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Jesse Marvin Ormond

An appreciation on the occasion of his funeral.

Duke University Chapel, June 26, 1954.

By BISHOP COSTEN J. HARRELL.

The sweet and solemn beauty of this time and place stirs within our souls thoughts that are too deep for words. When one is called, as I have been, to stand beside the bier of a noble man who has been for nearly half a century my devoted friend, memory and anticipation struggle for expression. The intellectual and spiritual heritage of both of us was rooted in this place, and in the old college that preceded the more magnificent university. It is not strange that on this day the past and the future should be blended in one's thinking, and that a sense of the timelessness of life should sweep over the soul like morning's light.

We were but a generation younger, my friend and I, than the stalwart men who laid the foundation on which Duke University stands—Kilgo and Few and Flowers and Mims and Cranford and a score of others. Most of them have journeyed on. And now another whose life was so largely invested in this institution and her larger ministry to the Church, joins that caravan that ceaselessly moves down the highway of the years and out of sight. This endless line of pilgrims and laborers suggests the endless fellowship of kindred minds. In this high hour we cannot escape the conviction that our three-score years and ten are but a phase of our immortality, and that work so well begun and lives so rich in achievement and promise are continued in other spheres. The world of the spirit, transcending this bourne of time and place, presses upon us. We seem to be compassed about with a cloud of witnesses who shout from behind the veil, "Death is swallowed up in victory!"

On January 20, 1878, in Greene County, North Carolina, a son was born to godly parents, and they called him Jesse Marvin Ormond. The family was a part of the great Scotch-Irish migration, a race of sturdy men and women who sought an asylum for their faith in this new land. When Marvin Ormond was born, the title deed to the Ormond plantation was still the original grant of the Lords Proprietors to the brave man who dared to build a home on what was then civilization's frontier. His early home and his faith were both a noble heritage. He was named in honor of a kinsman, Dr. Jesse Cuninggim, a minister in the North Carolina Conference, who, through a long career, was distinguished for his Christian spirit and his Christ-like service. For seventy-six years our recently departed friend bore that name with fidelity and honor. His name also brings to mind another Jesse, father of Israel's king, a gentle man who lived his years on the open fields of ancient Judah and in an unpretentious way made a lasting contribution to the life of his people.

Marvin Ormond was graduated from Trinity College in the class of 1902. For a few years he was in business, and then, in answer to an insistent call, dedicated himself to the ministry of the Church. We were not fellow-students here, but under the good providence of God, we were brought together in the School of Religion at Vanderbilt University. There we were graduated in the same class, and there was begun an intimate friendship that has endured to this day—and will endure forever! From the University we came to our native state. We were admitted on trial into the North Carolina Conference in 1910, and from Elizabeth City, seat of the conference session, together we ventured forth along the unknown and glorious way of the itinerancy. The old association was continued through the passing years—enriched, indeed, by life's expanding horizons and by our manifold experiences as ministers of the Lord Jesus Christ. Over a long period we served in different sections of the South. But winding highways often lead home again. At long last we were brought together again on our native heath, and these closing years of his career have been a kind of climax to an old and treasured friendship.

I knew him well, this my long-time friend. He was a devoted minister and a faithful teacher. Here is a man with a golden heart. Never did he shirk a task that was laid upon him, and never did he fail to perform it well. He was by nature a modest and retiring man. He had no liking for the flare of trumpets, and he never courted the applause of men. And yet his worth and ability were everywhere

recognized. He was honored for the genuineness of his character; he was esteemed for his faithfulness in every trust; he was loved for the gentleness of his nature; he will be remembered as a good man who made a lasting contribution to his Church and to his time without advertising himself.

Possibly Dr. Ormond's largest contribution to his day and generation was in the field of the rural church. He had been reared, as many of us, in the open country, and he knew the background and the problems and the potentialities of the little churches that stand so modestly by the highways and are so large a factor in the nation's life. He brought to this task much more than a sentiment that lives on the memory of yesterday. He brought a clarity of understanding, a sense of opportunity, a conviction of urgency, and a plan for better things. His especial gifts for work in this field were manifest in his first pastorate. For more than a quarter of a century he was a teacher of rural sociology in this University, and in this sphere was an authority and leader in this commonwealth and throughout The Methodist Church. Let all of us who love the country church confess that here lies our fellow knight and that we are forever his debtor!

While Marvin Ormond was a divinity student he met the lovely woman who became his worthy helpmeet. Our most enduring satisfactions are not achieved in the open arena, but in that little sequestered place which we call home. These two were fitly joined together in what I believe to be an everlasting bond. In the characters of both of them gentleness and faith and strength were sweetly blended. The children of that home have a heritage that neither moth nor rust can corrupt, and that thieves cannot break through nor steal. And, indeed, they all hold high the torch that has been passed to them. Such families are the strength of the Church and nation. It is not out of place that an old friend should on this occasion say, "God bless them every one."

Three weeks ago I sat beside the bed of him whose bier is here. Then, as at other meetings, he gave me to understand that he knew the time of his departure was near at hand. At this last meeting our conversation turned to the deeper things of the spirit. We agreed that each period of our earthly life had been richer than the one preceding, and that this was but a forecast of things to come. It would continue to be so. God's supremest gift is life, increasing life, eternal life. In such calm confidence our friend drew the draperies of his couch about him and lay down as to pleasant dreams.

When Lyman Abbott was eighty years old he wrote some significant, triumphant words. They more fitly express the spirit of Marvin Ormond at that our last meeting than any phrases I may frame. "I enjoy my home, my friends, my life," he said. "I shall be sorry to part from them. But I have always stood upon the bow looking forward with hopeful anticipation. When the time comes for me to put out to sea, I think I shall be standing on the bow, and looking forward with eager interest and hopefulness to the new world to which the unknown voyage will take me."

Then loose the ropes and take the sea, my friend! The Pilot's hand is on the helm, and all is well!

*An Appreciation Written into the Minutes of
the Divinity School Faculty*

In the passing of Dr. Jesse Marvin Ormond, June 24, 1954, Duke University, the Divinity School, the local community, and the North Carolina Conference lost a most loyal worker, a friend, and a venerable and beloved minister and teacher.

Dr. Ormond was 76 years of age at his passing. He had lived a long, useful, and consecrated Christian life. His character, his influence, and his competent service made him a personality of whom his Alma Mater and his colleagues are justly proud and for whom they are deeply grateful.

He was an alumnus of Duke University, having received his A.B. degree from Trinity College in 1902. He received his B.D. degree from Vanderbilt School of Religion in 1910 and did graduate work at Chicago University. Randolph Macon College conferred the Doctor of Divinity degree on him in 1939. Dr. Ormond filled the chair of Pastoral and Practical Theology in Southern Methodist University in 1921 and 1922 and came from there to Trinity College in 1923, as a teacher in the Department of Religion. By his jovial spirit and never failing courtesy he endeared himself to students and faculty alike. His faithful and efficient work as a teacher had much to do with the success of the undergraduate work in religion which formed the nucleus for the establishment of the Divinity School in later years.

Dr. Ormond with his quiet, unpretentious, thoughtful, courteous, genial, and sympathetic ways had a vast influence. His outstanding achievement was in the field of the rural church. As a young minister he served several rural and town charges with marked success.

Through the years his continued interest, study, and research in this field matured his understanding and ability until he was recognized as one of the national leaders in the field. His research led to the writing of a comprehensive volume on *The Country Church in North Carolina*. So great was his interest in and work for the rural church that Bishop Costen Harrell in his memorial address aptly named him the "Knight of the Rural Church." In 1926 he became professor of Practical Theology in the Duke Divinity School and served in that capacity until 1948 when he retired. His chief emphasis in his classroom work was in the field of Church Administration and Rural Church work.

In addition to his teaching, Dr. Ormond served as Executive Secretary of the Duke Endowment. In this service he was instrumental in guiding the use of Duke Endowment funds to help 713 rural churches in building sanctuaries or church school plants. In addition, Endowment funds were used as mission aid to several hundred charges, 1215 Duke students were assigned to serve as assistant pastors on rural charges, and an unknown number of students were helped to secure charges so they could attend the Divinity School.

Dr. Ormond also served his Conference in numerous capacities. He was Dean of the Pastors' School for years and brought to it many of America's outstanding leaders. He was Chairman of the Conference Board of Missions and Church Extension from 1922 to his retirement. In 1940 he was made a member of the National Board of Missions and Church Extension and served until 1948. His Conference elected him five times to the General Conference and he served as one of its representatives in the special uniting Conference in 1939.

In 1936 he was commissioned to write the Methodist mission study book of the year. The book bore the title *By the Waters of Bethesda* and was a study of the rural church situation in the American scene. Approximately 50,000 copies were sold across the nation. Dr. Ormond was also an effective representative of the University at numerous conferences and conventions, and his visits to, and work in every county of the state made him a most effective ambassador of good will for the University.

Perhaps his greatest influence lay in the field of personal service. He gave unselfishly of his time and means to the end that the Christian cause should be advanced. There are lasting memorials for this unobtrusive, unselfish and faithful Christian leader in the lives of

numerous students who came under his influence, in the numerous improved and beautiful rural churches across the state, and in the awakened interest in the cause of the rural church and its community. In addition, his Conference set up a memorial fund of over \$70,000, the income from which is to be used across the years to train ministers for the rural field. Thus he lives on in the field of his chosen life work.

Our colleague and comrade was a joyous spirit, whom to know was an inspiration. His going saddens us, but the quality of his life comforts us with the assurance that he is among the number of the blessed redeemed whom we have "loved long since and lost a while."

A. J. WALTON

H. E. SPENCE

W. A. KALE

Ernest Findlay Scott

Dr. Ernest Findlay Scott, scholar and teacher of the New Testament, died on July 21, 1954; he was 86 years old. Although he was a member of the Duke Divinity School faculty for but one semester, we would not let his passing slip away without a glad and grateful remembrance of him.

It is my happy privilege to have been his student and friend since 1927; and, rather than outline an objective appraisal of his life and accomplishment—a massive achievement—I would call to my remembrance and yours some of the characteristic traits and foibles which marked this great and good man, as an *ave atque vale* to him.

After a parish ministry in Scotland and a professorship in Canada he lectured at Union Theological Seminary, New York City, from 1919 until 1938, with a clarity and lucidity which made him at once the joy and despair of his hearers. Everything seemed so easily understood and grasped by us as we listened to him at the rostrum, with his gown on inside-out, giving vent to the most startling statements in a high, squeaky voice. He supplied answers to all kinds of N. T. problems, but he did not often detail the painstaking way through which he arrived at them. On being asked for a bibliography in a course on "The Life of Jesus" his reply, thought-out overnight, was simple and true to form: "Just listen to me. I've read all the books." We did; he had. He lectured with ease and graded with grace. How his students loved him for both! Later we read more answers to more questions in the volumes which literally flowed from his pen. More of his publications were chosen by The Religious Book Club than any other author's. He regularly met his students outside the classroom, for he and Mrs. Scott were at home to the Seminary community three afternoons a month, on the 10th, 20th and 30th, "unless the date falls on a Sunday, in which case the 'At Home' will be on the Monday following." His repartee and his wife's cooking regaled their guests. There was tea one could dance on and for the Scottish Fellows at Union the 10th, 20th and 30th were high, feast days. He devastatingly debunked some of our enthusiasms, Gandhi and the Social Gospel in particular. The Old Adam fought a perennial battle with the man-in-Christ in Ernest Scott. But he attended and loved the Chapel services, both in the pew and in the pulpit. When Dr.

James Moffatt's wife became seriously ill the Scotts moved, in their retirement, to an adjacent apartment so as to be on hand to render assistance to the Moffatts over a span of years.

His active teaching did not cease after his Union days. Many institutions vied with one another for his services. He was guest-professor twice at Amherst College and everyone there became his friend and advocate. Here were erudition, omniverous reading, shy but genuine companionship, fierce prejudices redeemed with humor, and an anxiety to pull more than his weight in the interest of the college. At the end of his first appointment, in 1939, Amherst honored itself by awarding him a D.D., in the desire to make him one of its sons for life. With joy it welcomed him back for a second year after the War and he remarked, more than half-seriously: "If I had known of Amherst and such colleges sooner I wouldn't have spent so much of my life in New York."

In February of 1950, at the age of 82, he came to Duke, and saw and conquered. He wrote two sets of new lectures, having destroyed all his notes on the assumption that he would not teach again. His only complaint was that sometimes he could not read his own writing. Few could. He attended faculty meetings, on the theory that that is what one is paid for—"teaching is fun." He ate lunch regularly in the Oak Room and the faces of the Negro waitresses lit up when they saw him; he treated them with such old-world courtesy. He attended church or Chapel every Sunday, and penned his little volume, *The Lord's Prayer*, in the Washington Duke Hotel, which takes something of the edge off Paul's writing letters in prison. One day he revealed, quite unconsciously, how "far ben" he was with God when he spoke to the Divinity School Assembly on "The Good Shepherd." At the end of the semester, the Juniors gave him two pipes—a Methodist gesture extraordinary. He was born in Durham, England, and he was glad that his last teaching days brought him to Durham, North Carolina.

Dr. Coffin has recalled that Dr. Scott's formula for his amazing freedom from illness was: "Take no exercise; never sleep more than six hours a night; drink strong tea from the time you get up until you go to bed; and smoke without ceasing." His daughter has sent me her father's favorite tobacco pouch and his velvet smoking jacket. It would mean much to Duke Divinity School if this were an R.S.V. repetition of the mantle of Elijah falling on Elisha. I am not sure that Dr. Scott was happy if bagpipes sounded for him on the other

side. But I am sure that, with an embarrassed shake of the head and a fumbling for his briar, he heard his Master's: "Well done, good and faithful servant."

JAMES T. CLELAND

With the Dean

The next issue of the *Bulletin* will be an illustrated number giving pictures of the enlarged and renovated Divinity School Building, together with photographs of the faculty. For this reason, the current issue simply states that the building has been completely done over, not only functionally, but beautifully.

Dr. James T. Cleland, Professor of Preaching in the Divinity School and Preacher to the University, has been appointed James B. Duke Professor of Preaching in Duke University. This is a distinct honor to Dr. Cleland and to the Divinity School. His work as a preacher and as a teacher of preaching has been of outstanding significance.

Dr. H. Shelton Smith, Professor of American Religious Thought in the Divinity School and Director of Graduate Studies in Religion, was included in the first group of James B. Duke Professors appointed one year ago. During the year 1954-55 four new such professorships have been announced, including Dr. Cleland. At the commencement exercises of Union Theological Seminary, New York, in May, Dr. Cleland was awarded the earned degree of Doctor of Theology.

Dr. Kenneth W. Clark, Professor of New Testament, is on sabbatical leave for the year 1954-55. He and Mrs. Clark have spent the summer traveling and doing research in Greece and Turkey. They will spend the winter months at the University of Manchester. Dr. Clark holds a Fulbright Fellowship for special research in the John Rylands Library in the University of Manchester. They will return to Durham in September of 1955.

Dr. William H. Brownlee, Assistant Professor of Old Testament, is on sabbatical during the fall semester of 1954-55. He will do research primarily in the Duke University Library.

Mr. John Victor Chamberlain is visiting instructor in Biblical studies while Dr. Clark and Dr. Brownlee are on leave.

Dr. Hersey E. Spence, Professor Emeritus of Religious Education, has just brought out a book, "I Remember." The book is an interesting collection of Professor Spence's remembrances of fifty years at Trinity College and Duke University.

The additions to the faculty that have been made this fall com-

plete the plans for new appointments. It is not contemplated to make any additions in the near future.

Mr. Andrew Durwood Foster, an A.B. of Emory University and B.D. of Union Theological Seminary (New York), has joined the faculty as Assistant Professor of the History and Philosophy of Religion.

Dr. McMurry Smith Richey, an A.B., B.D. and Ph.D. of Duke University, begins full time service as Assistant Professor of the Philosophy of Christian Education.

It is expected that the total enrollment of the Divinity School proper and the Department of Religion, The Graduate School of Arts and Sciences, for the twelve months of 1954-55 will run over 275 persons. At the opening of the fall semester there were two hundred twenty Divinity School registrants and twenty-nine in the Graduate Department of Religion. Nine of the Divinity School students are candidates for the degree of Master of Religious Education.

Five foreign students are enrolled this fall. Mr. Kyung Il Mah of Korea, Mr. Gunter Sommer of Germany, Mr. Kurt Vogel and his fiancée, Miss Herta Wollscheiber, of Austria. Mr. Siegfried Volskis emigrated from Latvia to this country several years ago. Several churches and individuals are sending contributions to the Divinity School Foreign Students Fund. The Crusade Scholarship Committee is supporting the Austrian students in full and is assisting in the support of Mr. Mah.

Dr. D. D. Holt, Director of the Methodist College Foundation, has secured the approval of both of the Methodist Conferences in North Carolina for an appeal to local churches to contribute to a scholarship fund. May I urge all Divinity School alumni to whom this special appeal will be made to request that any scholarship funds received on their charges be directed to the Divinity School.

The Divinity School was visited by a Survey Commission of The Methodist Church on October 25, 26 and 27. The members of the Commission are Bishop Donald H. Tippet, Presiding Bishop of the San Francisco Area of The Methodist Church, Dr. Gerald McCulloh, Secretary of the Association of Methodist Theological Schools, and Dr. Charles T. Thrift, Vice-President of the Florida Southern College. This Commission was set up by action of the General Conference of 1952. It is conducting a survey of the existing ten Methodist theological schools, with a view toward making recommendations to

the 1956 General Conference as to the present and prospective theological facilities of The Methodist Church.

On June 24, 1954, Dr. Jesse Marvin Ormond died at his home in Durham, after several years of declining health. He was for over twenty years a member of the Divinity School faculty and was largely instrumental in developing the program of the Duke Endowment among the rural churches of North Carolina, and especially the summer preaching program which made possible the education in the Divinity School of large numbers of theological students. The Faculty Minute on the occasion of Dr. Ormond's retirement was published in the *Bulletin* of May, 1947; Bishop Harrell's appreciation is printed in this issue.

The Dean represented the Divinity School at the Virginia Annual Conference meeting in Richmond, Virginia, on June 14th and at the Biennial Meeting of the American Association of Theological Schools at Chicago, Illinois, June 15 and 16. The rest of the summer was spent observing the renovation of the Divinity School Building, except for a week spent at Evanston, Illinois, August 21-28. Immediately following the session of the Western North Carolina Conference in Asheville the Dean entered Duke Hospital for an eye operation.

With the Faculty

Professor Beach took part in the Pastors' School in connection with the Christian Convocation; he preached at the Centenary Methodist Church in Winston-Salem and at chapel services on the campuses of Randolph-Macon, Sweet Briar, Hollins, Woman's College of the University of North Carolina, and Wesleyan University. He also attended the Week-of-Work Conference of the National Council on Religion in Higher Education and the meeting of the Society for Theological Discussion in New York.

Professor Cleland, having been relieved of yet another kidney stone in August, returned to teach and preach in September. In addition to desultory academic chapel engagements away from Duke, he was Preacher for the Western North Carolina Conference in September and for the South Carolina Conference in October. He preached the Founder's Day Sermon at Mount Holyoke College and addressed the N. C. College Conference and the Illinois Saint Andrew Society during November.

Professor Dicks lectured at the Pastors' School, Hampton Institute, Virginia; shared in a two-day conference for doctors and ministers in Lubbock, Texas; spoke at a special service for doctors and nurses at St. Paul's Cathedral, Buffalo, New York; spoke at a meeting of doctors at St. Luke's Hospital, Cleveland, Ohio.

Professor Foster attended a meeting of the Conference on Science, Philosophy and Religion at Lake Mohonk, New York, November 4-7.

Professor Kale served as the dean of the Approved Supply Pastors' School, July 20-August 6, 1954. He taught in the second term of the Summer School, July 20-August 27.

Miss Kendall attended the Organ Institute and the Choral School at Andover, Massachusetts, August 2-21, 1954, studying organ under E. Power Biggs, Arthur Howes and Arthur Poister, and choral music under Ifor Jones, Homer Mowe and Alfred Nash Patterson.

Professor Lacy taught in the first semester of the Divinity School Summer Session and preached in a number of churches in the vicinity of Durham. The last week in October he conducted a course in missions at the Christian Workers' Training School in Greensboro.

Professor Richey taught in the Approved Supply Pastors' School

and preached during the summer at St. John's Methodist and Covenant Presbyterian Churches, Durham, and at the First Presbyterian Church, Chapel Hill. He attended the "Week of Work" of the National Council of Religion in Higher Education at Dickinson College and served as speaker for the Brevard College Religious Emphasis Week and the Duke Y.M.C.A.-Y.W.C.A. Fall Retreat. He taught in the Methodist training school in High Point and preached at First Methodist Church, High Point. He was recently transferred back into membership in the Western North Carolina Conference.

Professor Rudin led a workshop on preaching and worship at the national meeting of the Association of Theological Professors in the Practical Fields; he was also elected a member of the Executive Committee of that organization. He taught the course on worship in the Methodist Approved Supply Pastors' School at Duke University and preached in various Methodist churches in North Carolina.

Professor Schafer taught a course in Christian doctrine during five successive Sunday nights, September 19 to October 17, at a Presbyterian leadership training school in Danville, Virginia. He has preached at various Presbyterian churches in the presbyteries of Granville and Orange.

Professor Smith gave nine lectures, August 1-13, before the summer session of the Presbyterian Assembly's Training School, using as a general theme: "The Christian Faith and Its Communication." He served as a member of the Congregational press at the Second Assembly of the World Council of Churches, held at Evanston, Illinois. On Sunday, August 29, he preached at Elon College. Other portions of the summer were spent in preparing the Stone Lectures (delivered at Princeton Theological Seminary, 1951) for publication.

Professor Stinespring's translation of *The Messianic Idea in Israel* is now in press. It will probably appear in January.

Professor Walton participated in the following activities: in June, Youth Christian Witness Mission for the North Carolina Conference held in Raleigh; in July, Youth Convocation of the Southeastern Jurisdiction held at Lake Junaluska and the District Superintendents' Conference of the Southeastern Jurisdiction at Lake Junaluska; in August, speaker for the School of Missions of the Women's Society of Christian Service of the Kentucky Conference, discussion leader in the Town and Country Conference of the Southeastern Jurisdiction at Lake Junaluska, teacher in the School of Missions of the

Women's Society of Christian Service of the North Carolina Conference held at Duke University; in September, teacher in the Memphis Conference Pastors' School at the Lake Shore Methodist Camp in Tennessee and resource leader in Presbyterian ministers' retreat at Wrightsville Beach. Between these engagements he visited churches in North Carolina who are seeking building aid from the Duke Endowment and many of the Divinity School students who were engaged in summer field work.

With the Students

Full of memories from exams (some not too pleasant), graduation, and the Christian Convocation, Divinity Students scattered here, there, and everywhere for their various summer activities. Approximately ninety students spent the summer working through the Duke Endowment program in various churches and camps, or in youth work.

A good representation of "ecumaniacs," both students and faculty, were on hand for the Second Assembly of the World Council of Churches. One of our number, Bill Walter, from Union Springs, N. Y., worked in the mimeograph department during the Assembly. From all reports the Assembly was a wonderful and enriching experience.

Students returning this fall found that Dior is not the only one who can exhibit a "new look." Our Dean was not to be outdone, and the result was the remodeling of the Divinity building. We must hastily add that we greatly prefer Dean Cannon's "remodeling" job.

One of the largest junior classes on record, some ninety students, showed up for the reception at the Dean's home to open the Fall Orientation Program for new students. A full program of activities had been planned for the orientation period, with the final event being the annual get-to-gether of faculty and students at the University House. The highlight of the activities was the Spiritual Life Retreat which took place in York Chapel. The spiritually enriching services, including several talks, a discussion period, fellowship supper, and a service of dedication, were under the direction of the Spiritual Life Committee. Tom Stockton of Winston-Salem, N. C., is the Committee chairman.

Our student council is sure to be the biggest and best yet, since

there is a Texan at the helm. Jim Martin of Fort Worth is the President; Tom Stockton, Vice-President; Martha Witherspoon of Hickory, N. C., Secretary; and Tom Lee of Russellville, Ala., Treasurer.

The *Duke Circuit Rider*, Divinity School yearbook, is scheduled to make its fourth appearance this year under the editorship of Reginald Cooke of Maiden, N. C.; the business manager is Tommy White of Richmond, Va. A new feature has been added to the list of Divinity School publications—tentatively, that is. Plans are now underway to publish a Divinity School student journal. The basic philosophy of the journal, we think, is an excellent one: perennial problems which face the minister and the Church will be examined in light of the Christian Faith. Co-editors of this project will be Robin Scroggs and Jack Crum, both of Raleigh, N. C.

Believing that faith without works is dead, the "Divines," working through the Social Action Committee, are doing an excellent job visiting the City and County Jails, the County Home, and the TB Sanatorium, holding services at all these institutions. Students also teach and counsel young boys at Wright's Refuge and the W. B. Hill Community Center. A Week-end Work Camp, to be jointly sponsored by several schools, and to be both interdenominational and interracial, is being planned. Bill Jeffries of Washington, D. C., is the chairman of the committee.

Dr. Shelton Smith gave the students and faculty a first-hand report on the Evanston Assembly in the first of our Forum Periods. Two other programs have been presented by the Forum Committee, under the chairmanship of Ted Morton of Florence, S. C., this fall.

The Divinity School intramural football team, under the capable guidance of Coach John Blue of Poplar Bluff, Mo., is competing in the University Intramural League. It is too early to make any predictions, but the prospects look good.

As usual, an excellent spirit of fellowship prevails, and it promises to be a year in which great interest will be shown in all phases of our school life.

JACK CARROLL

Book Reviews

Toward Understanding the Bible. Georgia Harkness. Scribner 1952. 138 pp. \$2.50.

When the reviewer took up this little book, he yawned and said to himself: "Another book about the Bible! Why don't people read the Bible more, and read and write about it less?" Even the name of the distinguished author was not enough to bring about a favorable attitude. But further reading did bring a more favorable attitude. In fact, the book left the good impression that it would be very useful to intelligent moderns who are uncertain as to just how to approach our ancient Oriental Bible.

A few remarks pro and con may be in order. The introductory chapter, setting forth the sense in which the author thinks the Bible is the word of God, is excellent. Likewise good is her treatment of the geographical, social, and religious background in the ancient Near East. The chapter on Old Testament literary problems is good in its general impression but questionable in certain details, such as attributing the story of David and Goliath to the J-Document (p. 61), or claiming that "most" of Isaiah 1-39 is from the prophet (p. 68). New Testament literary problems are more adequately treated. The final chapter, "The Great Ideas of the Bible," is clear and inspiring.

W. F. STINESPRING.

The World's Religions. Charles S. Braden. Revised Edition. Abingdon. 1954. 256 pp. \$3.00.

Designed for brevity, inexpensiveness, and readable non-technicality, this account of the salient facts of world religion shows commendable summarizing power. The second edition, adding a chapter on the Aztecs, Mayas, and Incas and bringing the whole up to date, remains brief indeed at some 220 pages of actual text. In that space the author, long-time teacher at Northwestern, has attempted to sketch nothing less than the entire history of religion. That it is no more superficial than it is must be credited to Professor Braden's experience, learning, and sense of proportion. He warns scholars, fairly, that the book is not for them. The non-scholar will find the price right. But were he *not* already interested in history of religion, would he find much inspiration here? *Where* he interested, would he not be looking for something more substantial? The first edition must have sold, so we assume a large in-between; the book undoubtedly serves its purpose there. A helpful bibliography is appended.

A. D. FOSTER

Buddhist Texts through the Ages. Edward Conze. Philosophical Library. 1954. 322 pp. \$7.50.

Four experts provide for the first time in any European language a selection of important texts covering the entire development of Buddhism.

Such a volume will be highly useful to a broad range of scholarship and teaching, from that which works with no primary linguistic competence to that which works with a great deal. (One may doubt whether there is anyone who can approach *all* Buddhist sources with such competence.) Specialists in various phases of the literature may grumble at this or that exclusion or inclusion. No anthology in any field hopes to avoid all criticism. The principle of selection here is a balanced over-all presentation of the historically most significant elements in Buddhist faith and life. The volume is designed as a sequel to Conze's *Buddhism* (2nd edition, Oxford, 1953), which this reviewer has not seen but which appears to have already a good reputation. Some familiarity with or parallel introduction to the subject is certainly presupposed. The translations read clearly and well; there is every reason to trust their responsibility to the originals. There are a bibliography and glossary.

A. D. FOSTER.

Dictionary of European History. Compiled by William S. Roeder. Philosophical Library. 1954. 316 pp. \$6.00.

This handy reference work extends from 500 A.D. to the present. Special emphasis is laid on events and personages in political history and on those which especially contribute to an understanding of the modern scene. The articles are brief but generally reliable. Occasionally, however, their brevity causes misleading generalizations about complicated issues and events. Regular use of a work such as this should improve the accuracy of the preacher's historical references.

THOMAS A. SCHAFER.

The Image of God in Man. David S. Cairns. Philosophical Library. 1953. 256 pp. \$4.50.

Based upon the author's 1949 Kerr Lectures at Trinity College, Glasgow, this work is a Biblical, historical, and systematic study of the Christian doctrine of man. The first two chapters set forth the Old and New Testament conceptions of the image. Chapters III-XI study the image in Hellenistic religious philosophy and in selected Christian theologians from Irenaeus to Calvin. Chapters XII-XIII treat the Barth-Brunner controversy on general revelation and the image of God; the author's own conclusions follow Brunner almost entirely. The last three chapters defend the Christian doctrine of man against the Marxist and Freudian conceptions. The main contributions of the book are its lucid presentation of Brunner's doctrine of man and its defense of a truly Christian humanism against the growing dehumanization of man in the modern world. The earlier sections of the book are of value chiefly as presenting Brunner's exegesis and historical judgments rather than as independent contributions.

THOMAS A. SCHAFER.

The Rise of Methodism, a Source Book. Edited by Richard M. Cameron. Philosophical Library. 1954. 397 pp. \$4.75.

The story of the Wesley family, the Holy Club, the Georgia interlude and the Evangelical Revival to the first Annual Conference in 1744 is told in a series of extracts from the most pertinent original documents. The materials are well chosen and classified. The introductions to each chapter and section bring the whole into a continuous narrative, with further aid to the student in the notes and index. The history becomes vivid, even racy, when told by the history-makers themselves, but this does not prevent the reader from absorbing a great deal of information about the character of early Methodism. This volume is to be recommended, along with the *Compend of Wesley's Theology* by Burtner and Chiles (Abingdon, 1954), as together providing an excellent introduction to the study of Methodism and its founder.

THOMAS A. SCHAFER.

The Symbols of Religious Faith. Ben Kimpel. Philosophical Library. 1954. 198 pp. \$3.75.

In one way or another most of us invoke the notion of symbol to mitigate disturbing conflicts between the literal form of our beliefs on the one side and what we have to concede science and metaphysics on the other. Some seem to have genuinely worked it through as the only way they can remain honest and Christian at the same time; others may have seized the phraseology simply for personal conscience-soothing and question-ducking. There remain many who are perplexed in this area but who recognize that the nature of symbolism undoubtedly poses a fruitful occasion for several types of philosophical and theological concern and who therefore welcome the attention it has lately been receiving.

For its subject, then, as well as for the fact that it shows how another philosophy professor construes religion, the present work must interest us. Its field of reference is world religion generally; it has the merit of desiring definitional clarity and factual responsibility with respect to that field. The general theme: religion is reverent adjustment to the Whatever upon which one conceives life ultimately to depend; the particular symbols representing this Whatever are not, as particular and different among themselves, of any fundamental consequence. In other words, it gives us the scene where we thought contemporary theology "came in." Regrettably, Mr. Kimpel is not conversant with what has been going on in the interim. The result is that, beyond a reminder of what our problems still very much are, we are not likely to receive a great deal of help.

A. D. FOSTER.

Christian Realism and Political Problems. Reinhold Niebuhr. Scribner. 1953. 203 pp. \$3.00.

Reinhold Niebuhr has been indefatigable in playing variations on the themes of the relevance of Christian belief to contemporary social and political problems. This most recent of his books draws together a num-

ber of occasional essays and lectures which he has written or given in the last three or four years. It is a blessing to have them in bouquet within one cover.

In surveying the many topics covered in these essays, this reviewer was taken by Niebuhr's treatment of "Augustines' Political Realism," and of "Love and Law in Protestantism and Catholicism." The themes in these two essays push somewhat beyond his usual skillful diagnosis of the pretensions and illusions of modern culture to wrestle creatively with one of the frontier problems in contemporary Christian social thought, the issue of love and justice. It cannot be said that age has made Niebuhr any less penetrating in the incisions of his scalpel. But there is a greater feeling in some of these essays for the operations of grace in history and current events than seems to be present in his earlier books. The adjective "mellow" will not do, but it may not be unjust to suggest the adjective "gracious."

WALDO BEACH.

Christianity, Communism, and History. William Hordern. Abingdon. 1954. 174 pp. \$2.50.

"No two men have more completely disrupted the ways of man than Jesus Christ and Karl Marx." Thus opens a highly provocative analysis by William Hordern, a Canadian, graduate of Union Theological Seminary, and professor of religion at Swarthmore. The author mixes—but fails to blend smoothly—three studies: the Communist and Christian interpretations of history, a Christian critique of Communism, and a scattered glimpse of "social protest" from the Christian sects. This last, using Troeltsch's distinction between church and sect, offers the most original material and cries for further development; but Dr. Hordern never quite explains how he expects the sects to bridge the chasm, or provide the antidote, to Communism. Yet his comparisons and critiques are brief and exceedingly sharp. There is a wealth of stimulation—and shame—between the opening shot and the final volley: "The time has come for Christians to cease apologizing for their Gospel and to start living it. Communist fanaticism must be met by Christian enthusiasm."

CREIGHTON LACY.

Dear Charles: Letters to a Young Minister. Wesley Shrader. Macmillan. 1954. 109 pp. \$2.50.

Dr. Astute, a martyr to seminary professorship, instructs a young protégé in the art of being a "successful minister." This series of letters, written in the style of humorous satire, accomplishes the two evident aims of the author; namely, to make preachers—and not exclusively young preachers—look critically at themselves, and to make them do it with a healthy sense of humor.

The touch of the author is not as light or as incisive as that of a Luccock, but the force of each letter is carried by its humorous presentation. With knowledge "born of experience" Professor Astute, who

failed as a minister but "knows why," advises on topics including the type of car to buy (Chevrolet? Buick?), the development of a Dale Carnegie personality, ways to handle the official board (sail with the wind), the necessity of "appearing spiritual," ways to avoid controversial issues, and how to win favor within the denominational hierarchy.

Running beneath the surface humor, however, is a sub-stream of concern about fundamental problems. Here the author makes an appraisal of motives and develops a tension between the values of spiritual integrity and the values of personal achievement. As a result, Dr. Shrader gives us not only laughter, but laughter which has a point.

THOMAS A. LANGFORD, '54.

The Carpenter's Method of Preaching. J. B. Deaver Cooke. Seaboard. 1953. 96 pp. \$2.75.

Preaching. Walter Russell Bowie. Abingdon. 1954. 224 pp. \$2.75.

Expository Preaching for To-day. Andrew W. Blackwood. Abingdon. 1953. 224 pp. \$3.00.

Three more books on preaching crossed the *Bulletin* desk; what should the alumni do with them? J. B. Deaver Cooke's little book is one which is difficult to review without leaving a wrong impression. It is the outcome of the author's reflections on his own failure and success as a Methodist preacher for seventeen years, "a homiletical procedure developed out of practical experience," and is published at his own expense. Sanity and sincerity are found throughout, and a real excitement in developing (with diagrams) what he believes to have been Jesus' sermonic procedure, "the Carpenter's Method of Preaching." The theory is illustrated in five outline sermons and an analysis of the Sermon on the Mount. There are real weaknesses: the basic analogy of the hammer, the nail and the block of wood is over-strained; the support material is not always pertinent to the propositions; the too many subpoints overlap; the style is diffuse. Yet, it isn't a bad book; I'm glad I read it.

It would be difficult for Walter Russell Bowie to write a bad book. His fund of varied knowledge, his disciplined style, his valid reputation as preacher and teacher makes us expect something good. The table of contents in *Preaching* is an almost perfect outline of a good course in sermon construction; in fact, this may be used as a text book in Preaching 29-30. The content encompasses the three standard questions in homiletics: Why Preach? What to Preach? How to Preach? He draws on the masters of pulpit and rostrum to substantiate his points and appends valuable suggestions for supplementary reading to almost every chapter. If you want a refresher course in preaching, here it is.

Andrew W. Blackwood, perhaps because he is an old Presbyterian, is committed and devoted to expository preaching. Here he outlines for his followers the way of setting about the preparation of sermons, pulling from his experience and his other books sound procedures in moulding, wording and delivering an expository sermon. He has a flair for good appendices and this volume is up to his standard. I still disagree with

him on the contrast of the "expository" and the "textual" sermon. Every Christian sermon must be expository, even if it is "topical." That may sound Irish, but it is the considered judgment of one Scot.

JAMES T. CLELAND.

A Faith to Proclaim. James S. Stewart. Scribner. 1953. 160 pp. \$2.50.
Communicating the Gospel. Halford E. Luccock. Harper. 1954. 183 pp. \$2.50.

It has been an interesting study to read and reread together the Lyman Beecher Lectures at Yale University for 1952 and 1953, one by a Scottish professor, the other by an American.

Stewart, having dealt with homiletical methods in his Warrack Lectures, *Heralds of God*, here analyses with penetration the New Testament *Kerygma* (message) as the eternal basis and content of evangelistic preaching—treating in successive chapters the Proclamation of the Incarnation, of Forgiveness, of the Cross, of the Resurrection and of Christ. He reveals the continuing dependence of Scottish theology on Barth and Brunner and highlights the re-found emphasis on eschatology. I have but one major criticism. The "core of the Gospel" is the Resurrection. Stewart knows this and emphasizes it. Therefore, it would have been a wise procedure for him to have dealt with this central fact of the proclamation in Chapter I instead of in Chapter IV. He assumes it, usually latently, in the preceding chapters, because the Cross and the Incarnation, and even Forgiveness, can be understood only in the light of the raised Christ. But the book is written with clarity and verve; it deserves a careful perusal. Then it will do good things to the reader.

Luccock's volume shows that there is room in the Church for another type of preaching. Yet, that is hardly a fair statement. Luccock would not quarrel with Stewart's thesis; in fact, there are hints throughout *Communicating the Gospel* that he heard or overheard his predecessor's Yale Lectures. However, Luccock is equally interested in discovering the message by careful exegesis, in the methods of communicating it, and in the necessary ways of applying it to local conditions in the twentieth century. He appreciates but raises a warning finger with regard to Brunner and Barth and their followers. He fills his volume with Luccockian analogy, anecdote and vocabulary, which should incite and excite the reader to all kinds of sermonic creation. Such a stimulated reader ought to check the resultant homiletical inspiration with Stewart's evangelistic analysis before he lets go in the pulpit.

JAMES T. CLELAND.

A Historical Approach To Evangelical Worship. Ilion T. Jones. Abingdon. 1954. 319 pp. \$4.50.

The Funeral And The Mourner. Paul E. Irion. Abingdon. 1954. 186 pp. \$2.75.

Biographical Preaching For Today. Andrew W. Blackwood. Abingdon. 1954. 222 pp. \$3.00.

Preaching Angles. Frank H. Caldwell. Abingdon. 1954. 126 pp.
\$2.00.

Who Speaks For God? Gerald Kennedy. Abingdon. 1954. 139 pp.
\$2.50.

Here's A Faith For You. Roy M. Pearson. Abingdon. 1953. 155 pp.
\$2.00.

The purpose of Dr. Jones' book is splendid. He wishes us to re-examine our rationale of Protestant worship that we may understand and arrest the drift toward obscure mediaevalism in worship. His treatment, however, is marred by the usual Protestant misunderstanding of audible symbolism, and to him Evangelical worship seems synonymous with Reformed worship. Nevertheless, there is validity in his plea for simple, spontaneous, Spirit-led worship; but the task of planning and leading such worship is less simple than he would make it.

Mr. Irion, a minister of the Evangelical and Reformed Church, with graduate work in pastoral care, shows bereavement and the funeral to be disintegrating experiences from which the mourner recovers only if allowed to engage in "the work of mourning." He explains the true "comfort" of Christian faith, the role of the trained pastor, and the harm done by over-sympathetic, untrained men. This is a valuable book.

Dr. Blackwood's latest book is like the others: kindly, practical, Bible-centered—and intended to supplement his previous books. The first section treats the listener and his needs; the second, how to aid him through biographical preaching. This is a valid but over-simplified approach.

Dr. Caldwell, a Presbyterian and a teacher of preaching, presents thirty "angles" or approaches by which the minister can secure the attention and retain the interest of his listeners. Obviously, this is a "segmental" book; it treats only one of the many facets of sermon preparation and is intended to supplement other books in the field. It should help the prosy, unimaginative, word-centered preacher. And most of us are!

In his preface, Bishop Kennedy expresses uncertainty whether these chapters are sermons, essays, or lectures. Perhaps that is their weakness—and the weakness of most books of sermons. His theme, that the minister is spokesman of the Lord, is obvious, and its development seems discursive. Therefore, it is not redeemed by the bishop's usual simplicity and facility of illustration.

Dr. Pearson, a Congregational pastor recently elected head of Andover-Newton Seminary, tells "how *your* life can have purpose and power." Written for troubled people, this is more substantial, Biblical, and helpful than most books of "inspirational sermons." But it is an anomaly, as are all such books of "sermons." The poorest are really only sermon-manuscripts; the best are essays. Should we not, therefore, think of books of "sermonic essays?" Since few preachers are essayists, this should keep many budding preacher-authors out of print, reduce the number of pot-boilers by famous preachers, and spare an over-inspired public. All consummations to be hoped for!

JOHN J. RUDIN II.

The Prayer of the Church Universal. Marc Boegner. Abingdon Press. 1954. 128 pp. \$1.75.

This is a translation from the French by Howard Schomer of the Lenten messages on the Lord's Prayer by a very able Protestant minister who has served as one of the co-Presidents of the World Council of Churches. Dr. Boegner is a great leader of the Protestant forces in France and a vital factor in the movement to halt the sweeping tide of paganism in Europe.

This study is valuable as a guide to personal devotions. It is also useful to American Christians in acquainting them with one of Europe's inspiring Christians.

There are gems of Christian emphasis in each of the six petitions of the Lord's Prayer used as the basis of this book. Dr. Boegner emphasizes, in discussing the Fatherhood of God, the fact that we are not worthy to call God Father until we have heard the call of Christ and entered into the fellowship of His disciples. Dr. Boegner says of the word "Our" that "one cannot be Christian through oneself alone and for oneself alone." When we, each of us, enter the secret place of prayer, we take in our Christian prayer spirit all of mankind with us and cry out "Our Father," and beseech for all mankind what we ask for ourselves personally. Thus is made vivid the truth "that God loves all his children with the same love he loves us and wishes to make us love them as we love him." The Lord's Prayer is the universal prayer of the universal Church. The Church has an essential unity against which no distinction of race, past, nationality, creed or denomination can prevail. The church must seek to be one even as God is one.

Each petition comes alive for the reader. The last, "Lead us not into temptation but deliver us from evil," is one of the richest. It is worth careful reading in our time. It gains emphasis when read against the background of the study of the other petitions and against the evils of our day.

A. J. WALTON.

The Birth of Christianity. Maurice Goguel. Translated from the French by H. C. Snape. Macmillan. 1954. 558 pp. \$7.50.

The publisher's phrases are no exaggeration: "world authority," "major importance," "fully comprehensive." This volume is the mature product from the pen of an old master who has given us many excellent books. Indeed, this book is the second of a trilogy, the first of which was *The Life of Jesus*. *The Birth of Christianity* first appeared in French in 1933, and this English translation is a readable masterpiece by H. C. Snape. The third volume of the trilogy, *L'Église primitive*, appeared in 1947, and its translation would constitute a further valuable service.

The present book is a summing up and organizing of the many specialized studies previously published by the author. The period covered is chiefly the "apostolic age," with frequent overflows to the end of the first

century. The final two chapters, on the Roman Empire and persecution, extend over the second century. There is, of course, much repetition of commonplace interpretation, through which runs a thread of fresh observation. The voluminous treatment, with abundant footnotes, forms an integrated picture of how one wise and trustworthy guide would construct the story of Christianity's earliest generations. It may serve as a valuable reference work on many occasions.

KENNETH W. CLARK.

Cults and Creeds in Graeco-Roman Egypt. H. Idris Bell. University Press, Liverpool. 1953. 117 pp. \$4.75.

Thirty years ago the author, then Assistant Keeper of Manuscripts in the British Museum, published a valuable treatise on *Jews and Christians in Egypt* "illustrated by texts from Greek papyri." Today he stands as a papyrologist of the first order, and to this latest publication on a similar subject he has brought his wide knowledge of important papyrus sources.

Cults and Creeds . . . contains four lectures given at the University of Liverpool on the Forwood Foundation in 1952. To the specialist in Hellenistic Religions they ring true, and to others they bring surprising insights of great interest. For example (p. 42), "Many Jews were soldiers and . . . they are found in various posts . . . as sailors, and, but by no means predominantly, as bankers and moneylenders. Only once, in extant papyri, is the accusation of usury as a specially Jewish characteristic met with."

For evidence that Christianity existed in Egypt in the first century (pp. 78-79), the author overlooks the story of Apollos, in Acts. The antithesis between pagan redemption for the pure of soul and Christian salvation for the sinner (p. 104) is falsely drawn, as is the implication that pagans were saved by "man's own efforts." But the basic position of the author is sound and his learning is indisputable. Of special value is the reference (p. 93) to recently discovered gnostic texts in Coptic.

KENNETH W. CLARK.

Revolution in Missions. Willis Church Lamott. Macmillan. 1954. 228 pp. \$3.50.

This is a revolutionary book! From the initial rejection of the phrase "foreign missions" in favor of "the world mission of the Church," to the concluding section on the ecumenical movement, Dr. Lamott describes a new day and new ways. Oh, yes, his viewpoints and proposals have been discussed for decades in "missionary circles," but they have not yet penetrated to the parish level—nor, alas, to general practice on the "mission field." Yet every Christian should know something about "Changing Forms of Missionary Work," the challenges and difficulties of "devolution" and "indigenization," above all "The Continuing Motivation" for a universal task. These the professor of missions at San Francisco Theological Seminary has presented in admirably clear, concise form. He who

has an ear, let him hear what the Spirit says to the churches—about the World Mission of The Church!

CREIGHTON LACY

Modern Science and God. P. J. McLaughlin, Philosophical Library, 1954 (first published 1952). 89 pp.

In November 1951 Pius XII addressed the Pontifical Academy of Science on the relevance of leading features of modern physical knowledge to the traditional theistic proofs. The present booklet does a service in retranslating the address, although the commentary with which it is sandwiched can be characterized only as distressingly jejune.

The Pope's treatment of his theme has been widely acclaimed. At least he shows an interested and rather remarkable grasp of what has been going on in physics, something which cannot be said for much current Protestant thought. (The latter, of course, has long since dissociated itself from the older natural theology which is still structurally vital to Roman Catholicism.) His Holiness maintains, in brief, that contemporary macro- and micro-physics have corroborated and widened the evidence for God's existence: the mutability of the cosmos and its orderliness conduce to the support, respectively, of the first and fifth Thomistic arguments. Change, therefore contingency, extends everywhere from atomic nuclei to the relation of galaxies; directionality of change—the "running down" of the universe—points to a beginning and an end.

The virtue of the address, one may conclude, lies in who gave it and how it was put, not in any novelty of what was said. A Harvard cosmologist attests its scientific soundness by assigning it as collateral reading. However, the real problem of the proofs is philosophical—something else again. And the real problem of science with official Rome has been one of autonomy and heteronomy. And the pressing question of religion with science today focusses not on physics but on the historical and psychological disciplines. Those who look in this book for a contribution to such matters will be disappointed—McLaughlin's title is misleading. Nor will concern about the relation of, say, the whirling sun at Fatima to physical knowledge find any satisfaction. We have perhaps simply another demonstration that cake *can* be possessed and eaten at the same time—granted certain premises. The premises are the thing.

A. D. FOSTER.