raikes, anxious for a way of dealing with the children released from the restraints of employment on Sunday, had the idea of a school suggested to him by Sophia Bradburn, the wife of one of early Methodist preachers. The first Sunday schools taught both elementary and religious subjects. Gradually, as the day schools developed, the Sunday schools changed from being establishments for the teaching of the rudiments of knowledge to the giving of instruction in religion.

Early Methodists recruited from the underprivileged class were the unlettered, forgotten men and women of the eighteenth century. If they were to be lifted, Wesley knew they must have education. He sincerely believed that while Methodists may be poor, they need not be ignorant. Furthermore, Wesley knew that if the results of his revivals were to be permanent, education must be united with religion.

He outlined a program for adult education that was far in advance of his time. He encouraged the converts from the mines and factories to learn to read and provided for them helpful literature. Methodism, Dr. Henry Betts holds, literally "lifted multitudes from a life of ignorance and brutality and made them intelligent and responsible men; it gave them some interest in books and music, if only at first in religious books and sacred music. Many a man who would other-

wise have been a mere brute was brought, first of all to an experience of religion, and then led to study his Bible and to read some of the books written by Wesley or recommended by him to his people. Very often he went to familiarize himself with the best literature."

Education throughout the history of Methodism has been a responsibility of the Methodist preacher. Wesley insisted that his preachers preach on education. "Preach expressly on education," he commanded them. To an anticipated alibi, "but I have no gift for this," he forthrightly replied: "Gift or no gift, you are to do it, else you are not called to be a Methodist preacher."

Since most of Wesley's first preachers had been deprived of educational opportunities, he wanted them to have a wide purview of general knowledge and he insisted that they spend five hours of every day in hard study. Beginning with the Conference of 1745, he drew up a list of books covering practical and doctrinal divinity, philosophy, astronomy, poetry, history, and so on. He rated the success of his preachers partly by their use of mental appeal and in 1768 explained the decline of religion among Methodists by their neglect of good literature. In time it became the rule that regardless of how little education a man possessed when he was admitted to the conference, he was required through a regulated course of reading earnestly to try to equip himself for the work of an itinerant.

The inspiring enthusiasm of Wesley for reading was contagious. His preachers in their contacts with him became aware of their lack of education and through diligent study and hard reading many were able to count as educated men and to hold their own among the university-trained Anglicans. Wesley's perpetual busy-ness and the disciplined study of great books became a fixed ideal for the itinerant Methodist ministry.

The motto chosen by Wesley for the Kingswood School was:

"In Gloriam Dei Optimi Maximi In
Usum Ecclesiae Et Reipublicae."
(To the glory of the Most High God
in the service of Church and State.)

There have been some conjectures about the origin of this motto. Some see in it the influence of Plato upon Wesley. Others trace it to an inscription on New College, Oxford: "To supply fit persons for the service of God in Church and State." The belief that the church needs the sympathetic and constructive help of economists, scientists,

educators, journalists, and, in fact, all persons who deal with the making of opinion, obviously was inherent in Methodism's early educational efforts. The first institutions were not organized to serve the church per se. The incentive here was exactly the same as that which built chapels and organized Sunday schools. The college was accepted as an integrated part of the church's strategy for the building of a Christian world.

A study of Wesley's philosophy of education shows that it contained objectives far in advance of his time. While we recognize without question that some of his ideas for the training and control of children were severe and impractical, yet they grew out of efforts to find workable educational methods. He himself, as a child at Charterhouse, had suffered much at the hands of schoolmasters who had neither knowledge nor concern about the true aims of education. Many of Wesley's opinions about the nature of children came from the stern household at Epworth and from William Law. He "never considered the child as a child, but rather as a unit for salvation, bred in sin, apt to evil, and altogether as 'a brand to be plucked out of the burning.'" But withal, he placed in the whole program of education constructive goals which were to be leavened later by sound educational psychology.

In 1781 Wesley recalled the development of his personal educational philosophy and wrote: "About forty years ago, one or two tracts upon education fell into my hands which led me to consider the methods pursued in that great school wherein I had been educated and in such others as were in the highest repute, particularly those in and near London. I spent many thoughts on the subject and frequently conversed upon it with some of the most principled men I knew. A few years afterward I had the opportunity of inquiring concerning some of the most celebrated schools in Holland and Germany. But, in those as well as in our own, I found a few particulars which I could not approve of."

Wesley's educational writings point to the aforementioned interest in educational theory. He was familiar with the writings of Locke, Milton, and Rousseau on educational theories and practice. His willingness to experiment with new ideas is seen in departures made at Kingswood and Cokesbury from the traditional educational programs of the English school. These, he held, were justified since Locke and Rousseau had the same sentiments. Their "mistaken notions" about

religion did not keep him from respecting their wisdom and genius in other areas.

While Wesley criticized the education of the eighteenth century for the wide disparity between its theory and practice, his chief objection was its omission of religion and the absence of a religious motive. This lifts up the central tenet in his educational philosophy, namely, that religion and education must be joined together. To Wesley, religious education was something more than instruction in religious knowledge; it was the expression of the religious point of view in all things. The logical result of this, he believed, would be an improved morality and social consciousness.

This distinct element in Wesley's educational philosophy, namely, the alliance between religion and education, was accentuated by Wesley's association with the Moravians. Spangenberg, the German pastor who exercised a great influence on Wesley, had been a teacher of poor children in Jena and a professor at Halle. Peter Boehler, his companion and spiritual guide, was a scholar of Jena University. After Aldersgate, Wesley visited Germany and saw the Moravian schools in action. Also, while there he became familiar with the educational views of Comenius. Education, Comenius held, was intended to do more than eradicate natural sin; it aimed to give moral control. He attached a religious motive to it and made knowledge, virtue, and piety the principal aims.

Notwithstanding Wesley's appreciation for many of the projected educational theories and practices current in his day, he was a ready and keen critic of them. He was never awed by Rousseau. To Wesley Rousseau was a consummate coxcomb and a bigoted oracle. Educational thought in our day would be more conducive to our national well-being if the educational descendants of John Wesley could critically analyze current educational theories. Now when some educational leaders assume that man needs no saviour other than his own intelligence, teachers in Wesleyan colleges and universities could well reread his antidote to such atheism. Once, when Wesley observed that the trend of the individual is toward self-sufficiency, even to the extent of every man's making himself his own god, he asked, "What can be done to cure it?" and then followed with his own answer: "From the very first dawn of reason continually inculcate God in this and every place. God made you and me and the earth and the sun. He made the sun to shine and the wind to blow and the trees

to bear fruit." Wesley, if he were here today, would meet the onrush of contemporary naturalism by putting God in the educational process.

A critic of Wesley's ideas on religious training accused them of doing more harm than good and said that children so trained would become worse than others when all restraint was removed. Wesley saw in the attack the influence of Rousseau but he did not dismiss the charges without a constructive comment. He avowed that the failures due to religious teaching could be traced to the failure of the teacher. To be a successful teacher, he held, one must possess the spirit of true religion but in addition be a capable classroom manager and instructor. Given these two, Wesley concluded, religion would be more than "an austere, melancholy thing."

An analysis of Wesley's writings shows that he was devoted to precise scholarship. His mind had been disciplined by continuous study and work. He wrote, one critic said, "as a man confined within the narrowest limits of time and space whose thoughts are so well in hand that he can say everything needful within those limits." His personal contempt for low standards is mirrored in his concern for the correctness of his hymns. In the preface to the first Methodist hymnal he noted that his and his brother's hymns were frequently reprinted in other hymnals without credit being given. Then he adds: "They are perfectly welcome so to do provided they print them just as they are; but I desire that they would not attempt to mend them." When a hymn was changed, he requested that the true reading be placed in the margin so that he or his brother would not "be accountable either for the nonsense or doggerel of other men."

The drive that made John Wesley a great humanitarian was the result of a religious experience which caused him to love the Lord his God with all his mind. The most disturbing foe to ignorance, poverty and other elements which breed unrest, John Wesley has shown, is an educated Christian ready to follow the implications of his Christian convictions.

The Methodist educational institution which follows the Wesleyan tradition is not only committed to academic integrity and sound educational practices, but in addition strives as the 1952 *Discipline* states,

"To create and maintain an atmosphere conducive to the development of a Christian philosophy of life to the end that all members of the college and university communities may possess a knowledge and understanding of the Christian faith and that students may emerge from their educational experiences prepared to witness to the gospel in every area of life."

With the Dean

The faculty of the North Carolina Pastors' School has been announced by Dr. W. A. Kale, Dean of the Pastors' School. Dr. Oren H. Baker, Dean and Professor of Pastoral Theology in the Colgate-Rochester Divinity School, will give a course on "Pastoral Counseling." Dr. Waldo Beach, Professor of Christian Ethics, The Divinity School of Duke University, will give a course on "Christian Ethics and Contemporary Problems." Dr. Andrew W. Blackwood, Jr., Pastor of the Northminster Presbyterian Church, Columbus, Ohio, will give a course on "Doctrinal Preaching." Dr. Kermit Eby, Professor of Social Sciences at the University of Chicago, will give a course on "Ministering to an Industrial Community." Dr. Eby's course is made possible by interested pastors and laymen under the leadership of the Reverend Horace R. McSwain, Missionary Secretary of the Western North Carolina Conference. Mrs. Edith Willis Reed, Director of Children's Work, Western North Carolina Conference, will give a course on "The Vacation Church School."

During the Christian Convocation, June 8-11, Dr. Henry P. Van Dusen, President of Union Theological Seminary in New York, will give the fifth series of the James A. Gray Lectures on the general subject "Spirit, Son and Father, A Re-examination of the Christian Faith in the Light of the Holy Spirit." Dr. Pierce Harris, pastor of the First Methodist Church of Atlanta, Georgia, will be the Convocation Preacher, delivering a sermon in the University Chapel on each evening of the Convocation. Dr. Harris will conduct a workshop on preaching on Wednesday afternoon, June 9. Bishop Costen J. Harrell, Presiding Bishop of the Charlotte Area of The Methodist Church, will be the devotional leader, speaking in York Chapel each morning of the Convocation on the general theme "Our Quest for The Living God." Bishop Harrell will also conduct the Convocation Communion service on Thursday afternoon, June 10.

The Dean announces the appointment of Mr. John Victor Chamberlain as Visiting Lecturer in Biblical Studies for the year 1954-55. Mr. Robert Granville Gardner will be Assistant in Preaching. Miss Doralyn Hickey will be Assistant in the Library. As previously announced, Mr. Andrew Durwood Foster will assume his duties as Assistant Professor of the History and Philosophy of Religion in

September, 1954. Mr. McMurry Smith Richey will also begin full time service as Assistant Professor of the Philosophy of Christian Education.

Dr. William H. Brownlee will be on sabbatical leave during the fall semester, and Dr. Kenneth W. Clark during both semesters, of 1954-55. Dr. Clark has received a Fulbright award for research at the University of Manchester, Manchester, England. Dr. Ray C. Petry and Dr. James T. Cleland will return from sabbatical leaves which they have had during the current semester.

During the current year, the faculty has spent a great deal of time and thought upon the course leading to the degree of Bachelor of Divinity. These changes will appear in the issue of the Divinity School catalogue for May, 1954, and will go into effect for all persons entering the Divinity School after June 1, 1954. A detailed description of these changes will appear in the next issue of the *Bulletin.*

The Henry Harrison Jordan Loan Library, during the month of February, issued a new catalogue. This is the 5th edition of the General Catalogue and lists all of the titles in the Loan Library on February, 1954. A total of 584 titles are included, 114 of which have not previously appeared in any of the catalogues of this library. The Divinity School Librarian, Mr. Donn Michael Farris, will be glad to send a copy of the new catalogue upon the request of any minister who is interested in this service.

Dr. James T. Cleland's book, *The True and Lively Word,* is reviewed elsewhere in this issue of the *Bulletin.* Dr. Cleland's friends congratulate him, not only upon this excellent book, but upon the wide and deserved recognition that has come to him from the press.

The Dean visited Wofford College, Spartanburg, S. C., on March 26 to interview prospective students. A similar visit was paid on April 1 to Bethany College, Bethany, West Virginia, where he also delivered the address at the annual Honors Day Convocation. He preached at Central Methodist Church, Shelby, North Carolina, on March 28, and attended the meeting of the Board of Education of The Methodist Church in Detroit, Michigan, April 19-23.

Dean Cannon was guest of honor at the annual Phi Beta Kappa Dinner of the Wake County Alumni Association on April 26, and represented the Divinity School at the biennial meeting of the American Association of Theological Schools in Chicago, Illinois, June 14-16.

With the Faculty

Proffesor Beach attended meetings of the Society for Theological Discussion in New York, May 1-2, and taught in the Pastors' School program during the Christian Convocation in June. An article of his, "A Protestant Approach to the Church-State Issue," appeared in the Spring issue of *Religion in Life*.

Professor Brownlee has been preaching regularly in Presbyterian Churches near Oxford and Henderson, N. C. On April 12, he spoke on "The Servant of the Lord in the Dead Sea Scrolls" before the Carolina Christian Fellowship of the University of North Carolina, Chapel Hill.

Professor Clark met with the Board of Ministerial Training of the Western North Carolina Conference, in Charlotte, in early February. In March, he taught in the Christian Workers School, in Knoxville, and attended the annual sectional meetings of the National Association of Biblical Instructors and of the Society of Biblical Literature and Exegesis, presenting a paper at the latter. These meetings were held at Wofford College in recognition of her centennial year. Spring engagements have included an Executive Committee session in Atlanta of the International Greek New Testament, and illustrated lectures before the Archaeological Institute of America (meeting at the University of North Carolina) and the Southern Convention of Congregational-Christian Churches. Dr. Clark has received a Fulbright award for study abroad and will be on sabbatical leave during 1954-55. He and Mrs. Clark will reside in Manchester, England, during the next academic year, while Dr. Clark engages in researches at the University of Manchester and the John Rylands Library.

Professor Cleland "spent March and April in Florida, and May in Durham, loafing away his sabbatical leave."

Professor Dicks gave the Thirkield-Jones Lectures in March at Gammon Theological Seminary, Atlanta, Georgia. March 24 he spoke at the Hamline Methodist Church, Washington, D. C. April 13 he spoke to the medical staff and guests of the Henry Ford Hospital, Detroit, Michigan, the first non-medical lecturer ever to speak before this group. April 22 he spoke at the Annual Convention of the Virginia Federation of Women's Clubs, Richmond, Virginia. May

14 he gave an address at a district meeting of pastors and laymen in Carthage, North Carolina, on "Helping Alcoholics."

Mr. Farris, Librarian, represented the Divinity School at the eighth annual conference of the American Theological Library Association held at the Chicago Theological Seminary, Chicago, Illinois, June 15-17. Mr. Farris also attended meetings of the Executive Committee of the organization and participated in a panel discussion on "Communication and Cooperation among Theological Libraries."

Professor Kale taught in the Burlington and Forest City Training Schools in March. He addressed the Workers' Conference of Hay Street Methodist Church, Fayetteville, on April 8. During the week of April 19-24, he attended the meetings of the General Board of Education of The Methodist Church in Detroit. On April 25, he began serving as Supply Pastor of the First Methodist Church of Asheboro and will continue until the Annual Conference in September, filling out the year for the late Dr. W. A. Stanbury. This appointment involves only the morning worship on Sundays, and does not interfere with Professor Kale's regular work in the Divinity School. Professor Kale was the Dean of the Convocation, June 8-11.

Professor Lacy contributed an article to *The Pastor* on "Christians in the Struggle for World Community," one in a series of preparatory papers introducing the Evanston Assembly of the World Council of Churches. He has taken part in schools of missions at Pullen Memorial Baptist Church, Raleigh, and Epworth Methodist Church, Durham.

Professor and Mrs. Petry, on sabbatical leave in Europe, wrote on March 25: "Here we are among the ruins of Rome, and I must say that in spite of the ancient all around Rome does not seem to be a city of contradictions. It is a city of many people; streets are crowded, every bus and streetcar is jammed. If this is an off-tourist season, I would hate to imagine what the summer is like. Ray is off early every morning to the Vatican Library, as it is open only until noon five days a week. This leaves us lots of time to do things together and I am perfectly willing to take things a bit easy for a part of each day. When we leave Rome on April 3, we will be pretty much on the move until we reach London. We will try to get in contact with the Durwood Fosters while we are in Heidelberg. Weather here in Italy is glorious. Since we had the lovely train ride from Marseilles to Rome along the coast, I don't think we will go to Naples for the

Amalfi Drive. It surely could not be lovelier than what we saw for most of two days."

Professor Regen was a Commissioner from Granville Presbytery to the Ninety-fourth General Assembly of the Presbyterian Church in the United States, which convened at Montreat, N. C. on May 27. In connection with this week-long meeting he also attended the Pre-Assembly Conference of Evangelism meeting at the same place on May 26-27. Other engagements of Mr. Regen have been speaking to the Westminster Fellowship on March 14, to the Cabot Society on April 20, and preaching at the Presbyterian Church of Chapel Hill, N. C., on June 13.

Professor Rudin preached in the Chapel Hill Presbyterian Church on March 4 and taught a course in Corporate Worship in the Methodist Leadership Training School at Pittsboro, N. C., March 28-30. He served as celebrant in the University Maundy Thursday Communion Service; he taught a series on Methodist Worship and Devotional Life in the Couples' Class of Trinity Methodist Church, Durham; and on June 10-14 he led a workshop in preaching and worship in Chicago, Illinois, for the Association of Theological Professors in the Practical Fields.

Professor Schafer conducted a course in Presbyterian beliefs at a leadership training school held at the Trinity Avenue Presbyterian Church, Durham, March 1-5. On April 24, he read a paper on "Jonathan Edwards' Conception of the Church" before the American Society of Church History, at Lancaster, Pennsylvania. He has preached at various Presbyterian churches in the vicinity of Durham.

Professor Stinespring read a paper entitled "A New Look at Deuteronomy" before the Southern Section of the Society of Biblical Literature and Exegesis, meeting at Wofford College, March 30.

Professor Walton preached at St. Paul's Methodist Church in Goldsboro on March 7. He taught *Stewardship* in the Goldsboro Area Training School from March 7 to 11 and *Christian Beliefs* in the Sanford Area Training School from March 15 to 17. He interviewed prospective students at High Point College on March 18 and evaluated the program at the Glen Raven Methodist Church in Burlington on March 19. He attended a meeting on March 22 with the North Carolina Conference Planning Committee and visited the Methodist Church at Franklinton, March 22, to discuss the church building plans. He attended on March 25 a Committee meeting of the North Carolina Conference Board of Missions and Church Extension, and

from March 28 to April 4 he preached each evening in a revival at the Siler City Methodist Church. On April 1 he met with the North Carolina Conference Committees at Goldsboro. He attended a meeting of the Rural Church Committee of the State Council of Churches on April 7 in Durham and the meeting of the Migrant Work Committee April 8 in Raleigh. On April 12 and May 31 he presided at the Southeastern Personnel Committee of the National Board of Missions, which interviewed missionary prospects. He spoke in the Good Friday Service at the Duke University Chapel on April 16. From April 21 to 23 he visited church building projects in the Greensboro District and on April 24 in the Winston-Salem District. He taught the *Work of the Local Church* in the Louisburg Area Training School, April 25-29, and on May 3 he preached at the New Bern District Conference. During the weekend of May 15 he conducted a church program analysis and workshop at Washington, North Carolina. He preached every evening at St. Paul's Methodist Church in Durham from May 23 to 28, and from June 13 to 20 he preached every evening at the Methodist Church in Carthage.

With the Students

When the Duke Gardens burst forth in all their beauty and the Juniors began to spend time in preparation for the Old and New Testament English Bible Examination, we knew spring had come at last to Duke. For the students it has been a busy and profitable season.

During the past weeks and months a number of outstanding contemporary figures in the local and world Church appeared as special speakers in York Chapel. Dr. Nathaniel Micklem spoke on the distinctiveness of the Christian Revelation. Dr. Aiken Taylor, author of the recently published book, "A Sober Faith," outlined a constructive approach for the minister regarding the alcoholic and Alcoholics Anonymous; Rev. Charles Jones, disputed figure in the recent Chapel Hill controversy, spoke on "The Prophetic Role of the Ministry"; and Dr. Norman Dunning, house warden of Hall College, England, spoke on the interseminary movement.

During Lent, study groups of six to ten students met with faculty members in informal discussion of selected subjects, all to the end that they would be better prepared for Passion Week and Easter.

This was the first year such an attempt was made, and it proved very satisfactory.

April 7 saw student elections, and four new officers were elected. The results were as follows: President, Jim Martin of Dallas, Texas; Vice-President, Tom Stockton of Winston-Salem, N. C.; Secretary, Sally Broome of Danville, Va.; and Treasurer, Tom Lee of Birmingham, Alabama. These officers were installed with an appropriate worship service in York Chapel on April 30.

Ray Moore, Chairman of the Social Committee, directed plans that produced one of the finest annual banquets we have seen of late on the evening of April 30. Divines and faculty, plus dates and wives, enjoyed the food and fellowship provided. Ray and his Committee of Dave Black, Claude Barrett, Bill Bigham and Burns Nesbitt outlined a fine meal and a worthwhile program. Featured on the program were Don Richardson, Charles Johnson, Bruce Pate, Trudy Croft, and—as "The Last Straws"—Wallace Kirby, Cecil Myrick, Phil Gibbs, Kyung Il Mah.

The Divinity School spring sports program featured a softball team, representing the school in intramural competition. Also, volleyball and tennis teams placed in the running. Many more divines than usual attempted golf this spring, and on Mondays the courses near Durham were full of "exercising Divinity students."

The *Duke Circuit Rider* of 1954, under the able supervision of Editor Walter Hudgins of Danville, Virginia, and Business Manager Bob McKenzie of Wilmington, N. C., made its appearance and enjoyed wide circulation.

Carroll Yingling, Jr.

"The True and Lively Word"

THE TRUE AND LIVELY WORD. James T. Cleland. Scribner. 1954. 120 pp. $2.50.

This "wee book" of Professor James T. Cleland was highlighted in *Time,* March 29, 1954, with such appreciation of Professor Cleland both as a preacher and as a wit that his colleagues at Duke University have rejoiced in this well deserved recognition and the credit which it has brought to our institution. The book is the publication of five lectures which were presented in February, 1953, at the Episcopal Theological School in Cambridge, Massachusetts, where its author was honored as the first lecturer on the Frederic Rogers Kellog Lectureship.

The original title of the lecture series was "Words and the Word," to which the existing chapter titles must be related: I. "The Words of the Bible"; II. "The Word of God"; III. "The Word of the World"; IV. "The Word and the Words of the Preacher"; V. "The Word in the Believer." At the suggestion of friends who desired a more attractive title for the published volume, the present designation (drawn from *The Book of Common Prayer*) was adopted. Concerning this, Cleland aptly comments:

> It seems to me a wee bit pretentious, and I accept it only because of the whimsical comment that the lectures seemed to be true and certainly were lively.

Our review will concentrate upon the truth of the lectures, which will become apparent from a serious survey of their contents.

The first chapter reveals the author as a student of the Bible. He champions the literary and historical criticism of the Bible and makes use of its results in preaching. He even includes a table of Biblical dates ranging from c. 1250 B.C. to c. 150 A.D. Those not intimately acquainted with the author, who know him only as a popular preacher, may be surprised to note his strong insistence upon the value of linguistic studies. "Linguistic studies," he maintains, "are necessary to a competent grasp of the words of the Bible." His own use of Greek and Hebrew is the source of many of his sermonic insights:

> Today, in sermon preparation, I turn to the Greek, even to the Hebrew text. I wrestle with dictionaries and commentaries and "Theological

Word Books" so that I may grasp what the Bible means when it uses certain expressions. Whole sermons spring out of the meaning of words, the content of phrases, the intent of ideas. It is wise to know what Isaiah had in mind by "Faith," and John by "Life," and Paul by "Love" before one talks about what these men were driving at when they used the terms.

The excellent modern translations in various tongues (which the minister should consult according to the limit of his linguistic ability) are only "a partial aid to the grasp of biblical meanings"! Having launched his lectures with such keenly perceptive words as these—and would that all theological students took them to heart!—the lecturer proceeds to demonstrate his deep insights into the significance of both the Word and the words whereby it may be proclaimed.

The second chapter reveals the author as a theologian who understands the Gospel and who knows how to explain it to laymen with clarity and appealing fervor. God's Word is His saving love proclaimed by His redemptive activity as recorded in both Testaments. "The Incarnation is but the Biblical climax of a repeated revelation." This "World-view" has the following salutary effects for the preacher: (1) He has "but one theme to preach on: the fact that God sought and seeks men so that they may be in right relations with Him and with one another." (2) He has "the Old Testament as a source of the World-view, as well as the New." (3) He is able to recognize and to reckon with the limiting factors through which "the eternal Word of God . . . reveals itself."

Ecumenicalists who are searching for a simple formulation of a profound faith upon which all Christians can unite would do well to study Cleland's book. Against the background of his understanding of the Word he poignantly criticizes the so-called Apostles' Creed, which many would make the basis of Christian unity. This creed is inadequate, according to the author, not merely because it omits all reference to our Lord's earthly life, but because "it ignored the Old Testament, except for the phrase 'Maker of heaven and earth.'" The recent alumni will be happy to note the inclusion of a brief comprehensive creed which they and their professor formulated "after much debate and with numerous emendations." The reviewer heartily recommends its use in the churches—with the possibility of further amendment and emendation. To say that God's redemptive purpose was "made real to us" rather than "dramatized" in Jesus would avoid the peril of docetism. Though it is certainly in accord with the Bible to declare that "Those who refuse to believe this revelation are under

the judgment of God's love, here and hereafter," the Scriptures authorize a slight expansion here: "under the judgment of God's love *and just displeasure.*"

The third chapter with its definition of the "Word of the World" reveals the author's understanding of our society, with its three principal traits: (1) "Pragmatic Assurance," (2) "General Neighborliness," (3) "Ultimate Anxiety." The second of these is not sinful, but it has lost its former religious moorings and is in danger of shipwreck. Moreover, there are uncharted seas of Christian love which it never navigates. Since the World lifts its ugly face even within the Church, says Cleland, the "next step is to link the Word of God and the man of the World in the Church in such a way that the result is still the Word of God but one which interests, upsets and lays hold on the nominal Christian."

The fourth chapter reveals the author as a homiletician, one who knows how to write great sermons and who is willing to share with us the secrets of his skill:

> It is when the minister sees the Christian World-view penetrating an immediately relevant human situation that a sermon is born.

The sermon to be most effective, however, must be clothed with apt, expressive, and colorful language. To this end dictionaries and thesauri are most helpful. One must avoid the peril of both *cliche* and "goggledegook" (or to use our own Professor Rudin's transparently suggestive term, "bafflegab"). Technical terms may be employed, to be sure, but not without adequate explanation.

The fifth chapter—and Professor Cleland may be surprised at this —reveals him as an evangelist. For the real preacher, as he defines him, is a person so possessed by the Word of God that he preaches from inner compulsion, with evangelistic purpose:

> His preaching will be aimed at turning the hearer into a believer, the believer into a disciple, and the disciple into an apostle.

Since the "altar call" and card signing (good though they may sometimes be) are not always necessary for the achievement of such a purpose, we at Duke would refute the doubtful compliment given Cleland in *Time* as a "soul searching" rather than "soul saving" preacher.

Not only the minister, but all other believers as well, are to be so possessed by the Word of God as to become witnesses to the World both in word and in deed. They are "a colony of heaven" on earth,

whose mission it is to witness to the Kingdom of God in the World. In the "cold war" which the Church must always wage against the World, it should fight "with the strain off," leaving the results to God. Alluding to the French version of Matthew 5:5, but using the term "debonair" in its English connotation rather than in its original French denotation as "meek," Cleland concludes:

> Maybe there is room for a new beatitude: "Blessed are the debonair," in whom the Word of God sparkles with graciousness and charm.
>
> It is this kind of believer whom our sermons are supposed to create and establish.

The faults of the book, if any, are its omissions; but these are necessitated by the limitations under which the author worked, a stated number of lectures confined within limits of time. One should not consult the book as a complete handbook on any of the subjects posed; but herein lies its appeal: many busy pastors who have neither the time nor the interest to read lengthy treatises on homiletics will devour Cleland's book with avidity.

Those who read the lectures will certainly find them lively. The fact that they are in the author's spoken style is an asset to those who know him well; for they will be able to "hear" his humor coming through and to feel the warmth of his personality, knowing exactly how he would have intoned it. The book is loaded with chuckles, but those who do not know the author will miss some of them. None of this is wasted humor, but here indeed the "Word of God sparkles with graciousness and charm."

William H. Brownlee.

Book Reviews

The Kingdom of God. John Bright. Abingdon. 1953. 288 pp. $3.75.

Professor John Bright (Union Theological Seminary, Richmond) takes within his purview the Old Testament history and thought as it leads up to and reaches its fulfillment in Christ and the New Testament. His book is a splendid product of the Albrightian School with its dynamic union of exact archaeological knowledge, cautious literary and historical criticism, and theological conservatism. As is characteristic of the school, its criticism is sometimes too conservative, but generally sound. Bright's book is not just another book on the Kingdom of God, but it is a truly great contribution to an understanding of the unfolding drama of divine redemption which unites both Testaments and makes of them *the* Book for all times. His book is of equal interest to Old and New Testament scholars, and should be of particular importance to preachers and teachers. Despite the evident literary skill of its author, its heavy burden of instruction prevents it from being classed as light reading; but in this its great value inheres. It is a book which the minister will often reread; for he will not soon exhaust its value for an understanding of a great unifying theme of the Bible, the Kingdom of God.

Wm. H. Brownlee.

Young People's Hebrew History. Louis Wallis. Philosophical Library. 1953. 117 pp. $2.50.

The author presents within brief compass an amazingly concise and informative survey of Hebrew History in the light of modern literary and historical criticism. He demonstrates great skill as a writer for laymen as he sketches the six-hundred-year struggle between Yahwism and Baalism, with the triumph of the former which issued in monotheism. The book is written for highschool students; but it could also serve as an excellent manual for any adult Bible-study group. Wallis's work illustrates a long-time contention of my own, that nothing is too erudite to be presented interestingly and helpfully to laymen. Thus a knowledge of the original languages of Scripture should make one a better teacher of Bible School classes for children—though to have teachers of this kind in our Sunday Schools is not to be hoped for. Despite the overly rationalistic viewpoint of the author in a few of his statements, his book should serve to conserve and strengthen the religious faith of highschool students at the time when religious skepticism in our modern age first begins to dawn—just as the critical approach to the Scriptures as taught in many colleges today is rescuing many young people from agnosticism. If Wallis's book can do this for some of our non-college youth, it is well worth the investment; but here is where we must direct an indictment against the publisher. The price is entirely out of proportion to the size of the book,

which if printed with average-sized pages would not exceed forty pages in length. It is our conviction that the company would triple its sales and increase its profits by selling the book for $1.00.

WM. H. BROWNLEE

The Fundamentals of World Peace. A. Hamer Hall. Philosophical Library. 1953. 112 pp. $3.00.

In the midst of neo-isolationism and attacks on the United Nations any defense of internationalism on a moral basis is welcome. At first glance Hamer Hall's little book appears to be a somewhat glib and doctrinaire approach. He presents his own Eight Foundation Stones or Rights of Man as follows: unity, not isolation; conciliation; law and government; a police force to maintain order; civil and religious freedom; self-government, self-determination, freedom of choice; subservience to none, possession by none; economic freedom based upon supply and demand. The brief historical analyses are shallow and often inaccurate; the excerpts from the Bible and various philosophical efforts for peace are superficial and incomplete. Nevertheless, behind these weaknesses Hall's basic conclusions and policies appear generally sound (which means they accord with those of the reviewer). For the beginner and the skeptic in international morality this is a helpful compilation of stepping-stones and stumbling-blocks in the path to peace. Above all, it rests the foundations for international relations solidly on Christian ethics. Many of our clergy and laymen need just that in short and simple form.

CREIGHTON LACY.

The Russian Church and the Soviet State (1917-1950). John Shelton Curtiss. Little, Brown. 1953. 387 pp. $6.00.

Can Christianity co-exist with Communism under a communist government? A Duke history professor offers not an answer for the future, but a definitive analysis of the Orthodox Church in Russia since the Revolution. The Soviet policy, he concludes, is to reach "a *modus vivendi* with accommodating churchmen" while counting on "long, persistent anti-religious propaganda" to show the ultimate incompatibility of Communism and Christianity.

Dr. Curtiss presents few new conclusions, but an overwhelming array of facts and quotations. Assuming a background knowledge most readers will lack, he reels off political and ecclesiastical names and offices with inadequate identification or index. He devotes over half the book to the first eight years, admitting a scarcity of materials through the 'thirties and 'forties. He frankly omits all reference to Protestant or Roman Catholic experience.

Despite these weaknesses, the tenacious reader will find a comprehensive, thoroughly documented survey of a crucial phase in recent church history. Well-balanced and restrained, the picture confirms the thesis: a superficially optimistic tolerance hiding inexorable opposition. If the

similarities already detectable in China continue, Christianity confronts under Communism a universal pattern of subtle erosion.

CREIGHTON LACY.

Prisoner for God: Letters and Papers from Prison. Dietrich Bonhoeffer. Edited by Eberhard Bethge. Macmillan. 1954. 190 pp. $2.50.

Dietrich Bonhoeffer was a Lutheran pastor, a brilliant scholar, a leader in the ecumenical movement, a member of the Resistance against Hitler, and a saint. Arrested by the Gestapo in 1943 for his activities in behalf of the Confessing Church, he spent two years in various prisons and concentration camps and was finally hanged in April, 1945. The pieces in this book were written during that imprisonment.

Here are words of terrible wisdom by a man who has sought true freedom in absolute commitment, who has found both integrity and humility through suffering, and who has learned a love that never fails. He has seen life with the insulation scraped off, and he stands calmly by to record the shocks. Bonhoeffer had previously written of *The Cost of Discipleship*. Here are his final illustration and commentary. One should not read this book for preaching material unless he is willing, first of all, to be humbled, convicted of sin, judged, and given a martyr's benediction.

THOMAS A. SCHAFER.

The Protestant Credo. Edited by Vergilius Ferm. Philosophical Library. 1953. 241 pp. $5.00.

The jacket describes this volume as "Ten Essays on the Protestant Faith and Its Essentials." Nine chapters are written by such religious leaders as Gaius Glenn Atkins, Francis J. McConnell, Conrad Henry Moehlman, and Henry Nelson Wieman. Dr. Ferm concludes with a chapter entitled, "Beyond Protestantism." To most of the contributors, the Protestant credo consists mainly in an antipathy to all credal and ecclesiastical controls and the belief in tolerance and progress. Some of the essays are rather rambling and piecemeal in character. One, Francis W. Buckler's "Anthropological Approach to the Origins of Protestantism," seems curiously off the subject. One of the best is the historical and doctrinal sketch by John T. McNeill. John C. Bennett's discussion of the problem of authority is helpful. This reviewer, though he probably falls in the class which Dr. Ferm calls "*Catholic* Protestants," enjoyed most Morton Scott Enslin's snappy "Credo of an Unregenerate Liberal." The answers given in this book to the question, "What is Protestantism?" need to be taken into account, especially by those who do not agree with all of them.

THOMAS A. SCHAFER.

Christianity, Diplomacy, & War. Herbert Butterfield. Abingdon. 1953. 125 pp. $1.75.

Herbert Butterfield, Professor of modern history at the University of Cambridge, has been noted for significant publications. His more recent

books have employed Christian insights in the interpretation of events, but even his early *Whig Interpretation of History* was implicitly Christian in its frame of reference.

This book analyzes the problems of recent and current international affairs from the perspective of Christian anthropology. He comes out (where he enters) at a point very much like that of Reinhold Niebuhr. In fact, the theological family resemblance between the two thinkers, despite sharp dissimilarities of style, is striking. The book is chiefly diagnostic. It shows up the peril of the "War-for-Righteousness" complex which bedevils international affairs.

Butterfield is a good deal less positive in prescription than in diagnosis. Presumably, the contrition he would call for as the most needed predisposition in international diplomacy is precisely the most unlikely to make its appearance, at least in the present East-West conflict, given the psychology of Nation-States. In short, what emerges out of this volume (as with the analyses of Reinhold Niebuhr) is the historical verification of the Christian doctrine of sin, but only scant verification of the Christian doctrines of grace and redemption. That is not to say that this insight is not acutely valuable. Anything that reminds us of the perils of national self-righteousness is to the good, especially when it comes from a historian who knows his data as well as Butterfield.

WALDO BEACH.

Faith and Education. George Buttrick. Abingdon. 1952. 131 pp. $2.00.

An excellent brief, written with clarity and passion, for the indispensability of religious faith for the pattern of American education, higher and lower, public and private. Buttrick's homiletical manner, which leads him to pepper his material with much illustration and vivid phrasing, serves well to liven up the abstractions. He is particularly strong on diagnosis, showing the bankruptcy of secular liberalism as a morale for educational practice.

WALDO BEACH.

Religion and Economic Responsibility. Walter G. Muelder. Scribner. 1953. 250 pp. $3.50.

Dean Muelder of Boston here gives us a significant study of the relationship of Christian ethical principles to contemporary economic problems. Built around the normative Protestant concepts of vocation and stewardship of property, the material of this book shows the ways in which a "responsible society" can and must reintroduce these norms into its policies of industrial relations and its controls of power, both nationally and internationally.

The most helpful sections, for this reader, dealt with the problem of the recovery of vocation for the worker through labor unions and the prevailing health of collective bargaining. For the minister in the South, in a troubled textile community, for instance, the evidence Dean Muelder

presents, and the balance with which he presents it, can be well used to dispel some of the atrocious stereotypes of pietism about "labor."

The chief weaknesses of the book seemed to this reviewer to be a certain fuzziness about theological presuppositions and a rather turgid style. The strengths of the book lie in its marshalling of factual evidence, its wealth of bibliographical support, and its liberal prophetic spirit.

WALDO BEACH.

The Church and Social Responsibility. Edited by J. Richard Spann. Abingdon. 1953. 272 pp. $2.75.

This is another in the series of anthologies developed by Dr. Spann, the Director of In-Service Training and Ministerial Education of The Methodist Church. The study is timely, helpful and much needed. It approaches many of the most pertinent contemporary problems with constructive analysis and practical suggestions for church consideration and action.

This study is helpful to ministers and Divinity students in making vivid the social responsibilities of the Church in the light of the Gospel. It is organized around four basic areas: 1. The Social Ministry of the Church, 2. Basic Human Rights and the Community, 3. The Church and the Economic Order, and 4. The Church and the Political Order.

The writers chosen to make special study and report on different problems under each of these headings are well known and capable scholars in the field assigned. While any anthology suffers somewhat from lack of balance and integration, there is more uniformity and balance in this than in the usual run of anthologies. The material has been found useful in courses on church administration, evangelism, and the seminar on Christian experience in contemporary life.

Part 2, Basic Human Rights and the Community, lacks the breadth it should have attained in the face of the vigorous study made by the women of America in the field of human rights, and the emphasis upon this area by the United Nations. What is presented is unusually well done.

A. J. WALTON.

A Journey into Faith. Thomas S. Kepler. Abingdon. 1954. 160 pp. $2.50.

Here is a series of devotional studies written by Thomas S. Kepler, one of America's creative leaders in this field. The book is the fourth in a series of devotional studies intended to help laymen better understand the Christian way of life. Many of the serious questions which puzzle laymen receive devotional treatment of a helpful nature. Dr. Kepler's little journeys have helped many and are widely read as they appear in great daily papers. This *Journey into Faith* is timely, stimulating and devotional. Best of all, the devotions have teaching value and merit rereading.

The chief value of this journey is its helpfulness in making clear the Christian faith to the average reader. There is a growing demand for

such literature and Dr. Kepler has added much that is helpful. A striking feature of this study is the diversity of illustrations and references which help to relate faith to life in the contemporary scene. The study also covers the basic themes of the Christian faith in such a practical way that the material will be of use to laymen, youth, and study groups.

A. J. Walton.

Mandate to Humanity. Edwin McNeill Poteat. Abingdon. 1953. 252 pp. $3.75.

"The Ten Commandments are living ideas." This is the symphonic undertone and the challenging overtone of this helpful and thoughtful study of the Ten Commandments. To read this invigorationg book is to be made keenly aware of the living influence of the Decalogue upon Western civilization in all its moral and ethical development, and its relevance to contemporary culture.

There are some perplexing problems facing anyone who seeks to make a study of the Ten Commandmants. A partial list would include the literary problem, the place of revelation and inspiration, the Mosaic tradition, revisions through the years of Hebrew history, religious implications, social and moral implications, the doctrine of man, God's and man's relation to law, the authority of the Decalogue in our modern culture. Dr. Potent has dealt with these and other problems arising in the study and made straightforward and helpful suggestions concerning their solutions.

One reads this volume with a new understanding of the struggles of the Hebrews with legalism and with a new insight into the influence of the Ten Commandments as living ideas forever fertilizing and affecting the religious, social, and moral changes taking place both among the Hebrews and in all Western civilizations. Dr. Poteat says, "Out of the clear moral tones of the Decalogue has been developed the symphony of ethical idealism which for centuries has given tempo and pitch to our life."

In the conclusion Dr. Poteat relates the Commandments to the ethic of love in a dynamic pattern which gives new insights into the value of the Commandments for our day. In speaking of love as the dynamic of man's relation to law and life the author says, "Love is the only disposition of the soul that is great enough to enclose God and man in its circumference." He also points out that "love has to be learned afresh in every context, where it is necessary." Love is defined as "the creative will to good; it is generosity, a compulsion to seek for others what they need, the giving of one's self to another in a creative, ameliorative, or redemptive act. Thus understood, not only is love the fulfilling of the law; it is the precondition of the law." This book deserves study.

A. J. Walton.

Plain Christianity. J. B. Phillips. Macmillan. 1954. 87 pp. $1.65.

Another book by J. B. Phillips is welcomed by his numerous readers. He is helping many realize that religious subjects and theology can be presented in both scholarly and simple terms. This brief book is a series

of radio talks in which Dr. Phillips seeks to make clear to the average listener and reader some basic Christian teachings.

Ministers are ever on the lookout for books which can be used with the membership of the church to increase interest in and intelligent understanding of the Christian teachings. Lay people with limited time to read and limited understanding of theological terms appreciate such useful books. This book will help meet the need of both minister and layman.

Plain Christianity is a direct challenge for all to give Christianity an honest and earnest trial. The author helps one to see that Christianity and Christian teachings have not failed, but that professed Christians have lacked the faith and purpose to live the Christian way. He makes it quite clear that one of our gravest errors has been to accommodate every Christian truth and teaching to the society of our day, rather than pay the price of making our society conform to the Christian faith and way. His discussion helps one to realize that if the gifts of God in Christ are accepted with a mature faith then he will receive power to meet today's difficulties as a Christian and so live that faith will actually work in daily life.

A. J. Walton.

Christian Teaching in the Churches. John Q. Schisler. Abingdon. 1954. 173 pp. $2.50.

If ministers are looking for a volume to place in the hands of laymen that will give them a comprehensive picture of what the church school is and how it operates, this is it! No single book is expected to say everything and no recent volume can substitute for everything that preceded it, but Dr. Schisler's book discusses the majority of themes that relate to Christian education in the local church. This does not mean the book undertakes too much; rather, it is aimed specifically at the points of greatest interest, including some controversial ones.

The intimate relationship of the minister and the lay workers is sensed throughout the book, and nothing but improvement can result from a careful study by pastors and church workers sitting together and discussing the messages of these pages. Special attention is called to the chapter on "The Church School and Its Constituent Parts," which gives a sharply focused description of what is meant by the church school and how the parts work together.

John Q. Schisler, not only one of the ablest men among denominational executives but a man who knows and loves the local parish, believes in the "oneness" of the church. "Some day," he says, "we will get rid of the dichotomy that now prevails. . . . Actually the church school is the church engaged in teaching and learning." He is also convinced that "reaching the masses of the people with the teachings of Jesus Christ is the all-important condition for the preservation of civilization."

W. A. Kale.

Guiding Workers in Christian Education. Frank M. McKibben. Abingdon. 1953. 160 pp. $1.75.

With Protestant churches lifting standards, enlarging the scope and seeking variation in the methods of Christian nurture, it is essential that fresh, usable guidebooks be furnished workers in local churches. In a system committed to the pattern of using volunteers, with the turnover in leadership always high, this recent volume by the Professor of Religious Education at Garrett is intended to assist pastors, directors, superintendents, and others responsible for recruiting and training workers.

Undergirding the book is the strong conviction that Christian education can be improved. The local church need not be caught short-handed in leadership. The amount of second-rate performance can be reduced. The way to accomplish this improvement is not mysterious and not too difficult. A single word describes the procedure—supervision.

It surprises no one that Frank M. McKibben underscores the word "supervision." Who is better equipped to interpret for Christian educators this technical term and the procedures it requires? His clear definitions and his outline of the purposes of supervision make this book a necessary tool for the officers of the local church. His chapters are both informing and assuring. Through the supervisory activities of the proper leaders the church is provided with a well-balanced program of improvement and the individual workers, present and prospective, are given opportunity for growth in knowledge and skill.

In the chapter, "How Effective Is Christian Education," the experience of leaders in public education in measuring the progress of boys and girls in learning is set alongside the guesswork and assumptions of many church workers. It may be a new thought for some that the procedures of public education can be adapted for use in the church and that progress in religious training can be measured. When more local workers learn to apply the principles set forth in this chapter, improvement will be assured.

W. A. Kale.