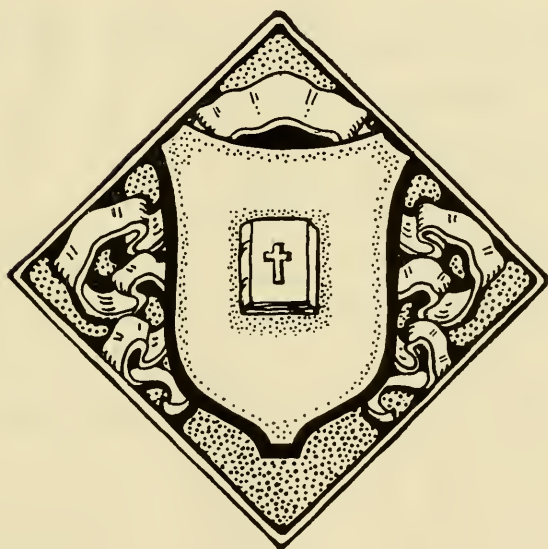


THE
DUKE DIVINITY SCHOOL
BULLETIN



Volume 20

November, 1955

Number 3

A Prayer in Preparation for the Lord's Supper

O God,
of whose gift come sunshine, and friendship,
and the glory of a summer's day,
who in the common things of daily life givest
to us Thy very self,
making of bread and wine the sacrament of Thy
sustaining presence,
strengthen and refresh us,
that we may seek Thee eagerly,
find Thee surely,
and serve Thee faithfully,
through Jesus Christ our Lord.
Amen. *Lettice Shann.*

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Editorial

We wish you could be back on the campus in this prolonged spell of Autumn beauty. It has been as lovely a Fall as anyone can remember in ten years—clear skies, bright sunshine, and red and golden foliage, day after day. You should see the Duke forest from the Chapel tower. Truly, at Duke, the lines are fallen unto students and faculty in pleasant places, and you of the alumni body have a goodly heritage, climatically, at least. We were glad to welcome some (too few) of you at Homecoming; we look forward to greeting more of you in June at the Convocation. But remember our doors are open to you throughout the year.

Some of you have asked what the heraldic device is on our front cover. It is the emblem carved above the entrance to the Divinity School door. It was sketched and drawn for the *Bulletin* by Alice M. Cleland and was first used in the May issue, as the distinguishing mark of our school. So we thought. Now we discover that a similar device stands over the entrance to Gray building. Does that embarrass us? Not at all. It is an earnest of the fact that one day Gray, too, will house the Divinity School.

Our Community and Calling

(Deuteronomy 6:4-25, 7:6-11, R.S.V.)

THE REVEREND PROFESSOR McMURRY S. RICHEY

As the Jewish family gathers around the Passover festal table to partake of its symbolic foods and participate in the traditional *Seder* or service, the youngest of the celebrants will put to the head of the family these questions: "Why is this night different from all other nights?" he asks. "Why do we eat only unleavened bread to-night, and why only bitter herbs? Why dip them in salt water? Why recline about the table?"

"I am glad you asked the questions you did," replies the leader, "for the story of this night was just what I wanted you to know." And so the child's questions about the meaning of the symbolism of the feast are the cues for the leader to retell once more, as it has been countless times retold for thirty centuries, the old, old story of the "mighty acts" of God in delivering His people from bondage, in directing their exodus and their wilderness years of finding themselves, in giving them a land where they were to dwell in faithfulness to His commandments. These remembered mighty acts of God are an outward and visible sign of a continuing inward and spiritual grace pervading their history, as God called them forth, made His will known to them, forgave their rebelliousness, and brought them to new self-understanding as His covenant people. "For you are a people holy to the Lord your God," Deuteronomy reminded them: the Lord has chosen you, not for your numbers or righteousness, for you were few and rebellious, but out of love. It is of His love and faithfulness that He has "brought you out with a mighty hand, and redeemed you from the house of bondage. . . . Know therefore that the Lord your God is God, the faithful God who keeps covenant and steadfast love with those who love him and keep his commandments, to a thousand generations . . ." (from Deut. 7:6-9).

It is in the historical indicative of this gracious, faithful love that the imperative of the law of God for His people's life is rooted. And it is an imperative: "Take heed lest you forget the Lord," admonishes Deuteronomy, and direly warns how the God who has loved and saved will brook no apostasy of His people, no unfaithfulness to their covenant. But it is in grateful response to His prior love, so concretely manifest in their history, that they are to love the Lord their God with all their heart and soul and might, to cherish His words in their heart and teach them diligently to their children, to talk of

them at home and away, night and day, to let His words govern the work of their hands, the seeing of their eyes, and all their going out and coming in. They are to live in constant remembrance of, and response to, God's love and law, to mark the relevance of His words to every moment of their existence.

Hence when the child asks his father the meaning of Passover and its symbols, he is probing not only the lore of early days. And when, as in Deuteronomy, "your son asks you in time to come, 'What is the meaning of the testimonies and the statutes and the ordinances which the Lord our God has commanded you?'" he is opening the way for more than an interpretation of the commandments (6:20). Beyond their own realization of the implications of their questions, they are inquiring after the source and meaning of the historical community in which they come to selfhood, and thus after the meaning of their lives, the nature and ground of their duty and their good, the motivation for the faithful obedience to which they are called. The sons are asking, in effect, "Who am I? Who are we? What are we meant to be and do? And whence such meaning of our existence?" Their answers grow out of their story.

All along we have been saying "they" as we recalled "their" story and its meaning for "them." But who are "*we*"? As we come together for the formal opening of a new academic year in Duke Divinity School—students, faculty, friends, a third of us new, the majority returning for another year or two, a few perennials—as we gather to celebrate *our* community and calling and to offer them in praise and service to God: Who are *we*? What is the meaning of *our* life and work, the motivation for *our* response? What are *we* meant to be and do, this year and in years to come?

These questions are not new to any of us, though we may not usually make them so explicit or put them in these words. They are fundamental questions which we are always engaged in answering, if not in word or idea, then in life: in attitude, decision, action. We raise these questions today, not to articulate a new answer, but to consider together, as a community at worship and about to get to work, some of the meaning for us in the answers already made known to us.

I.

In the first place, just to raise these questions, against the background of the Deuteronomic view of the covenant people of God, is to begin their answer by reminding us of our identity: for *we* are *they*. *Their* story is *our* story. We belong to their continuing his-

torical covenant community called into being and constituted by the gracious initiative of God, and nourished, guided, rebuked, and renewed by Him down through the ages unto this day.

For the old story is a continued story of a continuing community, and it has a way of being brought up to date, over and over. Prophet and psalmist and teacher and priest repeatedly harked back to the beginning of their story of God's dealings with His people and then brought the story up to date with fresh news on the meaning of God for current events. The New Testament had its own ways of reviewing and reconceiving the whole matter of the faithful witnessing community and its story to tell to the nations. And we can add the revealing events of the intervening centuries of the history of the Church, and still say that the ancient story is the beginning of *our* story, too.

To see ourselves of the Divinity School community—both as a body and as members thereof—as participants in the ongoing movement of the people of God, is not to think of ourselves more highly than we ought to think, but to think soberly, responsibly, and quite humbly about our community and calling. For we are part of that older, larger community of grace, testimony, and obedience, but withal, of disgrace, rebellion, and repeated apostasy to the idols of our cultures. In the light of Deuteronomy 6 and 7, we are called not for our merit, virtue, or promise, but out of God's love and faithfulness. Our purpose and our task are given to us. We are not our own; it is He that hath made us, and we are His people, called to know, cherish, and teach His ways, to do His work, with whatever capacities He has given us, in whatever situation He has put us. There is a dignity about our life and work. And we have it on good authority that service, rather than status, is God's conception of that dignity.

Seeing ourselves as members of God's age-long movement also guards us against thinking of ourselves more independently than we ought to think. Whatever divisive or exclusive tendency may have been encouraged by the Deuteronomic conception of God's chosen people, it was completely transformed in the New Testament outlook exemplified in the fourth chapter of Ephesians, which we heard today. It is salutary for us in Duke Divinity School to acknowledge our relatedness, to see our place in the great movement of Jewish and Christian history which brings the eleventh chapter of Hebrews up to date and increases manifold the "cloud of witnesses" who look to ever new generations to continue and fulfill their quest; and it is salutary, furthermore, to see our place in the contemporary

great Church. Our community is part of the larger community of Methodism today, of our annual, jurisdictional, and general conferences, our boards and commissions, and outreach to the ends of the earth, our participation in the ecumenical movement; but we are participants also in the movement of Methodist history. So likewise are we bound to the present and past of Anglicanism, and Lutheranism, and Presbyterianism, of Catholicism and Judaism as well. One has but to glance over the reserve book shelves in our library to have symbolized our belonging, our deep indebtedness to the people of God of all times and places, B.C. and A.D., including those whom God includes despite our limits and libels. Wesley and Asbury and the *Discipline* are ours, but so are the great Creeds and Councils, the Augsburg and Westminster Confessions and Thirty-Nine Articles, Plato and Aristotle, Augustine and Aquinas, Francis and Luther and Calvin and Bushnell and Temple and Niebuhr and Martin Buber today. Time would fail me to tell of these heroes of pen and page who are our teachers. Faculty and students alike, we are educated by the continuing covenant community which thinks in and through our thinking, whose history and ideas become our own.

Just here we ought to enter a caveat against our own natural tendency, as students, teachers, and preachers, to think of our community and its calling primarily in terms of thinking—of ideas, creeds, theologies, books, lectures, sermons. The temptation to intellectualize the gospel—and indeed to understand human nature and its education in intellectualistic terms—is one of our occupational hazards. “Christianity is a very talky religion,” Pearl Buck once remarked, with perhaps a different implication. It is poor psychology as well as questionable theology to assume that in church and classroom we have but to impart ideas to effect volition. In Nels Ferré’s words, “man participates in a community of being that comprises a community of seeing [*i.e.*, of thinking, reasoning], a community of feeling, and a community of doing.”¹ But the community of feeling and community of doing are the more basic, and represent “man’s depth relations to reality.”² To this ontological analysis we may add Amos N. Wilder’s more pertinent warning against conceiving of Christianity as chiefly verbal and confessional, as mediated mainly by proclamation. This risks separating “God’s dealing with our ears from his dealing with our entire lives,” says Wilder. He continues:

What God did in Christ was more than to announce a message; it was to bring a new kind of community to birth, to effect a new social creation.

¹ *Christian Faith and Higher Education* (New York: Harper, 1954), p. 80.

² *Ibid.*, p. 84.

To be a Christian is something that goes deeper than our ideas and confessions and deeper than our code of behavior. It means our incorporation in a stream of history and in the redemptive events which determined that stream. It means belonging to a community whose members participate in a shared drama of the past, in a revelatory history. This is evidently more than a matter of hearing the cult story preached; it is a matter of sharing in the cult rite and in the total life of the cult community. To share in this *life* is to appropriate the revelation in just as real a sense as to hear it proclaimed. Thus too exclusive an emphasis on the *kerygma*, or even on "word and sacrament," tends to narrow the meaning of what it is to be a Christian.³

What this comes to, for our present purpose, is the fact that although our educational work here in Divinity School necessarily is largely of the "talky" kind, dealing in words, ideas, books, we are yet participants in an ongoing historical community more basic than the ideas it uses to interpret itself. This means, in turn, that those ideas, to be significant, need to be kept close to the events or experiences to which they relate. Should not the communal character of our Divinity School itself, with its life of worship, study, fellowship, and service, help to clarify and test the meaning of those ideas?

II.

We have been considering what it means for our self-understanding as a Divinity School, when we see ourselves as participating in the continuing movement of the people of God. The emphasis has been on the *community* aspect of that historical community. Now, in the second place, we may note some implications of the *historical* aspect of the movement for our Divinity School life and work.

The history of the community of God is in principle our history, but its meaningfulness for us depends in large measure on our conscious participation and understanding. Our full sharing in the cult rite and total life of the cult community, of which Amos Wilder wrote—our sharing in the worship, preaching, sacraments, ethos, symbols—requires our knowing what we are about. The child asking his father the questions in the *Haggadah* of Passover is already actually rooted in the historic community, but he needs increasingly to know its story and to understand and articulate its significance. This will be especially true before he becomes an adult responsible for leading and teaching others. How much more do those of us who study and teach in the Divinity School and in our churches need to appropriate our own spiritual history! We need to know "why," and in our faith, the "why's" are mostly historical explanations.

³ *Otherworldliness and the New Testament* (New York: Harper, 1954), p. 55.

This is true because of the very nature of Biblical religion. The Bible makes much of history lessons, not for the sake of history itself but because God is to be seen disclosing Himself in and through historical events, and to the responding historical community. It is a commonplace to us now that God is known to the Hebrew mentality not in Greek absolutes but in Biblical doings, not in concepts but in events. This particular character of our story calls for knowing about, and imaginatively responding to, the story of our history, the history of God's ways with us and our forefathers. Philosophers of the last two centuries might prefer the metaphysical to the historical, and proceed to distill out philosophical abstractions from the Hebrew-Christian particularities of history; or they might deal with "religion within the limits of reason alone"; or they might regard the data as instances for derivation of general laws of man's religious response to his environment. But in all such efforts they missed the meaning of our faith. Biblical religion points us to history to find out who we are and what our existence means. "When your son asks you in time to come, 'What is the meaning of the testimonies and the statutes and the ordinances which the Lord our God has commanded you?' then you shall say to your son, 'We were Pharaoh's slaves in Egypt; and the Lord brought us out of Egypt with a mighty hand . . .'" and so on. It takes the whole Bible to continue the story, and more yet to bring us up to date.

Our need for historical grounding derives not only from the nature of Biblical faith, but also from the nature of education itself.

Speaking quite generally, we may say that education is the community's way of fostering the individual's personal growth and his appropriation and conservation of the cultural heritage. This cultural heritage includes socially valued ways of thinking, feeling, and doing, rooted in the historical experience of the community. History will then be used to explicate and to justify the heritage to the initiate. His own full development as an individual person and at the same time as a full participant requires his knowing the historical basis and meaning of his own behavior and community norms. To be free and fully human he must approach an understanding and evaluation of the ideas, forces, and relationships operative in his life. Self-understanding, then, involves historical understanding—as well as psychological, which is beyond our present subject. To know who we are requires also knowing whence we have come, and whence our present nurturing community and its ways.

To bring these generalities to specific reference, what historical grounding do theological students need? Since we and the church

are set in the wider world community, it would be well to come to Divinity School already versed in the cultural history of at least our Western civilization, preferably world history, and of course the history of state and nation. While we are mouthing counsels of perfection, let us specify also a thorough training in the history of philosophy. There are, after all, a very few basic patterns of rational interpretation of ourselves and our world. To know ancient Greek philosophy is to know and test the essentials of most of our later thought. Alfred North Whitehead is credited with the remark that the whole history of Western philosophy—or was it Western civilization?—is but a series of footnotes to Plato. Less ardent Platonists might supplement that bibliography, but the point for us is the value of coming to know the main ancient—and modern—ways of understanding ourselves, our world, our economic and political life. To know these is to have tools for analysis of what we read and hear. Not to is to risk floundering in details, missing essentials, leaving much of our own thought unexamined and unorganized, and failing to understand much of the interplay, the support and rivalry, of philosophies and theology through the centuries.

How much more must we make it our business to enter into our Biblical, ecclesiastical, and theological history! Perhaps little need be said on this score: there are those hereabouts who will see to it that you do! Let me simply testify, as one who passed through seminary when history of theology was less in vogue, that years in the pastorate underscored this as one of my greatest intellectual needs, and sent me back to school to rediscover the message of the Church. If we need to know the history of philosophy to understand what we think today, how much more do we need the treasures old and new which the Church brings forth from its history and its thought about its faith and ethic!

Perhaps one more plea for our awareness of history should be entered here: for an appreciative understanding of the ecclesiastical and theological traditions of our own communions, not with a view to fencing them off but with the hope of seeing better their rootage in, and their special contribution to, the Church universal. It is inspiring, for example, to rediscover the theology and devotion of John Wesley, and to see his indebtedness to Anglicanism, Moravianism, Lutheranism, Calvinism, and the Church Catholic paid in their renewal and redirection in Methodism. Thus we begin to discover who we are, and whence we came, and where directed.

Perhaps enough has now been said about history to reinstate in favor the necessary educational task of dealing with words, ideas, and

books; for without these there could be little knowledge of history or transmission of culture, no explanation of the meaning of the Lord's testimonies and statutes and ordinances, no relating of the story of our life in response to God. Each of us would have to start not far from "scratch," intellectually, spiritually, and make little progress from that start! Moreover, the schooled and imaginative participation in our history which we have been advocating saves language from abstraction and irrelevance which were else to be feared. Pass up, then, that tempting text for your chapel talk: "Of making many books there is no end; and much study is a weariness of the flesh" (Ecclesiastes 12:12, R.S.V.). The author was not a true participant in the historical faith of Israel!

III.

Does this emphasis on the history of our called community mean that our task as a Divinity School is done when we have steeped our minds in the past? Is this simply a transmissive education, with no concern for present relevance of the Biblical message? Or with no concern over the personal growth of the individual members of our community? Or over ways and means of communicating our faith in preaching, teaching, and pastoral work? Obviously the answer is *No* to all these questions; and to underscore that "No" we may turn briefly to a third and final point: the present reality and relevance of God to each member of the community.

To begin with, if we are still taking our bearings from Deuteronomy 6 and 7, there is no intentional antiquarianism there, or for that matter in the Bible generally. What Deuteronomy is saying is that the God who has saved them in the past is still in command of the situation and deserves the grateful obedience of His covenant people. This is no history lesson for its own sake but a test of responsible selfhood—a test, a trial not only of the Hebrews then but of every man who even faintly recognizes the given-ness of his existence, the ultimate dependence of his being and good on a creating, judging, saving God. What we are concerned with as a Divinity School is not just Church history, nor Biblical history, nor even Scripture itself, for their own sake, but what Julian N. Hartt calls the "present actuality" of God's kingdom⁴ to which Scripture and Church alike bear witness—and to which the Divinity School must likewise bear witness, keeping His words in our hearts, teaching them diligently to our children, talking of them when sitting at home with our families, when walking around the campus, when chatting

⁴ *Toward a Theology of Evangelism* (Nashville: Abingdon, 1955), p. 11.

over coffee, when to bed and to rise. The message of God's love and law is authenticated in His gracious action in Egypt and Babylon, on Calvary and Damascus Road, at Aldersgate and Durham, in the worship and fellowship and work of our Divinity School, in your life and mine. We are participants in that called community of Deuteronomy, a community in the fullness of time embodied and transformed in Christ and recommissioned as his Church. And as the Deuteronomic declaration of God's love issued in a multitude of detailed laws to cover the whole of life, so we are to relate the love and claim of God in Christ to our whole life, as a community, as individual members thereof, as proclaimers and teachers in the Church and the world of today.

The Corporate Life

II. Hospital Calling

When we first began the practice of taking theological students into general hospitals in 1932-33, as a part of their preparation for the ministry, we limited the group to four or five students. My first group at the Massachusetts General Hospital consisted of three students; the next summer we took six, the next five. During the past summer (1955) in a six weeks' course at the Duke Divinity Summer School, I had a class of thirty-two. Working with two able student assistants, Max Lowdermilk and Frank Crim, we moved into the hospital in force.

In five weeks (no calls were made during the first week) the students made 919 calls, 33 of which were made upon parishioners who were not patients at Duke Hospital. The smallest number of calls made by any student was 12, the largest was 77, which were made upon 15 different patients. I might add that the student who made 77 calls felt that his concept of the ministry and his motivation for being a minister were revolutionized.

We have a detailed report of the 352 first-calls, that is, the first time a patient was called upon. Unfortunately we do not have the same material upon the follow-up calls. Of the 352 first-calls, 239 were upon patients facing surgical operations, 82 were upon patients who had already had surgery, and 31 were upon medical patients.

Our concentration upon surgical patients was deliberate, for sev-

eral reasons. First, Duke Hospital runs a large and active surgical service; second, the instructor knew from experience that these patients are more accepting than medical patients, and are inclined to welcome the call of a pastor more readily; third, the wife of one of the members of the class was the night nurse surgical supervisor who helped us to secure the names of pre-operative patients; finally, because of the nature of surgical treatment, the surgeon welcomes the ministries of the clergyman more readily than does the specialist in internal medicine.

In the 352 first-calls the pastor was "welcomed eagerly" by 126 patients, "welcomed" by 176 patients; 34 showed "indifference"; 5 were definitely "resistive"; we have no report upon 11.

During the first-calls 130 patients talked about religion (prayer, faith, forgiveness, God, Jesus, the church), 121 about their operations, 105 about their families, 79 about their illness as apart from the operation, 78 about their homes. Other topics of conversation included the hospital, the patient's work, doctors, nurses, pain, friends, base-ball games, and noise; 4 talked about death. Remember, this was upon the first meeting with a person whom the patients had never seen before, and whom they had expressed no desire to see—the hardest type of pastoral calling there is.

During the first-calls 35 asked for prayer and an additional 105 indicated that they would welcome prayer. As Protestant people are not instructed to send for pastors, nor to request that a pastor pray with them, our students are instructed to be alert for signs which indicate that the patient would welcome the offer of prayer. In the 105 calls where the student inquired if the patient would like prayer not one refused the offer, and almost all expressed appreciation for the prayer.

The callers reported that 281 of the first-calls were "easy" and 71 "difficult." Reasons for the latter estimate were; negro-white cultural barrier, deafness, pain, other persons in the room, tension. Unfortunately, the follow-up calls were not written in such a way that we could evaluate the build up of rapport and the overcoming of resistance.

The callers introduced themselves simply by saying, "I am Mr. ———, a minister working with the hospital chaplain and I dropped by to say 'hello.' How are things going?" The patient took it from there. Some callers reported that they did not get past the words, "I am a minister." One man reached out and grabbed the caller's shirt front and said, "They tell me I have cancer of the throat and may not live two weeks."

Every caller effected what, in pastoral care, we call "dynamic material"; that is, every caller had at least one conversation with a patient about a subject that was emotionally charged. I have long felt that this would be true if callers saw enough patients, for the needs are present in any hospital for the acutely ill. But I had never been able to demonstrate this fact before.

Many of the medical and nursing personnel expressed appreciation for the work of the students. One head nurse reported that the morale on her large ward definitely improved during the weeks that the men were calling there. But she may have been prejudiced as she is engaged to a member of the class!

The experience of this group of young ministers convinces me again, as I have been convinced so often over the years, that the hospital for the acutely ill, and especially the teaching hospital where the seriously ill are concentrated, cries out for pastoral care. This experience also convinces me again that those who are facing surgical operations are going through a spiritual-emotional crisis, and turn their minds to God and the support that comes from God in the long and lonely hours of illness.

RUSSELL L. DICKS.

The Dean's Desk

After a three day period of orientation and registration, the academic year 1955-56 opened on September 22 with exercises in York Chapel. The opening address was delivered by Dr. McMurry S. Richey, Assistant Professor of the Philosophy of Christian Education. Dr. Richey spoke on the subject, "Our Community and Calling"; his address is printed in this issue of the *Bulletin*.

The Dean reported attendance for the year at 262, including 31 students in the Department of Religion of the Graduate School of Arts and Sciences. The Divinity School students are made up of 219 candidates for the degree of Bachelor of Divinity and 12 candidates for the degree of Master of Religious Education. It is expected that over 275 persons will have registered in the Divinity School during 1955-56.

Two new items appear in the Divinity School experience of the class of 1958. On recommendation of the Student Council of 1954-55, the faculty voted to have two meetings of members of the faculty

with all the entering students. The request for these meetings asked that attendance be required and that the subject to be presented at both meetings be "The Philosophy of the Divinity School Curriculum." Both of these meetings have now been held with very satisfactory results.

Originating with members of the faculty, a system of faculty advisers has been set up under which sixteen members of the faculty volunteered to serve as advisers to groups of entering students. The entering students have been divided into groups of five or six, as the case may be; and each student is notified that he is to report to his adviser during the first three weeks of the fall semester. The student will remain with the same faculty representative throughout his stay in the Divinity School. It is hoped that this step will be of great benefit. It has been emphasized that the purpose of these consultations is personal and academic rather than social.

The faculty changes for the year were announced in the May issue of the *Bulletin* and will not be repeated here. Dr. William F. Stinespring and Dr. H. E. Myers will be on sabbatical leave during the spring semester of 1955-56. Dr. Kenneth W. Clark has returned to the School after fifteen months spent lecturing at the University of Manchester and in travel and study in libraries throughout the British Isles and Europe.

Dean Cannon has announced promotions in the faculty as follows: Dr. William H. Brownlee, promoted from the rank of Assistant Professor of Old Testament to Associate Professor of Old Testament, and Dr. Russell L. Dicks from Associate Professor of Pastoral Care to Professor of Pastoral Care.

Publications by members of the faculty during recent months have included a booklet of 64 pages by Dr. Russell L. Dicks, entitled *You Came Unto Me, A Guidebook in Pastoral Calling for Ministers and Laymen*. Dr. A. J. Walton, Professor of Church Administration, has contributed the chapter on "Methodist Mountain Work" in the Centennial Volume of Berea College, entitled *Religion in the Appalachian Mountains*. Dr. Robert E. Cushman, Professor of Systematic Theology, has an article appearing in the Autumn 1955 issue of *Religion in Life* on "Karl Barth and the Holy Spirit," and Dr. James T. Cleland's Communion meditation, "John Wesley on the Holy Communion," appeared in the October 1955 issue of the *Upper Room Pulpit*.

The faculty has voted to hold during the fall semester three meetings of its members to discuss the general subject of "Theological Education." Other topics which the faculty will discuss during the

year are "Methods of Teaching in the Divinity School" and "Survey of the Senior Seminars."

The Divinity School Seminars for 1955-56 will be on the subject of "Worship." Lecturers will be Dr. Clarence L. Seidenspinner, Minister of the First Methodist Church, Racine, Wisconsin, and Dr. James T. Cleland and Dr. John J. Rudin II, of the Divinity School faculty. The first Seminar will be conducted at Main Street Methodist Church, Gastonia, N. C., on January 16 and 17. Dr. Wilson O. Weldon is pastor of the host church. The second Seminar will be conducted on January 19 and 20, at Edenton Street Methodist Church, Raleigh, North Carolina, Dr. Howard Powell, Pastor.

Two members of the faculty have recently been highly honored. Professor Clark, during his absence, was the recipient of an Alumni Citation awarded on January 14 by the Board of Corporators and Faculty of the Peddie School "in recognition of outstanding achievements and distinguished service in the fields of Religious Education and Biblical Research." Dr. Clark's citation was one of fourteen awarded to distinguished alumni in various fields of service and attainment.

Professor Dicks has been awarded one of the first group of five citations for outstanding achievement in the broad field of social welfare to be presented by the National Conference on the Churches and Social Welfare. The Conference, assembled under the sponsorship of the National Council of Churches at Cleveland, November 1-4, made the award on the last day of its meeting. Dr. Dicks' citation was the one awarded to "a member of a Protestant or Eastern Orthodox communion for outstanding achievement in the field of church related homes and hospitals."

The Bulletin Board

Besides faculty participation in the Duke Summer Session, six of the Divinity School faculty taught in the Approved Supply Pastors' School, July 19-August 5, of which Professor Richey served as Dean. Professor Cushman taught in the second summer session of the Perkins School of Theology, at Dallas, Texas. Professors Beach, Cleland, and Petry taught in the summer school of Union Theological Seminary in New York—quite a Duke colony!

* * * * *

While teaching in New York, Professors Beach, Cleland, and

Petry participated in the Conference for Ministers and Religious Leaders held under the auspices of Union Seminary. Dr. Petry gave five lectures (July 11-15) on "The Contemplative and the Active Life"; during the same week Dr. Cleland delivered the Auburn-Hoyt Lectures on "Homiletical Heresies." During the following week of the conference, Professors Beach and Cleland gave one lecture each. Dr. Cleland also preached three times in the Riverside Church, New York.

* * * * *

Summer lecturing by members of the faculty included also the following: Professor Beach was conference speaker on the theme "Campus Dilemmas and Christian Belief" at the Pacific Northwest Hazen Conference held under the sponsorship of the Hazen Foundation at Lake Chelan, Washington, June 19-25. Professor Cushman lectured at the Kentucky Pastors' School, held at Kentucky Wesleyan College, Owensboro, Ky., June 6-10. Professor Richey gave four addresses before a Young Adult Family Life Conference at Roaring Gap, August 6-7, sponsored by the First Methodist Church of High Point, N. C. A series of three lectures on "Major Themes in American Theology" were delivered by Professor Smith before the Rhode Island Convocation of Congregational Ministers, September 12-14.

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Miss Helen Kendall attended the Lake Junaluska Institute of Church Music, August 1-12, conducted under the auspices of the Southeastern Jurisdiction of the Methodist Church, taking courses in choir conducting, rehearsal techniques, and organ repertory. She recently received second prize for an oil painting exhibited at the 1955 North Carolina State Fair. This is the fourth year in which Miss Kendall's paintings have been awarded prizes.

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Professor Lacy is serving with some forty Chinese and former missionaries on a long-range survey of "The Christian Enterprise in China," under the sponsorship of the International Missionary Council. He has been appointed as a member of Group II, "Christianity in Its Political Setting and Relationships," and as chairman of Group V, "The Christian Community and the Communist Situation." Research papers, symposiums, and discussions will be shared and correlated with similar projects in Europe in an effort to collect some definitive data for use in the world mission of the Church.

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At the last annual meeting of the American Society of Church History, Professor Smith was elected a member of the Council, the policy-making body of the Society. He has also been appointed by the National Council of Churches to serve as a member of the Advisory Committee of the Southern Office of the Council, which has its headquarters at Atlanta.

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Professor Clark has returned to Duke after a sabbatical year spent in studies abroad. In the summer of 1954, he and Mrs. Clark endured the rigors of archaeological journeys in Greece and Turkey, getting as far east as Tarsus and Antioch. A high point in the itinerary was a visit to the Island of Patmos and to its Monastery of St. John, whose library contains old manuscript copies of the Greek New Testament. Dr. Clark spent the school year of 1954-55 as Visiting Fulbright Professor at the University of Manchester where, in the spring, he lectured to the classes of Professor T. W. Manson, who was on leave. Other lectures were given at the John Rylands Library in Manchester and the University of Marburg in Germany. The month of June, 1955, was devoted to studies at Cambridge University, while the rest of the summer was occupied with a tour of Scandinavia and visits to numerous universities there.

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Donn Michael Farris, Librarian, attended the ninth annual conference of the American Theological Library Association, held at Union Theological Seminary in New York City, June 15-17. He took part in a panel discussion on cooperative procedures among theological libraries and was reelected to a three-year term as editor of the Association's *Newsletter*. Mr. Farris also served during the summer on the Book Selection Committee of the American Library Association Religious Books Round Table. This committee was responsible for selecting the fifty best religious books published in the United States between July 1, 1954 and June 30, 1955.

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The fall number of the *Bulletin of the John Rylands Library* has just appeared. It contains three contributions from American scholars, and they are all representatives of Duke University. One is an article by Professor Clark on "The Making of the Twentieth Century New Testament." This was first delivered as a lecture in December, 1954, at the John Rylands Library, in recognition of the fiftieth anniversary of that 1904 version. It reported researches on an unworked file uncovered in that library, and was also the first lecture on its annual series to be delivered by an American scholar.

Another article in the same issue is on "The Earliest New Testament" by Dr. Kenneth L. Carroll, now a professor at Southern Methodist University. His article is the second so published, representing material originally developed for his doctoral dissertation in the New Testament field at Duke, in 1952. The third American contribution is that by Professor Richard Sanders of the Duke English Department, on "Carlyle's Letters."

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In October, "Bishop" J. Foster Barnes successfully underwent a serious operation in Duke Hospital and is now convalescing at his home. His many friends wish him a complete and speedy recovery.

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Congratulations to Professor and Mrs. Brownlee on the birth of a son, David Jenus, August 27; to Professor and Mrs. Foster on the birth of a son, Robin Van Winkle, August 7; and to Mr. and Mrs. Milton Brown on the birth of a daughter, Marie Moore, October 18. Greetings also to Professor Emeritus Gilbert T. Rowe, who celebrated his 80th birthday on September 10.

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Student body officers for this year are: Thomas S. Lee, President; Jackson W. Carroll, Vice-President; Herta Wollscheiber, Secretary, and Donald Beaty, Treasurer. The first student social event was a picnic, followed by a vesper service, held on September 24, to which the faculty were also invited. The fall Spiritual Life Retreat was held at Camp New Hope on the afternoon and evening of September 22. The program, presented by the Chapel and Spiritual Life Committees, featured talks by Rev. Warren Carr, Mr. Walter Smith, and Professors Richey and Stinespring.

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On April 6, 1949, the late Professor Erich Frank delivered a lecture in York Chapel on "The Role of History in Christian Thought," which was printed in the *Bulletin* for November, 1949. Permission has recently been secured from the *Bulletin* to reprint this article in a volume of Frank's essays which is being edited by Professor Ludwig Edelstein of Johns Hopkins University and will be published by the Artemis-Verlag, Zürich.

Book Reviews

The Interpreter's Bible. Volume 4, Psalms and Proverbs. Abingdon. 1955. ix, 957 pp. \$8.75.

The introductions and exegesis for both Psalms and Proverbs are especially well done. In both cases the authors have sought to set the literature they are introducing and expounding within the framework of other ancient literature and thought as recovered in the archaeological discoveries of the last half century. This has resulted both in greater clarity of exposition and in more conservative dating, with more material being assigned to pre-exilic times. Charles T. Fritsch of Princeton was responsible for Proverbs and William R. Taylor of Toronto for the Psalms. Taylor did not live, however, to prepare the introduction, nor the exegesis of about one-third of the Psalms. His assignment was completed by his friend and colleague W. Stewart McCullough.

The expositions are all by prominent preachers: those of Proverbs by Frank H. Ballard of London, England; those of the Psalms by J. R. P. Sclater of Toronto, Edwin McNeill Poteat of Raleigh, and Frank H. Ballard of London—Dr. Poteat being the only American among them. The expositions are of mixed quality, being often good, but sometimes appearing trivial as compared with the rich resources of the Biblical text itself. There is some evidence of the lack of coordination between expositor and exegete. Thus in Poteat's excellent treatment of Psalm 87 he refers us to the exegesis for a point which is not there discussed, and he and the exegete take opposite points of view as to the identity of the speaker in verse 4, with neither considering the possibility of the rival interpretation. Incidentally, the "winged bull" of

which mention is made was characteristic of Mesopotamia rather than Egypt. This psalm, as Dr. Poteat's exposition reveals, could provide a great text for preaching on the crucial problem of racial integration in our society.—W.H.B.

Kings and Prophets of Israel. Adam C. Welch. Edited by Norman W. Porteous with a Memoir of His Life by George S. Gunn. Philosophical Library. 1952. 264 pp. \$4.75.

Here we have the posthumous publication of great lectures by an important Old Testament scholar and critic. He served for many years in the Old Testament Chair at New College, now absorbed into Edinburgh University. Dr. Welch is best known for his theories regarding the composition of Deuteronomy and Chronicles; but he also made important contributions to the understanding of the whole range of Hebrew history and theology. In the present volume we have a series of semipopular lectures consecrated to Moses, Saul, David, Amos, Hosea, and Isaiah—all of them great personalities. Welch presents these men and their contributions with vigor and perspective. Appreciation of the author is unaffected by whether or not the reader agrees with all his theories. One will agree with Dr. Porteous, who in his introduction declares: "He had an extraordinary gift of entering into the heart of a passage of Scripture and of making it luminous and contemporary in its relevance." Many of our alumni doubtless still remember with appreciation a lecture delivered by the editor here at the Duke Divinity School only a few years ago. All students of the Bible are grateful to him for his labor of love in the preparation of the present volume.—W.H.B.

Prophetic Realism and the Gospel: A Preface to Biblical Theology. John Wick Bowman. Westminster, 1955. 288 pp. \$4.75.

As an expansion of The Sprunt Lectures delivered at Union Theological Seminary (Virginia) in 1951, this volume forms the third in a series of "essays in the field of Biblical Theology" to be published by the professor of New Testament interpretation, San Francisco Theological Seminary. Readers familiar with Bowman's *The Intention of Jesus* (1943) and *The Religion of Maturity* (1948), will recognize that the present study attempts a full-scale documentation of the viewpoint expressed in the earlier books: Jesus and the writers of the New Testament were directly the spiritual heirs of the Hebrew prophets; apocalypticism was an aberration which Jesus rejected and which the New Testament Church eventually outgrew.

In Part One, Bowman delineates "three current positions in Biblical Theology": "humanistic optimism," "apocalyptic pessimism," and "prophetic realism." The reviewer finds this section unsatisfactory, partly because of the author's loose generalizations concerning modern trends in Biblical study, but chiefly because of his sharp separation of Hebrew prophecy and Jewish apocalypticism. Moreover, the author's own position, "prophetic realism," is ambiguous. He holds the term to be "a rough equivalent" of *Heilsgeschichte*, as such is employed in continental theology, or of Tillich's "kerygmatic theology," a term descriptive of "the Bible's own theology of history." He rightly refuses to restrict the adjective "prophetic" to the books of the prophets, yet he uses the term "prophetic scriptures" in a slippery and at times uncritical way.

Part Two, "The Theme of Scripture's Prophetic Realism" describes the entire content of revelation as "gospel." Both "promise" and its fulfillment" are called "gospel," a usage

which tends to obscure the novelty of Jesus' historic ministry, His cross and resurrection.

Part Three is the longest and most stimulating section. It is a statement of "The Content of Scripture's Prophetic Realism" as "The Gospel of Jesus Christ," "The Gospel of God," and "The Gospel of Our Salvation." Some of this discussion appears to be systematic theology, some historical theology. The "Biblical Theology" of New Testament scholars on the Continent today does not manifest such inconsistencies with respect to approach and method of exposition.

In spite of the weaknesses which have been suggested, this volume contains many penetrating insights into the meaning of important Biblical texts. The author's emphasis on a synoptic understanding of the truths of the Bible, and his criticism of excessively otherworldly interpretations of the Gospel from the perspective of Jewish apocalypticism, make this book a relevant and significant contribution to the study of the New Testament. However, as "a preface to Biblical Theology," Bowman's study does not supersede an earlier work to which he is greatly indebted, Oscar Cullmann's *Christ and Time* (Westminster, 1950). —J.L.P., Jr.

Everyday Life in New Testament Times. A. C. Bouquet. Scribners, 1954. 236 pp. \$3.50.

For knowledge of how people lived in the first century of the Christian era this volume by the lecturer in comparative religion at Cambridge University is a treasure. Since its publication last year, clergymen, Sunday school teachers, students, and others are finding it reliable as a sourcebook of information concerning social customs, travel, business practices, food, dress, medicine, recreation, and an unbelievably long list of other topics related to "everyday life." Written in a flowing, lucid style and illustrated by hundreds of drawings and photographs, the volume both en-

terains and informs. Who can fail to be interested in what went on at a dinner party, the fees paid to drivers in Roman chariot races, how much lipstick was used by ladies in New Testament times, Jewish cookery, early international banking systems, scientific research, mechanical labor-saving devices, and literally thousands of other activities that reveal the interests of people we sometimes mistakenly call the ancients?—W.A.K.

The Pure in Heart. W. E. Sangster. Abingdon. 1955. 254 pp. \$4.50.

Dr. Sangster is a British Methodist well known in American Methodist circles. *The Pure in Heart* is his Cato Lecture series for 1954. This is a study of sainthood based upon research in the Old and New Testaments, church history, and church practices across the centuries. It is an excellent follow up of his previous book, *The Path to Perfection*.

Dr. Sangster makes it clear that sanctity is for all and not for the mystic-minded few. He defines sainthood as a process of life in which the believer through an experience of the Spirit continually grows in the inner desire for and devotion to the Christ mastered life. The second section presents some tests of sanctity. His description of the Protestant and Catholic approaches to the problem of evaluating one's sanctity is informing. Dr. Sangster's classification of Protestant holiness into imputed, imparted, and improving enables one to consider the field somewhat more clearly, and his plea that these must be kept in balance is constructive. Part four is the most dynamic and valuable part of the study when approached through the preparation made in the other sections. The chapter on worship in its relation to holiness and everyday Christian experience is exceptionally stimulating.

The book is not for scanning. It will prove fruitful to one who seriously desires to deepen Christian experience.—A.J.W.

John Whitgift and the English Reformation. Powel Mills Dawley. Scribners. 1954. 251 pp. \$3.00.

Whitgift's life span (1532-1604) coincided with the 16th-century reformation in England, his ministry (ordained in 1660) with Elizabeth's reign, and his primacy at Canterbury (1583-1604) with England's decisive rejection of Papacy and Puritanism in favor of the *via media*. As for Whitgift himself, "He, not Hooker, is the typical Elizabethan churchman." "Devoting his life to spare the English Church the narrow confines of Puritanism, perhaps more than any other man he made possible the growth of the distinctive ethos of Anglicanism." Whitgift's involvement in, and finally his single-minded defense of, Elizabeth's settlement are made clear at every stage of its history.

Unfortunately, the author shares to some extent the assumption of the winning side that what actually happened is ultimately what *ought* to have happened, and his analysis of the motives of the principal actors seems at times superficial. Nevertheless, the whole study is marked by fine scholarship, a lucid style, and an obvious effort to be fair to the enemies of the true religion. Delivered as the 1954 Hale Lectures at Seabury-Western Theological Seminary, this is a by-product of Professor Dawley's preparation for a full-scale biography of Whitgift. Readers of this book will look forward with anticipation to the larger volume.—T.A.S.

Protestant Christianity Interpreted through Its Development. John Dillenberger and Claude Welch. Scribners. 1954. 340 pp. \$4.50.

The authors, both competent theologians and historians, were asked by the National Council on Religion in Higher Education to produce a single comprehensive book on Protestantism. This work is the result of their efforts; it is history told in an interesting manner, and theology set in the

context of the total life of Protestantism.

Beginning with the nature and creative center of Protestantism as it first emerged, the authors present a brief but exciting exposition of the theology of Luther and Calvin, then proceed to delineate the other great Reformation traditions. The next chapters tell of Protestantism's history, including Puritanism, orthodoxy, the evangelical awakening, the missionary movement, liberal theology, and the social gospel. The book concludes with chapters on the present theological situation and the ecumenical movement, and a chapter in answer to the question, "What is Protestantism?"

This book was not written for the experts (though they would do well to read it) but for the minister and—even more—the layman who wishes to know better the how and why of his faith as a Protestant Christian. Its approach is positive and constructive. The authors' thesis, that Protestantism's distinctive character and contribution can be appreciated only if it is studied historically, is vindicated by the genuine understanding and critical appreciation into which they lead the reader. This is the best book of its kind. Read it, use it in sermons and study classes, and hand it around to your people.—T.A.S.

Inside Buchmanism. Geoffrey Williamson. Philosophical Library. 1955. 227 pp. \$4.75.

Mr. Williamson is a former editor of the magazines *John Bull* and *The Passing Show*, a writer and special investigator of ability. Stimulated by the World Assembly of the "Buchmanites" (Moral Rearmament) at Caux, Switzerland, he decided to make a careful study of the movement. He says, "I have set forth the facts as they unfolded themselves before me in the course of the prolonged probe. I have faithfully recorded the changing impressions these facts made upon me. I have quoted freely from Buchmanite literature, so that the reader could

have the benefit of their authoritative explanations." The book presents a good analysis of the movement, its teachings, its methods, its leadership, and its strong political shift since World War II.

Mr. Williamson had access to fellowship with the leaders, some of their large assemblies, and their literature. He feels that "in spite of all the twists and turns and vagaries, in spite of touches of showmanship and exhibitionism, Buchman has never lost sight" of the Christian precepts upon which he began his work. The main weakness Williamson cites is that the God-control emphasized would make puppets of God's creatures; God never intended us to shuffle off all personal responsibility or abandon personal effort in the belief that he will guide and provide. He also criticizes the Buchmanites' regimentation of young people as a softening influence, and feels that their economic practices and ideas are open to question, and their high pressure political bent a cardinal error.—A.J.W.

Introduction to Philosophy. Max Rosenbergs. Philosophical Library. 1955. 502 pp. \$6.00.

The premises of this book are stated as follows: "(1) that a book of philosophy can be written in plain English, in untechnical English, in the King's English; (2) that every man has a keen interest in the deeper problems of life; (3) that every man possesses a philosophy of life; (4) that a person's philosophy is a most interesting and most significant element in his personality; (5) that we should learn and read what the greatest minds of the ages have concluded concerning the philosophic problems; (6) that philosophies differ; (7) that we should see both sides in any philosophic dispute." The book itself, so far as a book could, does a good job of following from these premises. It is problem-centered rather than historical or systematic in development. The fundamental questions (knowledge, reality, God, value, etc.)

are taken up *seriatim*, with an effort to focus the principal types of answers. If one were thinking of advanced study, or of a real grasp of the history of thought, the serious limitations of such a method would need to be stressed. Yet, as something to put in the hands of "plain" people who have shown an interest in philosophical questions, i.e., in the "deeper problems of life," the book has considerable value. Without arriving at conclusions of its own, it does a great deal to furnish stimulus and perspective in an interesting and readable manner.—A.D.F.

An Intellectual Primer. Jay C. Knode. Philosophical Library. 1955. 88 pp. \$2.50.

This World of Ours. Abram Glasser. Philosophical Library. 1955. xiii, 492 pp. \$5.00.

Fundamental Fundamentals. Albert Brill. Philosophical Library. 1955. 199 pp. \$3.75.

Principles of the Infinite Philosophy. J. C. Barnhart. Philosophical Library. 1955. 68 pp. \$2.75.

Though diverse in content, these works belong to a common type of which we have lately been receiving a liberal issue from Philosophical Library. They represent efforts by various individuals, usually not professional philosophers, to articulate a whole-view of our modern world, or at least to round up the fundamentals for such a view. Generally they do nothing to advance the frontiers of knowledge, but they might have a stimulus and communication value for the man "in the street"—or, as we say, "in the pew." In any case they possess the kind of interest exploited in Edward R. Murrow's program "This I Believe," plus the elaboration and footnotes not possible in a five-minute sketch. Thus, whatever the "objective" worth of their conclusions, they do reveal something of the real world of modern assumption, interpretation and conviction. The theologian and minister cannot afford

to ignore this world, inasmuch as he is called to address it with the Word of God. We need to become more conversant with it in literature, art, and all the cultural spheres, including this one of self-conscious intellectual expression.

Knode's "primer" attempts something that is very much needed: a brief general orientation in the contemporary intellectual situation, drawing the views of science, philosophy and religion into focus on the meaning and value of human life. He writes with perception and quotes generously from eminent sources, though the work is too slender and too lacking in systematic fusion to have more than an impressionistic impact. Glasser has undertaken somewhat the same task on a larger scale. A well educated man, he summarizes the highlights of his education (also with generous quotation), with the ideal in mind of a "bible of civilization," a "common book of history, science and wisdom which, like the Bible, would form the basis and framework of one's thoughts and imagination." However, he confesses the fear that his work will be only a "feeble preface" to one man's construction of such a "bible." The fear is justified. The book tends to ramble and spread out into diffuse superficiality. It might better have concentrated on the "underlying philosophy of a pantheist and social utilitarian," rather than trying with such painful literalness to provide a "correlated framework of essential knowledge."

Brill's effort is quite different in that he dispenses with all historical-cultural baggage and presents the "fundamentals" (forty in all) of the universe according to his own original insight. The jacket blurb gives the best hint on the outcome when it states simply: "the book attempts to answer the question, 'What is consciousness?', a question that has baffled the great thinkers of all time." In spite of Brill's certainty that he has "developed (his) mind in a way that

. . . no other man has ever done," there is a total lack of philosophical rigor.

The fourth author, Barnhart, offers a brief speculative metaphysic on the relationship of the finite and the infinite. Contrary to the blurb, this is not the first time that a central role "in the universal drama" has been assigned to these two poles of being. The Pythagoreans (from about 500 B.C.) had already done it; and Barnhart's resolution, that the Infinite (God) projects itself into the finite (man) in order to become self-conscious and return to itself as personal, was the main theme worked out (much more elaborately and adequately) by German Idealism in the last century. Of his predecessors, the author seems altogether unaware.

One can confirm in such works as these the disintegrated pluralism of modern culture, as well as the irrepressible quest for some kind of cultural and religious integrity. They coalesce in one point, however: a dismal lack of comprehension of the Christian tradition, a failure to find it really relevant to their problems. This is their crucial challenge for us. Can one hope that we are getting better prepared to meet it? Or will most of us go on tacitly conceding that Christianity has no bearing on the intellectual-philosophical problems of the modern world?—A.D.F.

Temptation. Dietrich Bonhoeffer. Macmillan. 1955. 47 pp. \$1.25.

Here is a very small book of great insight that probes a neglected theme of Biblical religion. It is a series of meditations by one who himself passed through the fires of temptation to be at last martyred by the Nazis. The "natural man" welcomes temptation as a trial of his strength by which his powers are proved; he does not understand Biblical temptation as "abandonment of man by all his powers" so that he is cast upon nothing but the victory of Christ over temptation. Temptation which in man is unto death is in Christ unto life. What

is lost in Adam is restored in Christ. The disciple of Christ is he who keeps company with Him in His temptations that he may share in His victory. Adam and Christ are the two poles of human existence joined by the common bond of temptation. The issue for the one is death; for the other life. The grasp of Biblical material is sound; its interpretation better than anything I know.—R.E.C.

The Daily Life of the Christian. John Murray. Philosophical Library. 1955. 127 pp. \$2.50.

Here is Christian ethics in its simplest, most realistic, and most meaningful form. Without laboring or belaboring theology or techniques, which are nonetheless implicit throughout, a Congregational minister in Cambridge (England) applies the Gospel to such immediate concerns as the cinema, falling in love, money, patriotism, and the welfare state. Those Anglicisms which appear lend freshness and universality to familiar experience. Would that actual pastoral visits brought such wholeness and wholesomeness, such understanding and charm.—C.L.

The Social and Political Philosophy of Jacques Maritain. Selected Readings edited by Joseph W. Evans and Leo R. Ward. Scribners. 1955. 348 pp. \$5.00.

Most Protestants are unduly sensitive about Roman Catholic criticisms directed against individualism and undisciplined democracy. Yet here is a Thomist who defends the liberal view of freedom, the supreme autonomy of the State "in its own order," and the pluralistic structure of society. The world owes a lasting debt to this brilliant political philosopher for upholding authority as "appointed by God" but always "through the people." In sharp and relevant terms he distinguishes between power and authority, the State and the body politic, the individual and the person, modern man and Christian man. Significant excerpts deal with "Christian Hu-

manism," "Contemporary Atheism," "Human Equality." Maritain is never easy reading, but the effort is infinitely rewarding. Among scores of sentences clamoring for quotation, this pair prevails: "Brotherhood is not a privilege of nature which would flow from the natural goodness of man and which the State would only have to proclaim. It is the end of a slow and difficult conquest which demands virtue and sacrifice and a perpetual victory of man over himself."—C.L.

Better Leaders for Your Church.
Weldon Crossland. Abingdon. 1955.
125 pp. \$2.00.

Dr. Crossland, the author of *A Planned Program for Your Church*, has come forth with another practical book for the busy church worker. This book seeks to encourage and help pastors and laymen in finding, training, and keeping the needed workers for the church. The plan of the book makes it easy to follow. Each chapter is arranged in three easily grasped sections—(1) Basic principles; (2) Plans and procedures; and (3) Questions to sharpen the subject under consideration. Each of the ten chapters has practical value. Chapters two, six, and nine will probably prove most stimulating in helping to develop a more effective church leadership.—A.J.W.

The Church in Our Town. Rockwell
C. Smith. Revised Ed. Abingdon.
1955. 220 pp. \$2.50.

Dr. Smith has evidenced his own growth in insight and understanding of the changing rural scene in this revision. He helps students and pastors to see rural life in a wholesome, clear, and up-to-date frame of reference. His interpretation of, and emphasis upon, the community and its interrelationships is basic and prepares a good background for considering the church in the rural country.

Two sections materially strengthened in this edition are: (1) the studies of land in its relations to life,

to trade and produce prices, to farm produce price supports, and to tenure; and (2) the studies of the social class system in rural America and its implication in such areas as land ownership, education, welfare, and church membership and influence. The notes suggesting further study and the bibliography make the book a useful study guide in a field worthy of continued and increasing attention.—A.J.W.

Understanding the Methodist Church.
Nolan B. Harmon. Abingdon. 1955.
\$2.00.

One of the best qualified men in America today for the writing of such a book, Dr. Harmon has discussed in most comprehensive and interesting manner some very practical matters of concern to the Methodist denomination. He has treated early Methodism, doctrine and beliefs, discipline, organization, ministry and church officials, worship and the sacraments, the church at work, Methodists and other churches, and goals for a Christian's striving. This book should be of benefit to all who are interested in becoming effective workers, or more effective workers, in the Methodist denomination, especially to young men who may be studying for the Christian ministry. It can also be adapted for study courses in church schools, among official boards, and for other groups. Through the reading of this volume one is likely to secure a new understanding of the aims, organization, and accomplishments of the Methodist Church. This book will be a valuable addition to the library of any member of the Methodist Church.—E.B.F.

The Christian Imprint. Fred P. Corson. Abingdon. 1955. 156 pp. \$2.50.

The goals of Christian education and the most effective methods to reach them continue to occupy the minds of the majority of churchmen and to furnish a theme for both debate and practical inquiry. In *The Christian Imprint* Bishop Fred P.

Corson does much more than prolong the discussion. His book will become increasingly popular among ministers and lay workers in local churches. It deserves a place on the same shelf with J. D. Smart's *The Teaching Ministry of the Church*, published last year and now widely acclaimed.

Bishop Corson protests against neutrality in home, community, school and church. He warns that the advocates of "undirected education" are failing to recognize the seriousness of the power struggle now going on for the possession of the young. The clever and aggressive competitors of Christianity have taken advantage of the ineffective methods and detached manner of the churches until now they claim to have "exclusive rights" to the minds of great numbers of the world's population. Churchmen can no longer remain aloof educationally. They must match the aggressive activity of their competitors with a distinctive and vital ministry of teaching, a ministry that constructs the proper molds and literally stamps the mark of Christ upon individuals and society.—W.A.K.

Education into Religion. A. Victor Murray. Foreword by Elton Trueblood. Harper, 1954. 226 pp. \$3.00.

The President of Cheshunt College, Cambridge University, a leader in world Methodism and in British and world Christian education (and a visitor last spring, all too briefly, to our Divinity School), has given us a wise, balanced, charming book on the theological foundations of Christian education. Claiming neither too much nor too little for Christian education ("Education, like the Law, may be the *paidagogos* to bring a man to Christ, but it can only bring him there"), Dr. Murray shares his clear view of the function of the historical faith in a religion of divine-human encounter, and of the function of teaching in preparing for and informing such Christian experience in all of its five aspects—knowing, feeling, choosing, doing, and belonging. Especially

notable are his treatments of the Bible in education, on which he has published several works (he does seem chary of recent Biblical theology), and the education of the emotions, with helpful psychological insights into religious development and worship.—M.S.R.

Christian Faith and Higher Education. Nels F. S. Ferré. Harper, 1954. 245 pp. \$3.00.

Dr. Ferré conceives education as consisting of three interrelated processes: "discriminating transmission of our cultural heritage; provision for conditions which promote creative discovery; and inner development of persons and society" (p. 15). The Christian foundations for these educational processes are sought in his richly suggestive chapters on "God as Educator," "Learning from God," "Community and Communication," and "Human Nature and Education." The closing chapters explore the bearing of the foregoing on the program of higher education.

The book is commended as a substantial contribution to the current rethinking not only of Christian higher education but also of Christian nurture in church and home. One significant feature among many is Ferré's conservation of the gains of John Dewey's educational philosophy but their grounding in his own evangelical faith and Whiteheadian process philosophy rather than in Dewey's naturalism.—M.S.R.

Becoming: Basic Considerations for a Psychology of Personality. Gordon W. Allport. Yale University, 1955. 101 pp. \$2.75.

The author of these 1954 Terry Lectures "on Religion in the Light of Science and Philosophy" is a Harvard professor of psychology widely known for such standard works as *Personality: A Psychological Interpretation* (1937) and *The Nature of Prejudice* (1954). This solid little book carries further his characteristic advocacy of an eclectic psychology of

personality which, while taking account of the rich contributions of the "Lockean" empiricist tradition, integrates these into a purposive, personalistic psychology in the "Leibnitzian" tradition. "An adequate psychology of becoming cannot be written exclusively in terms of stimulus, emotional excitement, association, and response. It requires subjective and inner principles of organization of the sort frequently designated by the terms self or ego" (p. 60). Lest such concern with "self" or "ego" be ruled out by antimetaphysical psychologists, Allport carefully works out a psychologically defensible conception of the "proprium," leaving open the way for the philosopher and theologian to make more of such selfhood. "Propriate striving," and the "dynamics of futurity: of orientation, intention, and valuation" (p. 76) are thus made central concerns of this psychology of becoming.

Only briefly in this book does Allport consider explicitly "the religious sentiment," but he prepares its way by vindicating purposive selfhood and the supporting concepts of conscience and freedom. As in his fine book on *The Individual and His Religion* (1950), he focuses on the religious sentiment of mature, normal personality and guards against the reductionistic views of religion which often result from psychoanalytic preoccupation with abnormal personality. If this gives Allport's treatment of religion a more optimistic note than current theology usually sounds, it is at least a welcome relief from the voices of those psychologists who rule out religion by assumption rather than evidence.—M.S.R.

The International Lesson Annual—1956. Charles M. Laymon, editor. Abingdon. 1955. 440 pp. \$2.95.

Here is a book that will answer some of the critics of Methodist church school literature. No longer can it be said that the Methodists do not publish first class interpretations of the International Lessons. With

contributions by fifteen outstanding Bible scholars and clergymen—including Roy L. Smith, Ralph W. Sockman, J. Carter Swain, and others just as well known and loved for their skill in presenting the Bible forcefully to the twentieth century—the 1956 Lesson Annual will fill a need in many local churches of all denominations. Some unusual features make the book distinctive in its field, among them being the unit organization of the lessons with special introductory comments by editor Laymon, the twenty-four maps and drawings, the brief interpretations of daily Bible readings, and the articles on special days and observances.—W.A.K.

Preaching in a Scientific Age. A. C. Craig. Scribners. 1954. 119 pp. \$2.50.

In this volume A. C. Craig faces the dilemma in the pew caused by the clash of the traditional Biblical view of life with the scientific method and conclusions. He flatly states that the dilemma is intensified because of the failure of the pulpit—at least, in Scotland—to do anything about it with courage or common sense (pp. 44-46). He then discusses three difficult but important sermonic topics: miracle (chap. III); the Resurrection (chap. IV); the Last Things (chap. V). Some of the advice is unclear, eyebrow-raising, disappointing. But it does help us to discover the battle line, where there is a real enemy and a major one. The writing is superb—picturesque, enlivening, penetrating. I am almost ready to believe a distinguished Scottish educator who, on a recent visit to Duke, said that A. C. Craig is the best preacher in Scotland.—J.T.C.

Pastoral Preaching. David A. MacLennan. Westminster. 1955. 157 pp. \$2.50.

MacLennan will help us grow beyond our unconsciously self-centered prophet-stereotypes. This he does by showing pastoral preaching to be both the norm and the need as we preach

to the Christian community. Every reader would probably agree that pastoral preaching is valid, but Professor MacLennan penetrates beneath this easy agreement to show the complex nature of modern life and ministry. He discusses perspectives, objectives, resources, and methods.

He is a Presbyterian; therefore, he treats Biblical preaching. He knows the history and liturgies of the Christian Church; therefore, he places preaching in its setting of corporate worship and gives provocative glimpses of the Christian year as an aid to helpful preaching. He also taught pastoral care; therefore, he does not speak too glibly of "proclaiming the Word," for he knows how enormously difficult it is to penetrate to the real centers of men's lives by preaching. Hence, this a well-balanced and practical book, valuable to us in the Southland, as we move haltingly but inexorably toward a whole ministry and a better ordered church life and liturgy.—J.J.R.

The New Being. Paul Tillich. Scribners. 1955. 179 pp. \$2.75.

Some months ago I asked a colleague who was wrestling with Tillich's theological *magnum opus* if the stuff could be preached. His answer was a long expulsion of breath. Tillich almost answered the question in *The Shaking of the Foundations*. In the volume here reviewed the answer is an enthusiastic affirmative; *The New Being* is evangelical, Protestant, Christian preaching of an unusual order. It begins by stressing the love of God, who created, sustains and redeems us because He is love. It shows how the apprehension of that fact rescues us from despair, delivers us from false authorities, preserves the self while annihilating wrong self-affirmation, and finally promises deliverance from continued death at death. That love was focussed in Christ and is still focussed in his Body, which is the Church. We cannot preach these sermons, but they will make us want to preach.—J.T.C.

100 Chapel Talks. A. C. Reed. Abingdon. 1955. 304 pp. \$2.95.

This book of chapel meditations is a combination-edition of two books reviewed in the *Bulletin* several years ago, entitled *Invitation to Worship* and *Resources for Worship*. In that review I noted the importance of the short devotional talk or "meditation," and called attention to Dr. Reed as one of its masters. I suggested that a study of this speech-form would help us vitalize communion meditations, vesper talks, and the like. All this is still true, and the minister who did not secure the other volumes now has a new opportunity.

Deftness, clarity, brevity, Biblical simplicity, and mood—these qualities Dr. Reed has and these qualities most of us long-winded parsons need.—J.J.R.

Spiritual Values in Shakespeare. E. M. Howse. Abingdon. 1955. 158 pp. \$2.50.

Dr. Howse closes his study of eight of Shakespeare's plays (four tragedies, two histories and two comedies) with the classic story of the aged minister's advice to the young candidate for ordination: "Know your Bible and Shakespeare. For Shakespeare tells you all you need to know about man, and the Bible tells you all you need to know about God" (p. 148). If you have a class of high school seniors or a young married-couples group who want to study Shakespeare from a religious point of view, this book will be a useful primer. It is homiletically slanted, because the author has been used to university students in his three congregations and "periodically employed sermonic themes which could be reinforced from classical literature" (p. 5). He writes with enjoyment and attractiveness.—J.T.C.

Appointment with God. J. B. Phillips. Macmillan. 1954. ix, 61 pp. \$1.75.

If some of your members are worried about the increasing importance and frequency of the Lord's Supper

under your ministerial leadership and ask you to give reasons why they should have the courage of your convictions, then this series of addresses, delivered to a congregation in England, may furnish you persuasive words. The author states his purpose simply: "The intention is not in any way to cover the subject but to help the ordinary Communicant to a more intelligent and satisfying approach to this central Christian Rite." He considers the Sacrament to be "an appointment with God." Most of the writing is clear and arresting; some of it is baffling and "mysterious" (blessed word!). There are two excellent chapters on the preparation of body, mind and soul. The volume closes with an Envoy: an enthusiastic burst of ecumenical vagueness, possibly a sound Anglican attitude.—J.T.C.

The Passion of the King. F. C. Grant. Macmillan. 1955. 107 pp. \$2.50.

It is probably not too early to prepare for next Holy Week and Easter, and here is a book which will help us. Dr. Grant has written ten thoughtful expositions of Palm Sunday, Maundy Thursday, the Seven Words of Good Friday, and Easter Day, with all the care of a scholarly exegete who is also a sensitive disciple of our Lord in the present day. He does not dodge difficulties; he does not minimize problems; he does not offer trite explanations. The book cannot be preached as it stands, *laus Deo*. But it will stimulate, enrich and fertilize the consecrated reader so that he will mediate a blessing to his people.—J.T.C.

A Diary of Readings. John Baillie. Scribners. 1955. 385 pp. \$2.50.

A Diary of Readings is by the author of the devotional classic, *A Diary of Private Prayer*. This diary is a worthy companion of the first. Whereas *Prayer* covers thirty days, *Readings* covers a year. Each selection is a page in length—short enough to be provocative yet so carefully

chosen that it does not leave one with a feeling of incompleteness. Authors from St. Augustine to Tillich make us think seriously about the centralities of Christian faith and experience. These *Readings*, like *Prayer*, will help rescue us from subjectivity and "anecdotalism." For here is discipline, clear-headedness and yet a warmth of devotion.—J.J.R.

Within the Chancel. Thomas A. Stafford. Abingdon. 1955. 92 pp. \$2.00.

Stafford's *Within the Chancel* treats the physical setting of preaching and worship. The subtitle is "The Meaning and Use of the Chancel and Its Furnishings," and the book shows us how we can let the building and its furnishings witness the Gospel effectively.

He discusses the role of beauty, the relation of worship and architecture, the chancel, the altar and its furnishings, symbolic lights, symbols, stained glass, flags, flowers, vestments, and seasons and colors of the Christian year. He ends by describing the formation and duties of an altar guild. A short glossary of liturgical terms will help us "non-liturgical" ministers whose Latin has escaped us. Drawings and illustrations by the author add clarity and interest.

Within its limits of space and purpose this is a most helpful small book. However, it has the serious limitation that it takes for granted questions which Methodists need to discuss. Chief of these is the question, altar or table? By unspoken assumption Dr. Stafford inclines us toward the Anglican and Catholic altar. This is wholesome only as we examine our unconscious presuppositions in the light of our theology. Rather than accepting this book unquestioningly, we should review our Reformed theology and decide whether or not we should officiate at a high altar or whether restore the Table of Fellowship to its Reformed position "in the midst of the people." This issue Methodists should face, but Dr. Stafford's book will unconsciously confuse the issue.

That is to say, good architecture, like good liturgy, should be the expression of our theology. Having settled this prior question, we can gain help from his book.—J.J.R.

Why You Say It. W. B. Garrison. Abingdon, 1955. 448 pp. \$3.95.

On the theory "*humani nihil a me alienum puto*" and since Abingdon published it, this book is reviewed here. Do you really know what you mean when you say you "bark up the wrong tree," or you put your "best foot forward," or you have a sermon "to lick into shape"? This book will tell you the answers in anecdotal form, and then supply the picturesque origin of about seven hundred other words and phrases. You will discover that "hard-boiled" has to do with clothes, not eggs (p. 15); that "gossip" is linked with baptism (p. 43); that "patter" is connected with the Lord's Prayer in Latin (p. 217); that your "funny bone" is a pun on the

humerus (p. 395). There may be here—I'm afraid—the raw material of the children's sermon.—J.T.C.

Dictionary of Last Words. Compiled by Edward S. Le Comte. Philosophical Library. 1955. xxix, 267 pp. \$5.00.

If for any reason, or none, you are anxious to know the last words of ABBOT, Robert (Bishop of Salisbury) or ZWINGLI, Ulrich (fallen at the battle of Kappel) or the one thousand six hundred and sixty-two folk alphabetically sandwiched *scritim* between the two, then here is *the* book for you, the first of its kind in the U.S.A. since 1901. If you are in the habit of, or thinking of, preaching a series of sermons on "Famous Last Words," here are hundreds of them, though it would be interesting to know what you would do with CHEKHOV, Anton or TZU-HSI. And do beware of the text out of its context.—J.T.C.