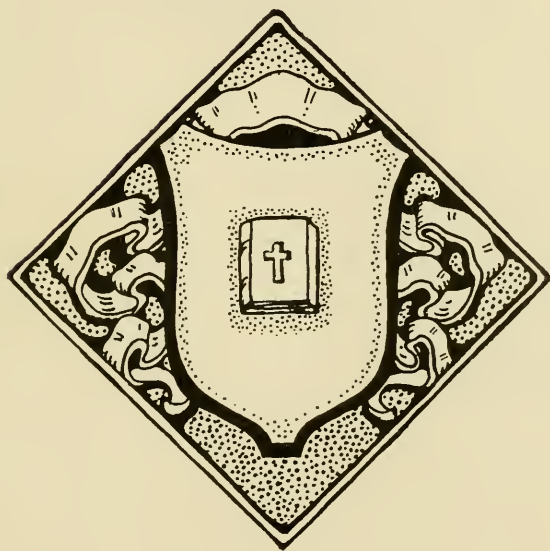


THE
DUKE DIVINITY SCHOOL
BULLETIN



Volume 20

May, 1955

Number 2

Three Prayers of Supplication

O Lord, let us not live to be useless; for the sake of Jesus Christ our Lord. Amen.

John Wesley.

Lord, temper with tranquillity our manifold activity; that we may do our work for Thee with very great simplicity. Amen.

Anonymous. 16th Century.

Abide with us, Lord, and with Thy whole church. Abide with us in the end of the day, in the end of our life, in the end of the world. Abide with us with Thy grace and bounty, with Thy holy word and sacrament, with Thy comfort and Thy blessing. Abide with us and with all Thy faithful. Amen.

Lohe. 19th Century.

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Editorial

Inasmuch as the *Editorial* in the last number did meet with a response, we risk another. It was suggested in that *Special Issue* of February, that we awaited your comments on the pictorial display of the venerable faculty and renovated buildings. About fifteen letters and five postcards reached us, all favorable, which is a remarkable response from our hundreds of alumni, when it is realized that the haul of mail for the previous two years amounted to four pieces. You are an encouraging clientele.

Since this issue went to the printers to be set in type, three items have come to our attention which are worthy of notice. Dr. William Stinespring preached a sermon recently, his first pulpit appearance in five years. *Encounter*, a new Divinity student magazine, is just off the press. We salute this new-born babe, which shows determined traces of theological, ethical, historical, poetic and linguistic endowment. And—tell it in Gath—Dr. William Brownlee has made a May issue of *The New Yorker* in an article on “The Dead Sea Scrolls.” Maybe Paul was right when he wrote that there were Saints in Caesar’s household (Phil. 4:22).

The Cross

THE REVEREND SIR GEORGE MACLEOD, D.D.*

“God was in Christ reconciling the world to himself, not counting against men their trespasses, and giving to us the ministry of reconciliation.”
II Corinthians 5:19.

I sometimes think that the Bible, the whole Bible from Genesis to Revelation, might be compared with a quite vast mosaic on a wall, of which, obviously, the center of the pattern would be the Cross itself. But the rays of that Cross would go shimmering out to the furthest corner of that vast mosaic. In those terms, I would suggest that it is the primary function of the pulpit to take here a cluster of the small mosaic stones or there a cluster of the small mosaic stones, to take them, cleanse them, polish them, examine and remake them in their cluster. Yet we never fulfill the function of the pulpit until at the last that cluster is put back into the vast mosaic. We must take the passage or the parable or the instance—from Genesis or from the Gospel or Revelation—and never finish without relating that particular cluster, in all the marvel of the mystery, to the central Cross. But I believe there are occasions when we must dare—however fantastic be the essay—we must dare to glimpse what it is that in essence this central design says, whose power and whose possibility radiate out not only into every chapter of the Bible but into every aspect of men's lives. And I know no passage in the New Testament which, with such marvelous economy of words, describes the essence of the Cross as does our text: “God was in Christ reconciling the world to himself, not counting against men their trespasses, and giving to us the ministry of reconciliation.”

I suggest that in the first clause there is declared the catharsis of the Cross; in the second there is declared the comfort of the Cross; and in the third is declared the consequence of the Cross. “God was in Christ reconciling the world to himself” is the complete revelation, the complete renewal, the complete changeover in our understanding of God, with its comfort that “our trespasses are not to be counted against us” and with its consequence that “we are ourselves to become this ministry of reconciliation.” It is these three thoughts that

* This sermon was preached in the Duke University Chapel, on January 23, 1955. Dr. MacLeod, founder and head of the Iona Community in Scotland, is the first professor appointed to the new Harry Emerson Fosdick Chair at Union Theological Seminary in New York City. This sermon has been transcribed from a recording and an effort has been made to retain the spoken flavor.

I want to expand this morning; and I want, as an assistance in the expansion, to remind you of three designs.

Has it ever occurred to you how the symbol of the Cross itself conveys, as you see it in your mind's eye, the lessons of the Cross? Let's take this first thought, the catharsis of the Cross or, if you like, the offer of the Cross: "God was in Christ reconciling the world to himself." By way of design for this, I would remind you of the most dangerous word in the English language. The most dangerous word in the English language is the word "I." "I" don't mind what happens to other people. "I'm going to get what 'I' want." As soon as that becomes the primary word said in a family, as we all know, that family is in a dangerous way. As soon as somebody on a team says: "I'm going to be the center of this movement"—in hockey perhaps—"I' have got the puck, and 'I' am going to keep it, because 'I' am going to score the goal, and 'I' don't intend to pass to anybody else." We know that in no time that team will be a shambles. As soon as in our potentially united world, one nation says predominately, recognizably above the others, "I," then we know the word that begins to be spelled out, and that word is "war." What has been said, you see, is that Jesus came to strike out the "I." And some people say if you put an "I" on a blackboard and take a white piece of chalk and strike it out, you make a cross. To which, some of you are saying: That is rather familiar as a story and, anyway, puerile as a lesson.

And yet, without apology, I start in that way because, so far as my own country is concerned—and sometimes I get a glimpse of it paralleled here in this land—so far as my own country is concerned, I am always amazed at the number of people there who are absolutely mature in every other regard but, for some reason or another, suffer from arrested development when they face the real offer of the gospel. That is to say, they stop short in their inner minds with the feeling that the essence of religion or of Christianity is that we are to be unselfish, and that all our hymns and prayers and even our sacraments are but infinite variations on one theme, permutations and combinations on one formula, which is: that we must really be unselfish. But that is not the gospel. Everyone knows that gospel means "good news" and I don't find it particularly "good news" to be told that I have got to be unselfish. As a matter of fact, I don't even have to come to church or sing a single hymn in order to be reminded that I have got to be unselfish. I have only got to live in a family, or play on a team, or look at the graying war clouds in our world to know that we have got to be unselfish.

No, the beginning of the gospel of God is much more terrifying. The beginning of the gospel of God is that God is unselfish. You see, the terrifying thing about man is not that he is bad—that might just be a fact—the terrifying thing about man is his mystery, which is, that everybody is bad when everybody wants to be good. The terrifying thing, for instance, about the second of September, 1939—when the second World War broke out—the terrifying thing in Europe was that there were about four hundred million people in Europe, three hundred ninety-eight million of whom did not want to go to war. So, yet, we went to war. I happen to have traveled the world a good deal and, in my own country, I happen, for years, to have dealt with men coming out of prison, and to have run camps for boys and seniors boys in reformatories—the most difficult of the lot—and yet I can still stand in this pulpit and say, that I have never yet met a man who wanted to be bad. Have you? This is the terror. The good that we would we do not; and that which we would not, we find we've been and gone and done it. The good news of the gospel of God is that God knew we were like this, and God did something about it. God struck out the "I." God was in Christ reconciling the world to himself.

What do we mean when we say that God was in Christ reconciling the world to himself? Well, it's many years ago now, but I will never forget a young medical student in Edinburgh who once came to me and said that from the age of seventeen to the time of his graduation, to the time of the completion of his course, he hated his father. Up to the age of seventeen things had been normal, but, from that age, his father began to drive him. Whenever he had holidays or vacations, he kept the lad with his mind on his books and never let him away, until he hated his father. They came up to the evening before his graduation, his capping; then his father said, "I can afford to tell you something, now, that I haven't dared to tell you since you were seventeen. When you were seventeen, I got my marching orders from the doctor, who told me I should stop all work and just lie up if I wanted to preserve my life. I had no money set aside and my only hope was to take a risk on it and go to the office every day, not knowing whether it would be alive that I was brought home in the evening. But now that you are through, I can tell you." The boy said to me: "From that moment, I was reconciled to my Father."

"God was in Christ reconciling the world to himself." And if I am going to be honest this morning, you know I have to admit to you that I am not always very satisfied with the sleek answers of the Church about this question of God caring for every individual. I

could bring so many instances, but I am not going to take your time doing it, because you could all bring me instances back which seem to declare that God does not care for the individual. I remember in one of the parishes which I had, there was an old woman who was absolutely paralyzed, paralyzed hand and foot, and she was being looked after by her daughter who herself was a widow with two most boisterous children in a two-room house. And this old lady used to tell me that she was a God-fearing woman. She used to tell me that she prayed that death might visit the house, that she might be taken away to leave her daughter to look after these boisterous children without having to wait on her, helpless old thing, hand and foot. Well, death did visit the house. It took away the daughter and left the old lady, helpless and crippled, with the two boisterous children. She was a God-fearing woman. You, too, could give instances that God doesn't seem to care for the individual. But, God was in Christ reconciling the world to himself, saying this is what God is really like, and faith is to believe that God is really like, despite the seeming and despite the shadows, God is really like what Jesus said.

And then, of course, there is revealed the love of God in ways that no man can put into words. We can only fumble about with inadequate parallels. I suppose the nearest parallel to glimpse what we mean by the love of God and what it does to us, the nearest parallel is the love of a mother, particularly the love of a mother for an erring son. You know that six line poem by Herbert Trench of a lad who kills his mother's love, or tries to kill his mothers' love, and what the mother does about it:

“A poor lad once and a lad so trim,
 Gave his love to her that loved not him.
 And, says she, ‘Fetch me to-night you rogue;
 Your mother’s heart to feed my dog!’
 To his mother’s house went that young man
 Killed her, and took the heart, and ran.
 And as he was running, look you, he fell
 And the heart rolled on the ground as well.
 And the lad, as the heart was a-rolling, heard
 That the heart was speaking, and this was the word—
 The heart was a-weeping, and crying so small
 ‘Are you hurt my child, are you hurt at all?’ ”*

It doesn't matter what you do to a mother's love. You can kill her. Her whole concern is how far you've hurt yourself in the process. This is what is revealed about God and you and me in the Cross of Jesus

*Dr. MacLeod gave this abbreviated version of “Jean Richepin’s Song.” (Oxford Book of Modern Verse, No. 75).

Christ. It doesn't matter what we do. We can crucify him and his continuing concern is only how far we've hurt ourselves in the process. "God was in Christ reconciling the world to himself." This is good news.

Forget about the struck out "I" and begin to see the comfort of the Cross that flows from it. Why don't you see? Take the symbol of a minus sign. We all know the psychological effect of a minus sign. It means in debt. The business man, at the end of the year when he gets the draft account, doesn't look at the details. He goes to the last page to find whether, over the year's work, it is credit or debit, gloom or hope. But we are not concerned with the business man, we're concerned with you and we're concerned with me, and, so far as I am concerned—and I ask you to be equally honest—what is the account of your life so far? I suggest it is a minus sign. I suggest it is a debt. I suggest that the good that we would we do not and that which we would not that we do. Now this is where God works. The essence of the gospel of God is that God knew we were like this. We can only talk in symbol; but don't imagine that, because the Church talks in symbol, it is talking fairy tales. (Science can't move a foot without talking in terms of symbol.) And our symbol is this, that God came down out of highest heaven right down to man where he is—and our neighbors would be surprised where you and I can be—God comes down to us there and cuts in half our minus sign, and God says so far as I am concerned you are creditable. You are plus. In our own estimations we are a minus sign—and how right we are! And don't delude yourself; in the estimation of our friends most of us are minus signs, or as we say in our charity: "we have all got our faults." This is the gospel of God that, so far as God is concerned, and only so far as God is concerned, we are all creditable. That is good news.

And if this is about you and this about me, and if this is about you at the point of your failure and about me at the point of my failure, then, so far as God is concerned—not about your achievements but about the thing that you can't master—the God of this moment is saying to you: So far as I am concerned, you are creditable in Jesus Christ. That is good news. That it what worship is all about. That is what all of these buildings are put up about and all of these sacraments are celebrated about. They are the sacrifice of our thanksgiving, because there is no sacrifice we can make to be made creditable.

That is why I call the last point not "the challenge of the Cross" but "the consequence of the Cross." Because if you get this thing at all, it is not a challenge. If you get this thing at all, it is a love story.

If you get this thing at all, it must have a consequence. What is the consequence? Why, what could the consequence be but that, now that we have been made creditable, we have got to become the ministry of reconciliation. "God was in Christ reconciling the world to himself, not counting against you and me our trespasses, and giving to us the ministry of reconciliation." The last symbol is just that a cross is the opposite of a circle. You know a circle has a psychological effect on you of being closed in, like being in a field with a fence around it and no gate in it—inhibited, held in. But a cross is the opposite. It points infinitely upward, and infinitely down, infinitely to the right hand and infinitely to the left hand—freedom, potentiality. God comes down out of highest heaven to you and me wherever we are—and you know where we can get. He says we are creditable. Therefore, without limitation, without condition, we have got to be the forgiving people that God is to us.

Jesus, as we know, was very stern. This, at last, is coming back into the consciousness of men, but let's be careful. Let's remember what he was most stern about. What he was most stern about was the people who didn't forgive. He sums it up in the shortest, and the most terrifying, of his parables, where he tells of a man who was forgiven a million dollars, and the first thing that man did was to go and get back the five dollars that a friend down the street owed him. (Forgiven a million dollars and to begin to move out to get back the five dollars that someone owes you!) Jesus does not say of that man that he is unimaginative; he doesn't say of that man that he is stingy. He says of that man quite simply that he is *damned*.

What has gone wrong, of course, is—if I may say so as my last word—what has gone wrong is, that we have taken the Cross and we have done *that* with it, and here is all the business of religion.* Here is all the business of Sundays and of souls and of salvation, and there, outside the Church, there is the business of ordinary life, there is the business of the weekday. There is the business of how to put things into practice, and this* hardly works there, does it? So we live at the standard of the world. We have taken the Cross and put it apart from the world, and what has happened? Why, our religion is becoming more and more vacuous, and people just don't know what all this abracadabra about salvation means. And our world before our very eyes, our unforgiven and our unforgiving world before our very eyes, is going to hell. When you put the Cross back again into the world and apply it to the real situations where people haven't forgiven you, and where nations are difficult to forgive, and begin to

* Dr. MacLeod pointed to the cross on the altar and then to the whole Chapel.

apply it there; then your religion becomes alive, and the world has a chance of being saved. But don't make any mistake about what the response is. Jesus took two years to assure us that, if we go his way, our lives will be the sheer design of a cross.

The Corporate Life

I. York Chapel

Doubtless every place of worship—country church, cathedral, or Divinity School chapel—impresses itself deeply in the affective consciousness of those who commune there. Especially is this true of the constant attendance upon the services of York Chapel here in the Divinity School at Duke.

Our chapel is a simple, yet elaborate, place. Within its walls each appurtenance has its own significance, and yet all blend together into a word, not heard, but seen. From the moment one enters the chapel, a rich, red carpet captures and leads his eye to the focal point of our devotion—the table and the cross silhouetted by the wine-colored dossal. To the left, is the pulpit from which great men speak; to the right, is the lectern from which the Scriptures are read. At the opening of the academic year, there is always a special service, in the course of which a professor may deliver his inaugural address. Later in the year, the special seasons of Advent and Christmas, Lent and Easter are commemorated. In the spring there is a service of thanksgiving and intercession for Duke missionaries in service, at which time the name of each graduate in the mission field is called and his work commended to God's care. The services for the year are concluded with thanksgiving for the year's work and prayers for divine charge over us as we depart to our several areas of service. For those of us who, for almost three years now, have brought our hopes and our ambitions, our fears and our precarious flounderings to this place, it means much.

Here is offered the daily service of worship, commencing for some at the dismissal bell of the 9:30 class and for others at the appointed hour of 10:30. In a quiet chamber, disturbed only by the strains of some evocative prelude or chorale welling up from the chapel organ, students and faculty alike noiselessly find their seats and bow in silent prayer and meditation, awaiting the lighting of the two candles which signifies the beginning of our corporate worship. And then, erupting from the tranquillity of this moment, the processional hymn

of adoration and praise is begun. During the singing of this hymn, the choir files down the center aisle; behind it follows the presiding minister: Tuesdays, Wednesdays and Fridays, a member of the faculty; Thursdays, a member of the student body.

As the last note of the hymn reverberates off the chapel walls, the minister takes his place at the pulpit and calls us to the worship of our God. Believing that we should never presume to enter into the presence of God or embark on worship to Him lightly, we pray immediately the prayer of confession, either from the *Book of Worship* or silently with him who leads our worship. Then, as the minister deems fitting, there follow prayers of thanksgiving and intercession and any special prayers which the season may demand. Our prayers are concluded with the choir's choral response.

In the brief interim that succeeds the prayers, when again only meditative bars from the organ break the silence of the room, opportunity is provided for contemplation upon those prayers just offered. This ended, the minister, with a dignity appropriate to the simple service, enters the pulpit to read the Scripture lesson and direct the morning meditation. There is a closing prayer and a recessional hymn; and the service is ended with a benediction and choral "Amen." And from this crucial adventure we, each one, go our separate, and yet united, ways.

To different ones of us the chapel means different things and holds different urgencies. For some it means an opportunity to monitor the service in a capacity of leadership; for others it is the simple duty of the acolyte-usher. On occasion, there is the advantage of being able to assist in the preparation and administration of the sacrament of Holy Communion and to see the service rightly conducted; at other times, there is the humbling thrill of reciting together a litany or a canticle. Some find the expression of deep desire in their service in the choir; yet others find equal expression in the significantly menial, technical tasks. In at least one thing, however, we all find permanence, constancy, consonance: our service of worship is the vehicle of adoration and confession, of praise and dedication. Whether the weekday service or the Friday liturgical service, it is our "confessio Dei," both in corporate supplication to, and in individual communion with, the God revealed through our Lord, Jesus Christ.

No adequate expression, of course, can ever be given to the emotion and impression, the humility and satiety, the desperation and buoyancy that one feels. For who can appropriate light and call it his; or who can be enshrouded in darkness and define its hiddenness?

But this much one can say: that amidst the diffidence of practical aridity and the fear of academic sterility, one can find here respite, reassurance, reconciliation, and reliance on the things eternal in this bivouac of the spirit.

HARMON L. SMITH, JR. (1955).

The Dean's Desk

The Divinity School faculty, as arranged for 1955-56, will show some changes.

President Edens recently announced the appointment of Professor James T. Cleland as Dean of the Chapel. Professor Cleland will continue as the Professor of Preaching in the Divinity School in charge of the required course in Preaching and some elective work, but he will not give full time to the School.

Mr. John William Carlton has been appointed Instructor in Preaching and will be Dr. Cleland's understudy. Mr. Carlton received the B.D. degree from the Divinity School in 1950. He has completed all the requirements for the Ph.D. degree in the Duke Graduate School, and the degree will be awarded at the June Commencement. Mr. Carlton was for several years secretary to Dr. H. Shelton Smith.

Mr. Robert G. Gardner will continue his duties as Assistant in Preaching, and a divinity student will be employed as sermon reader.

Dr. William David Davies has resigned as Professor of Biblical Theology. He will go to Princeton University as Professor of New Testament Studies in the newly organized graduate program at Princeton. The arrangements have been completed for Dr. James Ligon Price, Jr. to serve as a visiting member of the Divinity School faculty for 1955-56. Dr. Price will conduct several of the courses that Dr. Davies is now teaching. He holds the Ph.D. degree from Cambridge University, where he studied under C. H. Dodd. Dr. Price has been a member of the Undergraduate Department of Religion of Duke University for three years.

The previous issue of the BULLETIN was a special issue devoted to pictures of the faculty and of the newly renovated Divinity School Building. This might be described as "What We Have." The question now is "What We Want." Alumni may not have large resources with which to supply any of these needs, but all of them have people of means in their congregations who can give assistance. The ministers also have a large share in making up the yearly budgets of the

churches which they serve. No gifts can be too large and none is too small. Things that we want, ranked in no particular order of importance, are:

Scholarship funds for M.R.E. students. These may be in the form of annual payments or in a lump sum to be invested.

Scholarship funds for foreign students.

Scholarship funds for non-Methodist students.

\$5,000 for a carpet or other suitable floor covering for York Chapel.

Funds sufficient to supply stained glass windows for the Chapel.

Small cash contributions for a Dean's Discretionary Fund from which Emergency needs of Divinity School students may be met.

Funds for occasional or special lectures.

Funds for addition to the endowment of the University.

Cash contributions for the purchase of suitable pictures for the Divinity School Building.

Money for additional audio-visual equipment.

The members of the Divinity School faculty have been unusually prolific in the field of publications during the current year. Books that have already appeared are:

Dr. William F. Stinespring, translation of *The Messianic Idea in Israel* by Joseph Klausner. The book is published by the Macmillan Company. Professor Stinespring also translated the second volume of Professor Klausner's three books. The translation of *From Jesus to Paul* was a Religious Book of the Month Club selection in 1943.

Dr. Waldo Beach, with Dr. H. Richard Niebuhr as collaborator, is the author of *Christian Ethics: Sources of the Living Tradition*. This 496-page book has just come off the press. It is published by the Ronald Press and is a source book in the study of Christian ethics.

Dr. Robert E. Cushman is the author of the chapter on "Faith and Reason" in a new volume, *A Companion to the Study of St. Augustine*. This book is published by the Oxford University Press and includes papers by sixteen scholars in Christian theology, all of whom are members of the Duodecim Theological Society.

Three other members of the Divinity School faculty have signed contracts for the early publication of significant books.

In the fall of this year, Dr. Ray C. Petry's book *Christian Eschatology and Social Thought* will be released. The book will be published by the Abingdon Press. Dr. Petry is also publishing in 1956, through the Westminster Press, a volume entitled *Late Medieval Mysticism*.

Dr. H. Shelton Smith, James B. Duke Professor of American

Religious Thought and Director of Graduate Studies in Religion, has signed a contract with Charles Scribner's Sons to prepare a two-volume documentary history of American Christianity. Professor Robert T. Handy of Union Theological Seminary (New York) and Professor Lefferts A. Loetscher of Princeton Theological Seminary are collaborators in this work. Dr. Smith's *Changing Conceptions of Original Sin: a Study in American Theology since 1750* is in the press and will be available through Scribner's in the fall of this year.

Dr. Kenneth W. Clark, Professor of New Testament, who is now on sabbatical leave, holding a Fulbright Fellowship for work at Manchester University, England, has been appointed to the editorial board of a revision of Peake's *Commentary on the Bible*. Dr. Clark will contribute to this edition the article on "Textual Criticism." In addition to his work at Manchester, Dr. Clark will lecture at the University of Marburg.

Dr. Thomas A. Schafer, Assistant Professor of Historical Theology, will participate in the recently announced complete edition of Jonathan Edwards' works, which is to be published by the Yale University Press. Professor Perry Miller of Harvard will be Editor-in-chief; Professors Paul Ramsey of Princeton and John E. Smith of Yale will edit the first and second volumes, respectively. Dr. Schafer will edit, as the third work in the series, the ten-volume manuscript of Edwards known as the "Miscellanies" and will provide it with a critical introduction and notes.

Dr. Creighton Lacy, Assistant Professor of Missions and Social Ethics, is the author of a recent important article published by the *Christian Century*, "When Christians Support Marx."

Dr. William H. Brownlee was on sabbatical leave during the fall semester. During this time he published a total of eight articles. Some were in scholarly magazines such as *The Jewish Quarterly Review* and *The Bulletin of the American Schools of Oriental Research*. A series of popular articles appeared in the *United Presbyterian* and dealt with the the Dead Sea Scrolls. Dr. Brownlee is widely recognized as an outstanding authority on these important documents.

Dr. A. J. Walton, Associate Professor of Church Administration, wrote all the lesson treatments in the April-May-June quarterly of "Bible Lessons for Adults."

The Bulletin Board

Professor Beach was one of the University Christian Mission Leaders in a four-day conference program at Davidson College in March. He also participated as a guest lecturer in the Bell Telephone Humanities Program for executives at the University of Pennsylvania. On March 1 and 2, Professor Cleland was a Sprunt Ancillary Lecturer at Union Theological Seminary, Richmond, Va., speaking on "The Purpose and Preparation of the Meditation."

* * * * *

Professor Beach presented a paper on "Christian Theology and American Race Relations" at the spring meeting of the Society for Theological Discussion in New York. On April 26, at the annual meeting of the North Carolina Council on Human Relations held at Shaw University, Professor Smith served as a member of the panel which discussed the Supreme Court Decision and school integration in the South.

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Here is an interesting set of coincidences. John V. Chamberlain and George R. Edwards, students in the Department of Religion of the Graduate School, are both teaching this year in the Divinity School and in the same field (Biblical Studies); they are both receiving the Ph.D. degree in June; both dissertations are studies in the recently discovered Dead Sea Scrolls.

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"The New Covenant" was the topic assigned for the Frank S. Hickman Prize in Preaching. The writers of the three best manuscripts delivered their sermons in York Chapel on December 8, 1954. The winners were: Donald Welch, first place; Kenneth Johnson, second place; Frank Schuler, third place.

* * * * *

Among the outstanding student social events this term were the social hour and carol singing which followed Dr. Beach's annual Christmas service; a party in the Graduate Center on February 3; a covered dish supper, plus entertainment for the kiddies (young and old), sponsored by the Divinity Dames on February 22; and the annual Divinity School Banquet, held on April 29.

Recent extra-curricular religious activities of the student body included the Lenten Retreat at Camp New Hope, at which Rev. Maurice Kidder of Chapel Hill acted as spiritual guide. During Lent, four weekly study groups were formed and met in the homes of students and faculty. They were led by Professors Beach, Richey, Schafer, and Stinespring.

* * * * *

During the past year, David Cowart served as president, and Trudy Croft as secretary-treasurer, of the Southeastern Section of the Interseminary Movement. Don Fagan and Boyce Medlin served with them in the planning committee for the Regional Interseminary Conference held at Gammon Theological Seminary, Atlanta, Georgia, on April 14-16. Mr. Fagan also participated in one of the panel discussions. Several Duke students attended the conference. Another Duke student, J. C. Grose, was elected to serve as secretary-treasurer for the year 1955-56.

Book Reviews

THE MESSIANIC IDEA IN ISRAEL

The Messianic Idea in Israel, by Joseph Klausner (translated by W. F. Stinespring. Macmillan, 1955. xv, 543 pp. \$7.50), is probably the most important scholarly achievement of its author, who is already famous for two other books, *Jesus of Nazareth* (translated by Herbert Danby) and *From Jesus to Paul* (translated by W. F. Stinespring). These three volumes form a trilogy. The author (who is now eighty) declares in his introduction:

Even in my early youth, the greatness and loftiness of the Messianic idea, that *original* Hebrew idea which has influenced all humanity so much, thrilled my soul; and I vowed in my heart to dedicate to it the labor of years, in order to examine it from every side and to grasp its essence.

One finds here, therefore, piety and intellect uniting in the lifelong investigation of the vast field of Jewish Messianic hope from Moses to the codification of the Mishnah.

The book consists of three parts. The first, "The Messianic Idea in the Period of the Prophets," is important for Old Testament studies. Klausner, I think rightly, finds the germ of the Messianic idea in the Exodus; for it became in the thinking of the Hebrews a type of the Messianic redemption. Moses also became a type of the ideal Prophet-King of the age to come. Although the author dismisses too lightly questions as to unity and authorship in his treatment of the Old Testament prophets, his expositions are invaluable.

The second part, devoted to the Apocrypha and Pseudepigrapha, is important for intertestament studies. Here his literary and historical criticism is most excellent. This material is of interest to Christians for its il-

lumination of the religious background of the New Testament.

It is in the third part of his book that Klausner makes his greatest contribution. It was first composed as a doctoral dissertation at the University of Heidelberg, in 1902. Hence, in point of time, it was the earliest of all his works. Here we find the ideas of the ancient Rabbis, beginning with Hillel and Shammai and leading up to the codification of the Mishnah. This material will be entirely new to the average Christian reader, who at this point customarily turns his attention to the New Testament and to the Apostolic Fathers.

The book is of vital importance to both Jewish and Christian apologetics, inasmuch as the whole book is devoted to the mission of discovering and elucidating Jewish messianism by way of contradistinction to Christianity. It is to the great advantage of the reader that the author has appended one of his popular articles in which he directly compares and contrasts "the Jewish and the Christian Messiah." This convenient epitome could well serve as an introduction to his book. The ultimate value of Klausner's work will be to help both Jew and Christian understand each other. It is most fitting that it should have an earnest Christian scholar as its translator, one whose devotion to truth and beauty transcends all national and religious bounds.

Dr. Klausner is to be congratulated upon his choice of translator. Prof. Stinespring worked assiduously for two and one-half years in preparing the material for publication. Let us gratefully contemplate what this task involved. Modern Hebrew is a very rich language, having received treasures of vocabulary and usage from the most ancient Biblical Hebrew down through Mishnaic and Medieval Hebrew and even from modern European languages. This very richness com-

plicates the translator's task. Then, too, a book of this kind quotes countless sources written in numerous languages. For the serious translator, this means consulting all these sources and translating them directly from the original language; for, otherwise, by producing a translation of a translation, one may lose accuracy and fidelity. Thus, Stinespring had to handle Hebrew, Aramaic, Greek, Latin, Italian, German and French and even dip slightly into Ethiopic and Russian! For some of those works there were English translations, so that, for the sake of conformity with these, the translator was constantly interrupted by the need of seeking out another book which did not lie at hand. As if this were not quite enough, he willingly assumed the task of explaining (within brackets) matters which might not be understood by the reader.

The most outstanding asset of the translator is his mastery of the English language, a deft literary skill in transforming the idiom of another language into clear, most euphonic, and sonorous English. He has combined felicity of expression with fidelity to the original composition in a manner few scholars have been able to achieve. Thus he has clothed the Messianic ideas of Klausner with an English literary garb of rare beauty and power. What a fitting end for a Hebrew work so monumental as this of Joseph Klausner!

—WILLIAM H. BROWNLEE

I REMEMBER

Hersey Spence has written his book.* Only *he* could have written it, should have written it, and would have written it. It is his *magnum opus*, or—as he prefers it—his *magnum-opum*.

It is not supposed to be an autobiography or a history of Trinity-Duke. It is "an attempt to relate, in simple and straightforward language, my ex-

* *I Remember*. Hersey Everett Spence. Seeman Printery, Durham, 1954. viii, 278 pp. \$3.00. The book may be purchased through the Alumni Office.

periences, observations, recollections and reminiscences in connection with my Alma Mater" (p. vii). That "Alma Mater" is the clue. Here is a beloved son, with enough of the old Adam left in him to make him interesting, writing about the woman he loves best, his old Alma Mammy, Southern style. Therefore, it is reminiscent, nostalgic, impertinent, cloying, amusing, tear-jerking and—knowing Dr. Spence—scandalously readable. He is Trinity-Duke become flesh; Trinity-Duke is the enlarged shadow of the man Hersey. As one shrewd reader remarked: "What started to be a picture of an institution turned out to be a portrait of a man, who probably is an institution."

Academic history and geography are enlivened with word sketches. Football games are replayed; pageants are re-enacted; examinations are regiven and retaken; presidents are reinterviewed; the hospital corridors are walked again. In brief, the life of a campus is relived for fifty years by a man who loved it and lived it well.

Woodrow Wilson divided lives into three categories: biography, autobiography and ought-not-to biography. Some people may feel, do feel, that this *curriculum vitae* falls under the last heading. I do not agree. Like many others, I'm glad he wrote it; I enjoyed reading it; I shall refer to it often, especially before addresses to the alumni. It is good to know Hersey Spence, in his anecdotage.—J.T.C.

The Interpreter's Bible: Volume 3, I-II Kings, I-II Chronicles, Ezra, Nehemiah, Esther, and Job. Abingdon, 1954. xi, 1198 pp. \$8.75.

Each volume of *The Interpreter's Bible* is so vast that a brief notice like this cannot do it justice. Fortunately, our readers already have general familiarity with the series as a whole.

This volume is particularly rich and impressive, since the eight Biblical books treated cover such a wide range of historical background and literary type. It is really a sort of bibliographical accident that brings together

such diverse books as I-II Kings and Job.

Space forbids even so little as mentioning all the contributors. The reviewer was interested to see among the exegetes the names of Norman H. Snaith, the British Methodist scholar (I-II Kings), and Raymond A. Bowman, the competent Aramaist of the University of Chicago (Ezra-Nehemiah). The expositors include Ralph W. Sockman (I Kings) and Charles W. Gilkey (Ezra-Nehemiah).

Perhaps more popular interest attaches to Job than to any other Biblical book treated in this volume. The exegesis of Job is by Samuel Terrien, and the exposition by Paul Scherer, both of Union Theological Seminary (N. Y.) and both on the Editorial Board of *The Interpreter's Bible*. We thus expect outstanding treatment of Job, and we are not disappointed. Terrien gives us a splendid analysis of the scholarly problems of the book, putting it chronologically and theologically between Jeremiah and Deutero-Isaiah, following the lead of R. H. Pfeiffer. Scherer's excellent homiletical exposition is to some extent already known to our readers, for it has the following notice at the beginning: "By special arrangement with Abingdon Press the author used the substance of his Exposition of Job as his James A. Gray lectures delivered at Duke University in 1951 prior to the publication of this volume of *The Interpreter's Bible*."—W.F.S.

JEREMIAH: Chronologically Arranged, Translated and Interpreted. Elmer A. Leslie. Abingdon Press. 1954. 352 pp. \$4.75.

Here is an outstanding work on a subject that is ever timely—the Book of Jeremiah. One would have to say of this book that it is both provocative and interesting. Five years of careful research lie behind its writing. This scholarly work will prove very helpful to all who are interested in the study of the Bible.

Many readers will probably want to

disagree with Dr. Leslie in various places, especially in his chronological arrangement and at times in the translation. Space does not permit a discussion of these points but one illustration may be given. Dr. Leslie translates 9:2, "O that I might have in the wilderness," etc. This might better be translated, "O that one would give me," etc. The impersonal tone here is important. The Prophet is caught in a desperate situation and cries, as it were, "Somebody help me."

The author has followed older writers to a large extent but appears to good advantage in presenting historical situations. He has occasionally mentioned the similarity between Jeremiah and Jesus and perhaps should have made more of this point. The author has also called attention to the dependence of some of the later editors on the work of Second Isaiah. The reviewer, in an unpublished work, has shown how this editor may have been a grandson of Baruch who "sat at the feet of" Second Isaiah and has called this person Second Jeremiah because he interpreted the Prophet for the people of his day.

Dr. Leslie has made a special contribution in the ten points he has listed as "Abiding Values in Jeremiah" (Chapter X). There are great preaching values here. A man whose faith could sustain him through forty years of apparently fruitless preaching, such as Jeremiah did, deserves all the praise and recognition we can give him.—s. WILDS DUBOSE (Ph.D., Duke '47; Davis and Elkins College, Elkins, W. Va.).

The Life and Ministry of Jesus. Vincent Taylor. Abingdon (also London: Macmillan). 1954. \$3.00.

The great contribution of the present book is that it is the first comprehensive life of Jesus to take adequate cognizance of form criticism. It is an expansion of Taylor's article by the same name in *The Interpreter's Bible*, Vol. 7, plus 38 pages of "Prolegomena" discussing "the sources of our knowledge of Jesus, their historical value,

and the relationship between the Jesus of History and the Christ of Faith."

"Any one who attempts to write a Life of Christ must recognise from the outset that . . . he must be ready to face failure in his endeavor to see the historic Jesus more clearly." This position is the basis for both satisfaction and disappointment with the book: satisfaction, because it is the only tenable position in the light of form criticism; disappointment, because it means giving up forever the hope of reconstructing in accurate detail the biography of the man Jesus. It does not disparage the historical value of the Gospels. "Their testimony ranges from excellent historical traditions, based ultimately upon eyewitnesses, to secondary narratives which are coloured by later Christian beliefs. . . ."

Our major criticism of the book is that Taylor is too conservative in the use of scientifically controlled imagination in reconstructing probabilities in the life of Jesus. This process, indulged in too freely by the "liberal" lives of Jesus, is recognized as valid, but is too little employed, by Taylor. The result is a bare discussion of reported events with no attempt to tie them together into a cohesive running account.—J.V.C.

The Life and Teachings of Jesus.

Charles M. Laymon. Abingdon. 1955. \$3.00.

One of the real needs of a teacher of the life and teachings of Jesus is a textbook on the subject written from current theological presuppositions. Dr. Laymon's book will partially fill this need, on a relatively elementary level. It avoids the dogmatism characteristic of the "liberal" lives of Jesus of thirty and more years ago, leaving final decisions on controversial issues to the teacher who is using the book (it is written expressly as "a textbook for college courses on the Life and Teachings of Jesus"). But it fails to relate the events of Jesus' life to their soteriological significance, thus failing to advance beyond the contributions of

the "liberal" school. Dr. Laymon's book does a satisfactory job of presenting coherently on an undergraduate level the reported events and sayings of Jesus' life.—J.V.C.

The Parables of Jesus. Joachim Jeremias (translated by S. H. Hooke). Scribner. 1955. \$3.50.

The translation of this highly significant book from the third German edition makes available to English readers, for the first time, a work without which no consideration of the parables of Jesus is complete. Jeremias properly acknowledges his indebtedness to two earlier works: to A. Jülicher, *History of the Interpretation of the Parables of Jesus*, for the discarding of the allegorical method of interpreting the parables, and to C. H. Dodd, *Parables of the Kingdom*, for successfully placing the parables in the setting of the life of Jesus. Upon the latter book Jeremias leans especially heavily. He goes beyond the work of Dodd in two respects. Whereas Dodd considers only a special group (those relating to the Kingdom), Jeremias is concerned with all the parables. In addition, Dodd's extreme views on eschatology place interpretive limitations on his work which do not bind Jeremias. It is this latter fact which elevates Jeremias' book to the supreme position in the field. Jeremias clearly defines his purpose and never departs from it: "Jesus spoke to men of flesh and blood; he addressed himself to the situation of the moment. Each of his parables has a definite historical setting. Hence to recover this is the task before us."—J.V.C.

Interpreting Paul's Gospel. Archibald M. Hunter. Westminster. 1954. 144 pp. \$2.50.

This volume contains the Sprunt Lectures for 1954 by the Professor of New Testament at the University of Aberdeen, Scotland. In these lectures the author demonstrates his gifts and abilities revealed in five preceding publications dealing with New Testament materials. He makes quite clear his

point of view in as non-technical terms as one can find in books dealing with the thought of Paul. Part One of the volume gives the background and discusses "Salvation"—"the Key Word to Paul's theology"—as (1) past event, (2) present experience, (3) future hope; it concludes with a treatment of "The Saviour." Part Two is devoted to "The Gospel According to St. Paul for Today," with the lectures organized under "Our Human Predicament," "The Way of Deliverance," "Newness of Life," and "The Hope of Glory."—H.E.M.

The Sword and the Cross. Robert M. Grant. Macmillan. 1955. 144 pp. \$2.75.

In the absence of any preface, one is not sure what function and purpose the author intended for this slim little volume about the Church in the Roman Empire. This reviewer, judging by its manner and the generally elementary character of its content, would imagine that undergraduate courses in religion were in view—hardly graduate students of divinity and religion who (he would hope) might attack much more substantial fare.

Sadly needed in such a presentation as this is some sympathetic understanding of the Roman State ("The Sword"). There is initial bright promise of that here, but it hardly fructifies; and the Empire emerges pretty much misguided, unreasonable and stupid. There are occasional mistakes so elementary as the identification of Lucius Vitellius, the governor of Syria A.D. 35-38, with his son, Aulus, the emperor of A.D. 69. And one is somewhat amazed to read that the cipher 666 which is the number of the Beast "clearly refers to the emperor Domitian."—ROBERT SAMUEL ROGERS (Department of Romance Languages).

A Layman's Guide to Protestant Theology. By William Hordern. New York: Macmillan Co., 1955. Pp. viii, 222. \$3.50.

Within very brief compass Dr. Hordern has provided for the uninitiated

an excellent introduction to the main currents in modern Protestant theology. There is a concise description of the main tenets of orthodoxy, fundamentalism, liberalism, and neo-orthodoxy, with separate chapters devoted to Reinhold Niebuhr and Paul Tillich. Since the author avoids using a technical vocabulary as much as possible and is concerned with distilling the essence from the writings of the more important Protestant theologians, it is an excellent book to put in the hands of the layman who asks: What does theology have to do with religion? The issues between the various schools of thought are fairly presented and each school is given an opportunity to speak through its best representative. It certainly ought to fulfill its purpose, which, in the words of the author, is "to stimulate the layman to read further and think more deeply about theological questions." JOHN H. HALLOWELL (Department of Political Science).

Creed of Our Hope. Merrill R. Abbe. Abingdon. 1954. 109 pp. \$1.75.

The author seeks to commend the elements of the Christian faith to such intellectuals as a state university contains. He is at his best in arguing for the desirability of having a faith and a creed, and he presents each article in a popular style which reflects wide reading in contemporary religious literature. But those who wish to go on from milk to meat may be disappointed. The author is weak in the credal and Biblical scholarship of recent years. The "Father Almighty" is not adequately explored; the riches of "Jesus Christ our Lord" remain hidden; the descent into hell is so completely ignored that it is not clear whether the author is aware that most Christians still have it in their Creed. This book, it is to be feared, indicates about where we find today's "intelligent" Christian in his theology—but not where we ought to leave him.

—T.A.S.

Religion as Salvation. Harris Franklin Rall. Abingdon. 1953. 254 pp. \$3.00.

The central doctrines of Christianity are here set forth in a systematic framework, though not the traditional one. The dominant theme is the Christian religion as a way of salvation; the book therefore begins with anthropology and proceeds to soteriology. All other doctrines are treated as related to, and only so far as the author believes them to be related to, this theme. The theological material is freshly organized, comprehensively treated, and suggestively expounded and illustrated. There is a selected bibliography.

Continuity between nature and grace is assumed, and the theological vista is dominated by such landmarks as W. E. Hocking, William James, and Rudolf Otto. The author avoids metaphysics, has a distaste for creeds, damns neo-orthodoxy with faint praise, is low-church, social gospel, anti-sacramentarian, and violently anti-Calvinistic. His book is to be recommended, perhaps especially, to those who may feel that they have gone beyond his point of view, not only because it may challenge their neo-dogmatic slumbers, but because Professor Rall has earnestly sought to be comprehensive of a wide range of theological insight.—T.A.S.

A Half Century of Union Theological Seminary 1896-1945. Henry Sloane Coffin. Scribner. 1954. 261 pp. \$2.50.

Dr. Coffin has written about Union. That should be enough to make literate members of the clergy want to read it. It is an informal history of Union Theological Seminary in New York City from 1896 to 1945, written to supplement the two volumes which record the Seminary's first sixty years (1836-1896). It is a very personal history, with Dr. Coffin's own slants and insights and chuckles on the problems (ideological, financial, personal) and on the people (administrators, professors, students) and on the em-

phases (political, musical, ecumenical). President Van Dusen contributes a Foreword and Afterword and Professor Noyes a chapter on "The Contribution of Henry Sloane Coffin." This book will be read for many years with a lilt in the heart and a tear in the eye.

—J.T.C.

Against the Stream: Shorter Post-War Writings, 1946-52. Karl Barth. Philosophical Library. 1954. 253 pp. \$3.75.

Several of these essays, letters, talks, and informal discussions took place behind the Iron Curtain or were written to Christians there. The central theme of most of them is the Church's duty and its message with respect to the struggle between Communism and the West. In these pages Barth explains and defends (against Brunner, e.g.) his position, that the Church is not at this time called to join at the ideological or political levels in the fight against Communism. Other pieces treat such subjects as humanism, poverty, revelation, and "the Jewish problem." Barth is here as profound and challenging as ever, in a style that is crisp, direct, and appealing.—T.A.S.

The Righteousness of God: Luther Studies. Gordon Rupp. Philosophical Library. 1953. 375 pp. \$7.50.

For the minister who wishes to engage in some serious study of Luther (having, mayhap, read Bainton's *Here I Stand* and seen the movie), this is the book with which to start. The author, who also wrote the excellent little *Luther's Progress to the Diet of Worms*, here undertakes not only to survey the field of modern Luther studies for English readers, but to exhibit the fruits of those studies in selected areas. Part I sketches the history of Luther research and interpretation, including two very interesting chapters on "Luther in England." Part II provides solid ground for further study by examining Luther's religious and theological development from 1509 to 1521. This is done by

direct textual study of the lectures and other writings of this period, most of which are inaccessible to the English reader. Part III contains essays on selected aspects of Luther, chiefly his teachings on the Church and the State. Excellent notes, indexes, and bibliography further enhance the value of this work.—T.A.S.

Christian Deviations. Horton Davies. Philosophical Library. 1954. 126 pp. \$2.75.

Written by an Englishman (whom some alumni may happily remember as a visitor to the Divinity School in 1952), this collection of essays is as apropos of the American religious scene as of the British. It describes and criticizes from the base-line of Christian theology popular "deviations," a gentle term for what might be called more harshly "crack-pot" religions.

Professor Davies presents the main tenets of Theosophy, Christian Science, Spiritism, Seventh-Day Adventism, Moral Re-Armament, Jehovah's Witnesses, Mormonism, British-Israel, Astrology, and what he calls "Open-Air Religion" ("I worship God on the golf course."). Obviously, these are not all on the same level of theological sophistication. But they all can be treated, with some cogency, as Christian heresies.

The method of this book is "doctrinal"; that is, it sets forth the distinctive claims of each cult and shows its perversion of, or departure from, normative orthodoxy. For this reviewer, a sociological approach would provide a better clue to understanding of the basis of the wide appeal of these groups. Their doctrinal aberrations, at least in many cases, are not much more than effervescence and rationalization. But, given the aggressive seriousness with which these folk take their religion, and given the poverty of information as to just exactly what these groups do believe, we can be grateful to Horton Davies for providing us with this useful summary.

—W.B.

What Did the World Council Say to You? Harold A. Bosley. Abingdon. 1955. 127 pp. \$2.00.

To one who followed the Evanston deliberations, even from a distance, this little handbook is disappointingly inadequate. It contains what are obviously, in origin and effect, eight popular sermons on the great ideas of Evanston, delivered by a noted preacher and former dean of this school. (In the midst of one powerful passage he pauses to insert: "And the World Council thinks so, too.") The result is naturally readable and often stimulating, but neither the World Council of Churches nor the Evanston Assembly as such ever comes into focus. However—and this, after all, is the avowed purpose—everyone, preacher or layman, who has *not* taken the trouble to study the Evanston documents, or has been dismayed by ecumenical terminology, should grasp the opportunity to learn what the World Council—and Harold Bosley—say to you!—C.L.

Methodism in American History. William Warren Sweet. Abingdon. Revised Edition. 1953. 472 pp. \$5.00.

This is a standard work on the Methodist Church in the United States. First issued in 1933, it has been brought up to date by the addition of a final chapter sketching Methodist developments over the past twenty years. As with all of Dr. Sweet's writings, this work is clear, authoritative, and illuminating; it could profitably form a part of every minister's library. Methodists will find it indispensable to an appreciation of the growth of one of America's most influential denominations.—H.S.S.

The Broadening Church: A Study of Theological Issues in the Presbyterian Church since 1869. Lefferts A. Loetscher. University of Pennsylvania Press. 1954. 195 pp. \$2.50.

This is the fascinating story of how a great denomination (Presbyterian,

U. S. A.) has weathered a series of theological storms since the reunion of Old School-New School bodies in 1869. The most dramatic debates centered around the nature of the Bible. Up until well after 1910 the Church was plagued by a large group who sought to suppress or expel all ministers who would not subscribe to a doctrine of Biblical inerrancy. This point of view was nourished chiefly by the Hodges and their disciples in Princeton Theological Seminary. The Fundamentalist-Modernist episode greatly discomposed Presbyterians, as it did many other Protestant bodies. But despite these bitter struggles, the Presbyterian Church (in the North) gradually achieved a moderately liberal theological position. This lucid and carefully documented monograph will be highly illuminating, not only to Presbyterians but to all other Christians who may be interested in seeing the doctrinal transformation which has been wrought in American Protestantism since 1870.—H.S.S.

Men Who Shape Belief: Major Voices in American Theology. Vol. II. David Wesley Soper. Westminster. 1955. 224 pp. \$3.50.

In felicitous phrase Professor Soper sketches the cultural setting and principal teachings of eleven American thinkers, all Protestants. Among those studied are Wieman, Pauck, Brightman, Horton, Bennett, and Steere. The parish minister will find this a useful manual in becoming acquainted with men who are significant forces in current American Christianity.—H.S.S.

Toward a Theology of Evangelism. Julian N. Hartt. Abingdon. 1955. 123 pp. \$2.00.

If any minister is looking for five easy steps in "soul winning," he had better shun this little book. But if he is disposed to probe for the root-meaning of the Gospel and its role in the world of today, an unburied and analytical study of this essay will pay important spiritual dividends. If the

central insights of this treatise are appropriated by the pulpit, the superficial devices of "shabby evangelisms" will be abandoned.—H.S.S.

Types of Apologetic Systems: An Introductory Study to the Christian Philosophy of Religion. Bernard Ramm. Van Kampen Press. 1953. 239 pp. \$3.00.

In several respects Bernard Ramm is a typical representative of the growing school of fundamentalist or "evangelical" scholars: young, aggressive, holder of a Ph.D. from a "modernist" university (Southern California), and possessed of a sound working knowledge of the theological systems opposed by fundamentalism. In this work, Ramm sets forth the thought of nine theologians from the standpoint of the apologetic intention or motif of their writings. The views of Pascal, Kierkegaard, and Brunner come under the heading of "Systems Stressing Subjective Immediacy." Part II of the work, entitled "Systems Stressing Natural Theology," is a study of St. Thomas Aquinas, Joseph Butler, and F. R. Tennant. The apologetic themes of St. Augustine, Cornelius Van Til, and Edward John Carnell are designated as "Systems Stressing Revelation." Van Til and Carnell are contemporary American fundamentalist theologians.

In the following respects, this reviewer has misgivings about Ramm's volume: 1. The term "subjective immediacy," when used in describing Brunner's theology, suggests an unfortunate caricature. One of the unique services which Brunner is helping to perform for contemporary theology is that of leading it to a renewed appreciation of the objective and historical character of divine revelation. 2. This reviewer finds unacceptable Ramm's assumption that the Christian revelation is identical with the propositional form of the Scriptures. Acceptance of this conception of the Christian revelation would *ipso facto* exclude those theologies not based upon Biblical literalism from Ramm's

third and obviously favored category. 3. Ramm's literary style is unusually poor. He consistently violates numerous basic canons of composition.

Most of the men included in this study are of first-rate importance in the history of theology. For one who wishes to gain a synoptic view of their main themes, Ramm's volume is to be recommended as a succinct, clear, and essentially fair presentation.—JOHN W. CHANDLER (Ph.D., Duke 1954; Assistant Professor of Philosophy, Wake Forest College).

Man's Quest for God. Abraham Joshua Heschel. Scribner. 1954. 151 pp. \$3.00.

An Essay on Christian Philosophy. Jacques Maritain (translated by E. H. Flannery). Philosophical Library. 1955. 116 pp. \$2.75.

Protestant Christianity which is unwilling to absolutize itself can profit much from the contemporary voices of Judaism and Roman Catholicism; here are two small volumes giving some of the finest in the mind and heart of each. Both books belong to the kind of literature which puts Hebraic-Christian dividedness, for all its enigma and tragedy, in the gratifying perspective of larger unity and mutual enrichment. Neither is addressed to anything factional or peculiar to its own tradition. It is not extrinsic matters of strange gods of which we are told; the issues are our own, the concerns interior to Israel old and new, to the church broken and yet one.

Under the first title are collected several articles and papers which focus and relate themes of worship (especially prayer) and symbolism (which notion is sharply criticized). Heschel is a fresh and vigorous mind of mystical bent, fed by the deep roots of Hebrew history and fully in contact with today's world. He illuminates in vivid language, with careful reasoning, and from experienced religion.

It would not be very wrong to say that Maritain (a layman and convert) is the outstanding Roman Catholic thinker of the present century.

Through a long series of brilliant publications he has done perhaps more than anyone else to give Thomism a respected and dynamic position on the main street of modern culture. The present essay brings his logical rigor, his sparkling lucidity and his profound wisdom to bear on the relations of faith and thought. There is a Christian Philosophy, he argues, which is not less philosophical for being Christian and not less Christian for being philosophical. Incidentally, by philosophy he means something which is relevant to anyone who thinks. We hope he is right, that the man of faith belongs in the latter category.—A.D.F.

The Sources of Western Morality. Georgia Harkness. Scribner. 1954. 257 pp. \$3.50.

Theology's ubiquitous "Eleanor Roosevelt" bobs up in yet another field. As usual, she handles it with competence and clarity. Some ministers may register surprise and disappointment that she devotes only two chapters out of nine to Hebrew morality and only one to "The Beginnings of Christian Ethics." By treating primitive society, Egypt, Mesopotamia, and Greece, Dr. Harkness has deliberately set herself a hitherto neglected task. In so doing, she has produced an invaluable background to the history of Christian ethics.—C.L.

Christianity and Anti-Semitism. Nicolas Berdyaev (translation, commentary and notes by Alan A. Spears). Philosophical Library. 1954. 58 pp. \$2.75.

A pertinent essay on a perennial issue by a penetrating theologian has been published in English fourteen years after it was first produced. "In truth, the superficiality of Christians who believe they can possibly be anti-semites is prodigious!"—C.L.

A Democratic Manifesto. Samuel Enoch Stumpf. Vanderbilt University Press. 1954. 168 pp. \$2.75.

In clear, concise, and cogent terms this professor of philosophy and juris-

prudence reviews the distinctive characteristics of democracy, especially as contrasted with communism. The author's competence and the layman's ignorance make "The Role and Rule of Law," as based on moral insights, of particular significance. "The Cumulative Heritage of Democracy" proves to be more negative than positive, and the book is unfortunately weakest at the end, where it offers Christian love as the "solution" to the tensions among order, freedom and security. But if *A Democratic Manifesto* fails to transform the world, as *The Communist Manifesto* has done in the past century, the fault lies not with Professor Stumpf, but with Christians in a democracy who fail to heed, to understand, or to practice the fundamentals of their faith.—C.L.

Call to Greatness. Adlai E. Stevenson. Harper. 1954. 110 pp. \$2.25.

Another reviewer has written of this book: "Mr. Stevenson says *all* the right things and says them well." Since March, 1954, when he gave these three Harvard lectures on "A Troubled World," much has happened to it. But any obsolete observations are more than counteracted by pregnant prophecies fulfilled and basic principles made more imperative. Religion is mentioned barely half a dozen times, yet there are deeper Christian insights and ethics applied to international affairs in these few pages than in an equal number of volumes from other commentators. Here is the voice of a statesman, forceful and persuasive. Whatever one's partisan views may be, "this nation under God" *must* read and heed, accept and follow, this stirring *Call to Greatness*.—C.L.

Psychotherapy and the Christian Message. Albert C. Outler. Harper. 1954. 281 pp. \$3.50.

It is hoped that this notice is too late—that *Bulletin* readers have long since read and re-read this impressive work by a former Duke professor of theology.

In elegant prose Dr. Outler explores the contributions and correctives which theology and psychotherapy—as a synthesis of the sciences of man—hold for each other. In sum, his view is that the Christian faith needs to appropriate the "practical wisdom" of psychotherapy, while psychotherapy needs the Christian theistic "wisdom about life and destiny" in place of the reductive naturalism to which it has been traditionally, but not integrally, related.

We are indebted to Dr. Outler for a competent, interpretative review of the main lines of psychotherapeutic thinking, as well as for a fresh restatement of classical Christian positions on "the human self and its freedom," sin ("the human quandary"), salvation ("the human possibility"), and ethics ("the ordering of life"). But these doctrines are given new vitality and relevance through the content and correction afforded by psychotherapeutic understanding of man.

The book is not intended as a practical handbook on counseling and should not be judged on this basis. It is primarily theological. But it has the deeper practicality of a Christian rationale for the practical undertaking of the "cure of souls." It is also a vigorous apologetic of the legitimate kind: one which defends the Christian faith in relation to a dominant rival faith, not by acceding to the premises of the other but by criticizing them and showing how the Christian faith makes better sense of the range of experience interpreted by the rival faith. —M.S.R.

The Teaching Ministry of the Church: An Examination of the Basic Principles of Christian Education. James D. Smart. Westminster. 1954. 207 pp. \$3.00.

Many who have awaited a thoroughgoing theological reorientation of Christian education, and who have seen in the Presbyterian U.S.A. "Christian Faith and Life" curriculum an earnest of its coming, will welcome this stimulating book by the editor-in-

chief of that curriculum and will be gratified at its wide currency as a Religious Book Club selection.

For Dr. Smart, Christian education, and the Church of which it is an essential ministry, must be understood in the perspective of a theology of the Word of God. Theology is the Church's critical self-understanding by reference to what the revealed Word calls the Church to be. The Church is the community of faithful disciples called into being by God's revelation of himself as the Trinity, and it exists solely to bear witness to this revelation through its faith and life. The purpose of Christian education is to continue the teaching ministry of Jesus and New Testament teachers: to confront men decisively with the gospel in intimate person to person situations, to instruct them in a new view of God, self, and world in the light of the gospel, and to train them to participate in Christ's redemptive mission in an antagonistic world. This "revolutionary" view of Christian education is set in sharp contrast to the prevailing moralism of much recent education for Christian character and conduct. "Most parents would be apprehensive, certainly puzzled, and perhaps shocked," says Dr. Smart, "if they learned that the church school planned to make active Christian disciples out of their children" (p. 92).

While restoring a Biblical theological perspective and content to Christian education, Dr. Smart does not intend to return to either a pre-progressive pedagogy or a Biblical obscurantism. By making the Church the focal point in the educational program, he hopes to resolve the apparent antithesis between "Bible-centered" and "child-centered" curricula. The Scriptures are essential in training a Church of witnessing disciples; but such training must take into account the growth of persons. This Church-centered program of Christian education will include an education in the Scriptures which keeps them relevant to growing experience and makes full use of historical method; growth into

the worship and fellowship of home and Church; growth into the Church of the ages, through Church history, our best commentary on Scripture; and specific training "to be the Church"—to be active disciples equipped to understand and deal with the world and man of today.

Taking a different theological standpoint, as does this reviewer, some readers will not be satisfied with (1) the restriction of theology to a function almost exclusively critical (pp. 33 ff.); (2) an apparent tendency to refer to "the Word" ambiguously, now to mean God's self-revelation, now the witness thereto in Scripture (pp. 25 ff.); (3) the consequent tendency to give to the latter the same primacy over the Church which is due the former (pp. 27 f.); and (4) such sharp opposition of Christianity to culture as to leave in doubt how Christian education is to employ modern psychology and pedagogy (chapter 8).

Nevertheless, Dr. Smart's book is a tonic, and a needed one, to awaken the Church to the implications of one form of contemporary theology for educational theory and practice. It ought to stimulate some significant preaching!

—M.S.R.

The Task of Christian Education. D. Campbell Wyckoff. Westminster, 1955. \$2.75.

It will be news to some that "the leaders of Christian education are less confused today . . . than for some years," but the volume by Professor Wyckoff makes a good case for this claim. He uses the term "emerging" as he describes the present status of Christian education in relationship to the period of curtailment and misgiving of recent years. For two decades or more Protestant religious educators struggled with the task of rethinking their purposes in line with the new interest in theology. A report of some of the progress made is undertaken in this book by the Professor of Christian Education at Princeton Theological Seminary.

The book is based on the conviction

that Christian educators must give encouragement and guidance to the cultivation of specific attributes that indicate the reality of Christ's spirit in the life of man. The purpose of Christian education is to nurture the Christian life, to make real the life of Christ in individuals and in society. This nurture involves instruction in faith and doctrine; the redemption of the individual, with specific concern for developing personal integrity, social awareness and a full consciousness of God; and the redemption of society. Education of this type takes place most effectively within the fellowship of the Church. There is now "some general agreement," says Wyckoff, on this interpretation of the task of Christian education. Not only are Protestant educators emerging from confusion, they are approaching opportunities they once thought impossible.

Do not suppose the author is solely interested in theories, past and present. He has prepared a readable manual that has many practical uses. The book will assist the processes of clarification and stabilization it describes and will help pastors, superintendents, and teachers determine their objectives and choose the most effective methods of achieving them.—W.A.K.

How Christian Parents Face Family Problems. John Charles Wynn. Westminster. 1955. 144 pp. \$2.50.

This book will make the thoughtful parent wince. On its pages are scores of statements that touch sensitive nerves. Mixed with these, however, are reassuring observations and tested proposals for helping all grades of fathers and mothers to do a better job.

Written by the director of the Christian family program of the Presbyterian Church, U.S.A., himself a father who acknowledges that perfect parents do not exist, this volume is designed to save young parents from a few

blunders, to help tired fathers and mothers get their second wind, to warn against the trend of transferring to outside agencies many of the functions of parents, and to speak a timely message to the homes of America where much of the confusion of the times is reflected and where the beginnings of some solution to today's problems might be located.

The first part of the book attempts to spell out in terms of day by day relationships the proposition that the Christian family is different, and while it does not escape the common irritations, conflicts and concerns present in all homes, it has surprisingly effective ways of handling them. Part two deals with four of the most vexing puzzles related to modern life—the broken home, sex instruction, interfaith marriages, and handicapped children. When the last page has been read, the thoughtful parent will continue to feel the twinges of conscience; but he will breathe a prayer of gratitude for the helpful suggestions found in this volume.—W.A.K.

High Country. Alistair MacLean. Scribner. 1952. 256 pp. \$2.50.

For you who took Pr. 185, "Materials of Preaching—Non-Biblical," here is a bonny book. Its sub-title gives its flavor: "Studies of the Inner Life with Some Interpretative Aids from Modern Literature," and each of the forty-seven short sermons is headed by a Biblical text and a literary quotation. This Highland Scot writes in a beautiful oral-style, and his content is drawn from an encountering awareness of nature, an acquaintance with history, a love of books and an at-homeness in the Bible. It is good to hearken to his simple, stern, friendly, devout heart-speech, telling us about how God helps us in the difficult business of living.—J.T.C.