

THE DUKE
SCHOOL OF RELIGION
BULLETIN

Winter Number

VOLUME I

February, 1936

NUMBER 1

DUKE UNIVERSITY
DURHAM, N. C.

THE DUKE SCHOOL OF RELIGION BULLETIN

This publication is issued by the faculty of the Duke University School of Religion through an editorial committee composed of Dean Elbert Russell, Chairman; Professors Cannon, Garber, Rowe and Spence, of the faculty; Reverend Wilson O. Weldon of the School of Religion Alumni Association; and Mr. John B. Bennett, representing the students of the School of Religion.

Correspondence should be addressed to *The Duke School of Religion Bulletin*, Box 4923, Duke Station, Durham, N. C.

ALUMNI, TAKE NOTICE!

Copies of the School of Religion Bulletin are being mailed to every alumnus wherever we have the address. In many instances this Bulletin is being mailed to the former home address or to the post office where the alumnus was located last year. In case there is a change of address, please send a card at once giving the proper address.

This address is requested for two reasons: *First*, we want a correct mailing list of the School of Religion alumni. *Second*, we want to publish a complete directory of our alumni in the next edition of the Bulletin. Kindly assist us by sending the change in address promptly.

SEND US A POST CARD

This issue of the *Bulletin* is being mailed to several hundred persons who have never been enrolled as members of the Duke School of Religion. Many, however, attended Trinity College, and some of these later attended other schools of religion. If it is possible within the limit of our funds we desire to send the magazine to all the names on this list. If you are one of this number and desire to receive the publication free of charge, as do alumni of the School of Religion, we ask that you drop us a post card giving your name and address and stating that you would like to receive the *Bulletin*.

OFFICERS OF SCHOOL OF RELIGION ALUMNI ASSOCIATION

President, WILSON O. WELDON, Columbia, S. C.

Vice-President, C. WADE GOLDSTON, Rocky Mount, N. C.

Executive Secretary, W. ARTHUR KALE, Mooresville, N. C.

Executive Councilors, J. B. McLARTY, Asheville, N. C., LISTON POPE, New Haven, Conn.

PUBLISHED IN FEBRUARY, MAY, NOVEMBER, AND JANUARY

Application for Entry as Second-Class Matter Pending

Div. S

2.27.756

2727

V. 1-3

P. S. ...

... ..

THE DUKE SCHOOL OF RELIGION BULLETIN

VOLUME I

FEBRUARY, 1936

NUMBER 1

THE SCHOOL OF RELIGION BULLETIN

It is with great satisfaction that we issue the first number of *The School of Religion Bulletin*. It marks the realization of a long desired means of communication between the School of Religion and its alumni and friends. The definite beginning of the project was a request from the members of the Class of 1929 which was presented to the School of Religion faculty on May 10, 1932, that some steps be taken in order to have a closer contact between the faculty of the School of Religion and its alumni. It was suggested that a monthly communication be sent from the faculty to the graduates of the School of Religion.

The faculty asked the dean to confer with Mr. Henry R. Dwire, director of Public Relations and Alumni Affairs, regarding the feasibility of such a publication, after making investigations as to the practices of other seminaries. On January 11, 1933, the dean reported that he had corresponded with various theological schools on the subject but that, on account of the lack of funds for carrying out the suggestions offered, he was unable to report any progress. The faculty asked that further investigations be made.

At the next meeting of the faculty on February 8, 1933, the dean reported that Mr. Dwire had placed at the disposal of the School of Religion space in the Alumni Register which the faculty might use for the purpose of informing the alumni of the School of Religion, as well as other alumni of the University, concerning the School of Religion. In accordance with this offer at times during the next two years several articles about the School of Religion were printed in the Alumni Register.

In the fall of 1934 the Executive Committee of the Alumni Association of the School of Religion planned for the publication of a bulletin of the Association. They asked that the faculty

elect a faculty editor to coöperate with an alumni editor and a student editor. The faculty accordingly elected Professor H. E. Spence. This attempt did not succeed, due to the difficulty of securing sufficient financial support, either by subscription or from the University. Professor Spence, however, continued to furnish the Alumni Register with occasional material of interest to the School of Religion alumni.

At various times during the academic year 1934-35 the matter was considered by members of the faculty, the Executive Committee of the Alumni Association and the administration of the University. During the fall of 1935 Rev. Wilson O. Weldon, president of the Alumni Association, expressed his conviction that if the matter were to be successfully launched it would have to be centered at the University and supported by University funds. The Executive Committee of the Board of Trustees was asked therefore for a grant sufficient for the estimated cost of the proposed publication. This was approved on December 18, 1935, provided the faculty and alumni of the School of Religion would present in detail a satisfactory plan for the publication. After consulting with Professor H. E. Spence, Reverend Wilson O. Weldon, president of the School of Religion Alumni Association, and Mr. Dwire, the dean presented a plan which was approved by the special committee to which the Executive Committee of the Board of Trustees had referred the matter, and by the faculty of the School of Religion. The faculty minutes state that "the primary objective of the publication shall be to continue with our alumni and others interested the educational processes which are the concern of the School of Religion."

The following organization and management were provided for. "The publication shall be under the management of the faculty of the School of Religion operating through an editorial committee consisting of the dean as chairman, four additional members of the faculty, a member of the student body, and a member of the Alumni Association. The editorial committee shall be empowered to appoint an editor, a managing editor and arrange other details of publication."

The managing committee according to the plan adopted will consist of the dean, chairman, *ex-officio*, Professor James Cannon, III, managing editor; Professor H. E. Spence, literary editor; Professor Gilbert T. Rowe, book reviews; Professor Paul N. Garber, the alumni representative, and the student representative, news editors.

It is now planned to issue four numbers each year under the name of *The School of Religion Bulletin*. One of these issues will be an announcement number and the other three will appear, one in the fall, one in the winter, and one in the spring, as the organ of the School of Religion and its alumni.

GREETINGS TO THE ALUMNI

This first issue of *The School of Religion Bulletin* is occasion for mutual felicitations on the part of faculty, students and alumni of the School of Religion. The alumni especially are to be congratulated on this attainment of a means of communication with the School for which the Alumni Association has worked so faithfully. We expect that it will enable us to maintain in fuller measure than heretofore the relationship of personal knowledge and sympathetic understanding which existed so happily for us during the period of your residence in the School. It will also help the members of the faculty to keep more fully informed of your work and successes, of which we have ever increasing reason to be proud. On behalf of the faculty, students and the editorial committee, I send you greetings and good wishes.

ELBERT RUSSELL.

THE SCHOOL OF RELIGION ALUMNI ASSOCIATION

When students went through the School of Religion of Duke University, received their degrees, and went out into the ministry and other fields of service, they wanted to continue in some way to have a relation with the School of Religion that had contributed so much to them. Many expressed the desire for a bond that would continue this relationship.

Accordingly, under the auspices of the class of 1934, steps were taken toward the organization of graduates and former students into the School of Religion Alumni Association, which association would work in harmony with the Duke University Alumni Association. The first meeting was held during the sessions of the North Carolina Pastors' School in June, 1934. A constitution was adopted and the following officers elected: President, Wilson O. Weldon; Vice-President, C. Wade Goldston; Executive Secretary, W. Arthur Kale; Executive Councilors, Liston Pope and J. B. McLarty.

Letters were written by the Executive Secretary; membership fees were collected; articles were placed in the Alumni Register; and information was furnished to the alumni concerning the progress of the Association and of the School of Religion.

The first annual meeting of the Association was held during Commencement, on June 3, 1935, in York Chapel. Reports were made, officers re-elected, and an alumni address delivered by Adlai C. Holler, of Aiken, S. C. Dean Elbert Russell told of his interest in the alumni and promised coöperation from the Faculty.

One chief purpose in the organization of this alumni group was the issuing of a special bulletin to serve the particular needs of the School of Religion constituency—students, faculty, alumni, and prospective students. Conferences were held by the officers with President W. P. Few, Dean Elbert Russell, and Mr. H. R. Dwire, Alumni Secretary. It was felt by the alumni that this periodical should contain articles by faculty members and alumni on topics of interest to ministers, teachers of religion, and friends of the school. Through the use of book reviews, news items, *et cetera*, this periodical could contribute materially toward continuing the educational processes of the School of Religion.

Out of this desire and agitation has come the authorization by the Board of Trustees and the appropriation of sufficient funds to issue this quarterly, *The School of Religion Bulletin*. Much credit is due to the interest of President W. P. Few, Dean Elbert Russell, Mr. H. R. Dwire and Professor H. E. Spence. W. A. Kale, Executive Secretary, and C. Wade Goldston, Vice-President, respectively, of the School of Religion Alumni Association, have given of time and effort.

All alumni are requested to send their membership fee of \$1.00 to Mr. W. A. Kale, Mooresville, N. C., in order that the work may be carried on. All alumni will receive copies of the Bulletin. Announcements will be made in the next issue concerning plans for the second annual meeting of the Association in June, 1936.

WILSON O. WELDON,
President, Duke School of Religion Alumni.

PROTESTANT PREACHING AT THE CROSS-ROADS

The glory of Protestant Christianity has always been the pulpit, the voice of the prophet. Catholicism makes preaching incidental to the sacrifice of the Mass; it weaves its system around the efficacious Sacrament. But Protestantism, without belittling the sacraments, has always focused its meaning and power in the efficacious Word. Protestantism rises or falls with the power of its preaching.

I do not belittle the important place of Religious Education nor the effort to make the spirit of Christ felt in social reform. I mean only to say that when Protestant Christianity lets these or any other considerations crowd out the Preacher it has struck its own death knell. When our Protestant preaching power is high, we can transmit it to all the good works which the Church is trying to carry on; when it is low, we make all such works a mechanical burden too heavy to be borne.

Just now how high is our preaching power? We have come through a national crisis in which the predominant factors were not economical, but spiritual. Our people were paralyzed by fear; they had lost faith and confidence in the world which they had built up. The poor and wretched began to starve in the midst of plenty. We were urged to restrict production; but at the same time to raise prodigious sums to care for the needy. We had not moral power enough to regulate supply and demand. The frugal savings of the thrifty and industrious were swept away over night in the flood; economists were frantically trying to save what they could from the wreckage. Nowhere in the scene did a mighty prophet of the Most High dominate the situation. The preacher had largely vacated his place of leadership for the economist; and the economist was unable to put his finger on the real nerve of the difficulty.

Not that there has not been enough preaching going on. We have had a surfeit of preaching; but much of it extremely unorthodox as to both its method and its substance. Syndicated news editors have preached us dizzy with their daily fulminations crowding their way into every corner of the land; magazine writers of the more serious sort as well as fiction writers, have done the same; and the motion pictures have carried their garbled message of the meaning of life to more people of a Sunday evening than the churches—especially so in our great cities. All this in addition to the regular offerings of the pulpit! But where has

this flood of preaching brought us out?—into confusion worse confounded.

The point at once arises: But with all the babel of noises filling the ears of the people with its din, how can you expect the voice of the preacher to make itself heard? How can he compete with all the counter-attractions of our day? How can he draw people into his congregation, especially on Sunday evenings, away from the radio concerts and the picture shows, from the general gaiety of life which is much more attractive than the best kind of sober preaching would be? The ears of our people, we are told, are deafened and their hearts hardened against the Gospel message. And the trouble is that a good many of the preachers themselves believe that. They are whipped out of preaching power before they begin to prepare next Sunday's sermon, and their hands are down. Oh, not all of them, to be sure—for we are not utterly bereft of sturdy preaching spirit—but so very, very many of them. What can the preacher do in such a time as this?

An immediate answer is suggested by a story concerning the late Dr. John Henry Jowett, the distinguished English preacher who spent some of his later years in a New York pulpit. Dr. Jowett, so the story goes, was called to the pulpit of a fine old church whose attendance had shrunk alarmingly. To the amazement of all concerned, he soon picked up an enthusiastic hearing, and then crowded his church Sunday after Sunday, both morning and evening. A secular magazine dispatched one of its best men to study the problem of Jowett's drawing power. His report is illuminating. "I could not", he said, "determine where the secret of Dr. Jowett's power over his people lay. It could not have been in his oratorical manner, for he had none; he read every word of his address, and his voice was slightly monotonous. He made almost no gestures, but stood practically motionless behind his pulpit desk. What most impressed me, I think, was that the longer Dr. Jowett spoke the less his audience were conscious that he was there at all. He seemed gradually to disappear, and it took no great imagination to feel that instead of Jowett standing there, the Christ concerning whom he spoke stood in his place." Jowett had become so transparent that his hearers saw only the Christ shining through him.

The reporter's words I have quoted from memory; they are probably not exact: but I recall the point of his comment perfectly. This secular reporter, it seems to me, went straight to the secret of Jowett's power: it lay in his spiritual transparency. And

that characteristic is basic in preaching power anywhere and any time. It is that which must forever distinguish the Christian preacher from any other kind of preacher in the secular world. And it is that which will draw people into the service of worship more powerfully than anything else.

The men and women of our day have the same natural spiritual hunger that people have always had, and they have as true an instinct for spiritual discrimination. The sentiment expressed by a college student not long since will serve to indicate what I mean. Some one had mentioned a rather theatrical type of address which a visiting preacher had delivered in the University Chapel, and the student's lip curled with disgust. He was not a "churchly" type of student, but quite the opposite; and yet he instantly made this rejoinder: "When I want a show I'll go where shows are the thing; but when I go to Church I want something else." Let me add the sentiment expressed by a lady of mature years at the close of a Sunday morning service of worship. She was a cultured and somewhat sophisticated type of modern woman, but she commented with hearty approval upon a very "religious" sermon which she had just heard. "I am so glad," she said, "that the preacher did not review for us all that the secular magazines and books and newspapers of the week had had to say. He took us into a world which all these other things hardly touched; and it was a world into which I very much wanted to be taken."

The issue, as I see it, is very clear. The preacher must bring to a worn out world the Good News of an order of life and truth and beauty which shines in upon defeated mankind from another and higher sphere. He must face squarely the fact that he cannot be laughed out of his pulpit by the jibes of the worldly wise about his "other-worldly" emphasis and his "mysticism". Preaching without mystical reach and insight and without an other-worldly emphasis will never be able to compete with the torrent of secular preaching to which I have referred. But this mystical contact with another world must never lose its contact with the baffling problems of the present world, for both the preacher and his hearers have to live in and fight their way through his present world, just as other people do. Nevertheless, we sadly need the light of another world and the power from another world to play upon the drab, sordid world in which we struggle along.

Let me give you a case in point. An elderly minister of Scottish blood whom I knew in Chicago told this story in my hearing. He had been called to conduct the funeral service for a prominent Chicago business man, and found a large number of influential

business men of the city in attendance. In the course of his address he said to his audience, "My friends, we live for two worlds." After the service was concluded, one of the business men came to the preacher and questioned him about this statement. "Why, of course I said it", the preacher replied; "you believe that, don't you?" "No sir, I don't believe that", he instantly replied, "and neither do most of the men here this afternoon. We believe that we live for just one world, and we shape our affairs accordingly." The minister was thunderstruck, but when he had recovered a little he asked another question: "If you did believe that you lived for two worlds, would it make any difference with you?" And again the reply was instantaneous: "Yes sir, it would make a great deal of difference. I should change every major principle I have in conducting my business."

I think this business man speaks with the voice of our whole disillusioned modern materialistic world; if it believed at all in the reality of the spiritual world and its relation to this world it would change every major principle it employs in conducting its affairs. And that goes for international affairs, as well as for affairs within our own nation. When the Christian pulpit sees that truth clearly it must inevitably see its own mission: the incomparable mission of making known the spiritual light and values which must stream in upon us from another world if we are by any means to keep this present world of practical affairs from utterly knocking itself to pieces.

This is great business for the preacher to have committed to his hands, and he must be greatly prepared for it. He must know the world to which he preaches; therefore he must know his way around in the mazes of learning and practical routines which mark out the problems of the modern world. He must never make the mistake of supposing that ancient dogmatic statements are more important than modern imperative needs. He must be intellectually attuned to the world he lives in. He must be educated in the thought-modes of his day, if he is to connect in a vital manner with the thinking minds of his day. He must remember that everywhere he may stand to preach his audience will be interspersed with fairly well, or even highly educated people; he must speak their language. He must be as keenly abreast of the times and as thoroughly equipped in his own field as the ablest professional man who sits under his preaching. Only so can he keep his message from being intellectually discreditable.

But he must go beyond this. He cannot hastily discard the spiritual wisdom of the ages in his frantic haste to acquire modern-

ity. Beneath every outmoded creed there is an unchanging truth that once gave the creed life and power. He must be able to pierce through the dried husk of dead dogmatism and reach the living heart of the truth hidden within it, and he must be able to make this truth grow again in the more modern garden of his own thinking. When he speaks to the people, he must speak with the authority of the imperishable truth of the Spirit of the living God—an authority none the less in evidence because like the true artist which he is he has been able to body his truth forth in terms which will grip the modern mind as its older statements gripped another and bygone age. He must do this; but to do it he will have to go through more than one hour of spiritual agony; for the bringing to birth of spiritual truth is the most agonizing event in any man's experience, apart from the intimate sorrow of the bereaved or the burdened conscience of the sinner. He must first find the Witness of the Spirit clear in his own heart before he can expect to carry that witness forth to a desperately disillusioned world. He must achieve an experience of his own in which inward Truth has come to its rightful throne in the midst of modern thinking. When he does this he can speak a word of power to a mightily confused world, and his voice will be heard through all the tumult. So only will the power of Protestant preaching return.

Protestant preaching stands at the cross-roads; if it fails to take the right turn in the road—! But it must not fail!

FRANK S. HICKMAN.

WHAT'S BEEN HAPPENING IN THE LIBRARY?

Duke University is a place where nothing stays exactly as it was except—we hope—the purpose and spirit of it all. Like other parts of the institution the Library of the School of Religion has been growing. Those of you who took your B.D.s in the early days of the School of Religion will be surprised on your return visits at the growing efficiency and richness of the library collections. The University Libraries as a whole now contain very nearly 450,000 volumes. It has been for a number of years one of the half dozen most rapidly growing university libraries in the entire country and is now nineteenth in number of volumes among university libraries. Much of the material which students and professors in the School of Religion use is housed, of course, in the General Library. That is one of the advantages of our location between the Chapel on the one hand and the General Library on the other. This means that the great collections on ancient and mediaeval history, on psychology and philosophy, and other academic subjects which relate to the work of the School of Religion, will always be readily accessible.

The Library in the School of Religion building is rapidly becoming full. You will remember that the second basement level used to be as empty as a cavern. The book stacks there are now perhaps two-thirds full. A separate count has not been made recently, but I should guess that there are perhaps 35,000 volumes housed in this Library. Since these have all been purchased within the last ten years, this represents a working library in the field of religion which is most effective.

You will perhaps be interested in certain collections of special strength. A visitor, knowing Professor Garber's enthusiasm and energy, would not be surprised on walking through the stacks to discover that our records of Methodism, particularly in recent years, are especially rich. We can look up in the Conference Journals, for example, where each one of you Methodists has been stationed since you left the University, how much your salary has been, and therefore how much you should contribute for the support of the Library. The visitor might be more surprised, however, to discover that we also have one of the most complete collections of the diocesan records of the Protestant Episcopal Church in America. This collection of records was secured in one purchase and represents a great acquisition. There is also special strength in the literature for the study of the New Testament, in comparative religions, particularly the sections on

Buddhism and Mohammedanism, and in that on the rural church, the latter collection being provided by a memorial fund in honor of Professor Ormond's father. Materials for the study of American religious history are greatly enriched, of course, by the southern history materials built up in the General Library in the Flowers Collection.

Among acquisitions of the past year several will serve to illustrate the material which is being secured. You are familiar, of course, with the Palestine Exploration Society which has carried on since 1864 the work of exploration in the Holy Land. We have recently secured a complete file of their quarterly statement. Professor Cannon is also proud of the addition of the *Royal Asiatic Society Journals* for the Malay and Straits Settlement Branches and the Korean Branch. Occasionally we are able to purchase some rare volume which has been of great historical importance in the history of religious thought. This year there came to us by chance the opportunity to secure a set of the *Mageburg Centuries*. This work, begun in 1559, was one of the first histories of civilization of the Reformation period which contained criticisms of the church. It became the fountain head of a great deal of the rewriting of the history of the first fifteen centuries of our era. There are six volumes bound in pig skin. There are only a few sets of this work in the United States. The Library of Congress, for example, does not have one. But alas, it is only occasionally that we can get volumes of historical interest and importance. For the most part, our funds only permit us to secure the working materials for every day use.

An acquisition of the year which many of you will regard as more important than any set of books has been linoleum on the floor! This has made the small reading room much quieter and more usable. In the light of this acquisition we are beginning to hope that some day we may be able to secure reading lamps on the tables.

During this year one new organization has been developed. It is called the Friends of Duke University Library and is a splendid organization on many counts, one being that it probably will have only one meeting a year. We shall never develop here a really great library without the help of many individuals, and this move is an appeal to you and all other alumni and friends to come, not to our rescue, but to help us in a great achievement. The obligation of membership is to help the Library in whatever way you can. Some members have sent cash contributions; others have secured for us manuscripts and books of value. A number are undertaking to build up collections on special subjects. If

you have a favorite author or are an admirer of some literary or historical figure who has contributed greatly to our civilization, why not undertake to secure for us everything by or about that individual? To insure that the membership is a working group we are expecting one volume per year from all members who have not assisted us in other ways.

In conclusion let me remind you that no matter how rapidly you may be advancing in church or state, the faculty still regards you as our students. We have the belief—I hope I should not use the word “delusion”—that you are still pursuing the same studies that you did while here, only with more success. To this end, do not forget that the books of the Library are still yours to use except, of course, those on reserve or in the Treasure room. We shall be glad to send you any volume not in use, provided you pay the postage. You can always escape the postage by coming back to visit us and getting the books directly from the shelves. On that visit you could also join the Friends of the Duke University Library, but of course that could be done by mail.

HARVIE BRANSCOMB.

PHILLIPS BROOKS CLUB

In the fall of 1932, Dr. F. S. Hickman, Professor of the Psychology of Religion, in the School of Religion at Duke University, invited a number of the Durham city ministers to meet with him to talk over, informally, problems confronting the ministers of today. In a comparatively short time this gathering had resolved itself into a Seminar which met one afternoon each month, at which time a discussion of various problems was the order. Under the leadership of Dr. Hickman books bearing on the work of the minister were used as a basis for the conference. An enjoyable feature of these early meetings was the fellowship after the lecture, at which time refreshments were served. The small group, finding so much enjoyment and help from these meetings, felt the urge to increase its field of operation. At a meeting, largely attended by representatives from the nearby territory, Dr. Hickman raised the question of the desirability of forming a group after the fashion of the club once attended by Phillips Brooks in Boston. This idea met with immediate response and on the motion of Dr. W. R. Cullom, of Wake Forest College, such an organization was formed and the name, “Phillips Brooks Club”, was adopted.

At this meeting officers were elected, Trela D. Collins was elected president and Stanley C. Harrell was elected secretary. An enlarged mailing list was made and an invitation to ministers

within a radius of approximately 50 miles was sent out. In response there were between 50 and 60 attending the meeting. All were guests of Duke University, which provided a luncheon. Nine denominations were represented. Officials of Duke University were present at this meeting expressing interest in the movement and offering all their facilities for its furtherance. The sense of this meeting was that a luncheon feature would add materially to the enjoyment and helpfulness of the enterprise. The members unanimously voted that an arrangement be made for a luncheon to be held at 12:30 prior to the meeting each month. This plan has been carried out ever since, making for fine fellowship of the group.

During the first year the attendance at the lecture period averaged around 45, and the interest grew steadily. Following the luncheon, two one-hour periods were given by Dr. Hickman and others whom the group invited to address them.

In September, 1934, new officers were elected, E. L. Hillman, being the President, H. P. Ruppenthal, the Secretary. The continuation in the new year showed a sustained and ever increasing interest. Those attending used their influence for enlarging the club's field of usefulness. One outstanding achievement has been the magnifying of areas in which the various communions in confronting their common problems, can work more effectively together than they were ever able to do individually. The group has crystallized into a fellowship for united Christian effort.

An added feature of the club for the past year has been the Homiletic Group which has met monthly, midway between the meetings of the club. At this time two ministers are given subjects to discuss before the entire group. This has proved to be very helpful to those who have availed themselves of the opportunity thus afforded. Some 20 to 25 have attended this group each time, the attendance at the more general meetings averaging 45.

It is needless to say that Dr. F. S. Hickman has been the dominant factor in the success of this movement. Those who have been associated with him and made contributions from time to time on the program have added materially to its success. The ministers of the club feel a great sense of gratitude for such unselfish, painstaking service.

Officers of the club during the current year are Rev. Stanley C. Harrell, president and Rev. R. G. L. Edwards, secretary.

The program for the year has consisted of a discussion, led by Dr. Hickman, of Professor A. C. Knudson's book, *Present Tendencies in Religious Thought*.

E. L. HILLMAN.

CHANGE IN GRADING SYSTEM

The student body and faculty of the School of Religion have been very much interested in a change in the grading system adopted by the faculty on October 9, 1935. The faculty regulation reads:

"In the grading of School of Religion students, *S* or satisfactory shall represent work of an acceptable character, *G* or good shall be the next higher grade, and *E* or exceptional shall be the highest grade. *F* or failing indicates that the grade of the student is below passing. In a course in which both graduates and undergraduates are enrolled, the grade *S* shall represent approximately the degree of attainment marked 80 in the case of an undergraduate. A mark of 'Incomplete' may be given when a student has failed, for an acceptable reason, to complete some portion of the required work in a course in which his standing is generally satisfactory. The student should arrange with the instructor to complete the remaining work of the course as promptly as possible."

The following advisory note was spread on the minutes for the guidance of the faculty:

"The grade *E* shall be given only for decidedly exceptional work and ordinarily the total of *E*'s and *G*'s shall not exceed one third of the grades awarded in the class."

At the end of the first semester in which this system was followed, the faculty tabulated the results, which showed the total number of grades given by fifteen instructors was 511. Thirty-one per cent of these were above *S*, the distribution being as follows:

<i>E</i> —	26
<i>G</i> —	133
<i>S</i> —	323
<i>F</i> —	6
<i>Inc.</i> —	23

DUKE CELEBRATION OF COVERDALE ANNIVERSARY

To commemorate the four-hundredth anniversary of the first printed English Bible, by Coverdale on October 4, 1535, a National Commemoration Committee sponsored a nation-wide celebration during the fall of 1935. President Few was a member of the sectional committee for the Virginias and North Carolina.

Active coöperation at Duke University was directed by a committee of the School of Religion composed of Dean Russell, Professors Cannon and Spence, and Dr. Clark.

The first program to be scheduled was a series of fifteen minute radio talks given by Dr. Kenneth W. Clark over the Durham station, WDNC, each Sunday evening from October 6 to December 8 (Bible Sunday). The successive episodes treated of Wyclif, Tyndale, Coverdale, The First Authorized Bible, The Bishops' Bible, The First Catholic English Bible, the King James Version, Discovery of Ancient MSS, Modern Translations.

An exhibit of Bibles and facsimiles in the Duke University Library, prepared by Dr. Clark, was maintained throughout the period. The development of the English Bible was thus illustrated through a series of medieval biblical manuscripts in Latin and Greek, the first printed Greek testament produced by Erasmus in 1516, the earliest printed English translations by Tyndale and Coverdale, the successive revisions of the sixteenth century culminating in the King James Version, and finally a number of modern translations. A special library of books on the Bible was gathered together by Mr. Benjamin E. Powell, in charge of circulation, and made available to speakers, leaders, and general readers. A number of public addresses on different phases of the English Bible were made not only at the University, but in and around Durham, by Dean Elbert Russell, Dean Walter K. Greene, Professor James Cannon, III, Professor William T. Laprade, Professor H. E. Myers, and Dr. Kenneth W. Clark.

The committee also invited as guest speaker Dean Lynn Harold Hough, of Drew Theological Seminary. On Saturday, November 30, he addressed a large student audience in Page Auditorium on "A Living Book in a Living Age." The closing program in the celebration was a pageant on Bible Sunday, prepared and directed by Professor Hersey E. Spence. His "Rainbow Rays of Righteousness" was effectively presented before a large congregation in Page Auditorium.

THE JUNALUSKA SCHOOL OF RELIGION

In the summer of 1928 the School of Religion in coöperation with the General Sunday School Board and the Board of Missions of the Methodist Episcopal Church, South began at Lake Junaluska, N. C., the Junaluska School of Religion. The purpose of the school was to meet the growing demand on the part of pastors, church workers, missionaries and others for graduate summer school courses in Religion, which would give credit toward higher

academic degrees. The climatic conditions at Lake Junaluska provided an ideal place for summer school study and the religious, recreational and social features offered by the Southern Assembly at Lake Junaluska were available for the students.

In 1934 a change was made in the management of the Junaluska School of Religion. Prior to that date the Junaluska School of Religion and the Junaluska Summer School, Inc., (primarily for teachers) were held on different dates. It was felt that a considerable financial saving as well as other advantages would be derived from holding the two schools at the same time and under the same administration. This plan has proved to be very successful. The session of 1935 had an enrollment of one hundred and sixty-three. Approximately one-half of the students selected all or part of their work from courses in Religion.

During the session of 1936 courses in Religion will be offered in the following departments: New Testament, Old Testament, Church History, Religious Education, Missions, and Homiletics.

Further information concerning the session of 1936, which will be held from June 11 to July 22, can be secured from Professor Paul N. Garber, who is director of the Junaluska School of Religion and the Junaluska Summer School.

BOOK OF DRAMAS BY PROFESSOR SPENCE

For a number of years Prof. H. E. Spence has been giving special attention to the development of dramatics in Religious Education. Recently his course in Religious Drama has been expanded to cover a year's work. The work of the classes in this field includes practical experience in writing, costuming, and presenting plays and pageants. A new feature of this work has been adapting religious dramas to radio use.

The Duke University Press has just published a volume of Prof. Spence's plays under the title *Old Testament Dramas*, in which appear six plays adapted to amateur use. As the book points out, a chief difficulty in amateur dramatics is the royalty charge made for most plays. Professor Spence offers these plays free to the public. Not only so, but Prof. A. T. West contributes to the book an appendix, "Play Production", which not only gives general information to amateur dramatic groups, but also specific directions for the costuming and staging of Professor Spence's plays. There is also a foreword by Dean Elbert Russell.

The plays contained in the book are: "The Sacrifice of Isaac", "Joseph and His Brethren", "The Mission of Moses", "Samson and Delilah", "The Shepherd King", and "The Rain Bride".

All of these plays have been tried out by Prof. Spence over the radio, and directions are given for their use both on the stage and before the microphone.

SCHOOL OF RELIGION FORUMS

During the past few years the School of Religion has sponsored series of forums conducted by outstanding men familiar with problems concerning the minister and his work. Through this phase of school life the theological student is brought face to face with the challenging problems of the day and is given the opportunity to express his own thought.

The Faculty and Student Forum Committees arranged a forum for the fall semester on November 26, when Dean Russell introduced the subject, "The Danger of a Fascist Government in the United States." In his treatment of this timely topic, Dean Russell told his hearers that Fascist forces now operating in the United States threaten free speech enjoyed by the American pulpit and endanger religious freedom and liberty.

During the spring semester, Bishop Paul B. Kern is expected to lead one of the four forums planned. Distinguished leaders of the medical and legal professions will present problems pertinent to the relation of the minister to these respective fields.

MISSIONARY INSTITUTE AND KAGAWA

The Board of Missions of the Methodist Episcopal Church, South, in coöperation with the School of Religion and the Department of Religion, has conducted an institute at Duke University each year since 1920. The Sixteenth Annual Institute was conducted this year on January 16. This date was chosen to coincide with the visit to Duke of Dr. Toyohiko Kagawa, who spent two days at Duke and whose coming was made possible in part by the Board of Missions. The other speakers at the Institute were Dr. W. G. Cram and Dr. Elmer T. Clark, both of the Board of Missions. Dr. Clark represented the purpose of the Board of Missions in conducting the Missionary Institute, and Dr. Cram gave an address describing his recent official visit to the Southern Methodist Mission in the Belgian Congo.

The regular Institute sessions were integrated with the programs of Dr. Kagawa's lectures, who talked altogether seven times during the two days he was at Duke. Most of the students in the School of Religion heard all of the addresses. In his address before the Missionary Institute Dr. Kagawa described

the Kingdom of God Movement in Japan. In the course of this address he mentioned the work of Weyman C. Huckabee, who is being partly supported by contributions from the Duke University community. One of the most interesting parts of this address was his description of a course in what he calls Biblical Agriculture, which forms a part of the program of the Farmers' Gospel Schools.

In the closing address of Dr. Kagawa's Duke series, he used the subject, "Meditation". He stated that this was an address that he very rarely gave. It was a detailed description of his methods of meditation, and was particularly impressive as revealing the experiences of a practising mystic.

A luncheon was given in honor of the Missionary Institute speakers which was attended by the School of Religion faculty and a number of invited guests.

DELEGATES SENT TO SOUTHERN INTERSEMINARY MOVEMENT

The interest on the part of the School of Religion in the Southern Interseminary Movement, an organization whose primary aim is to promote unity, purpose, and understanding among the theological schools in the South, was manifested by the large delegation of thirteen students that attended the 1936 Annual Conference on February 5 and 6 at Gammon Theological Seminary, Atlanta, Georgia. The names of the delegates are as follows: W. D. Andrus, E. S. Gruver, P. H. Grice, J. H. Fast, C. R. Hozendorf, J. B. Breazeale, M. C. Wilkerson, H. C. Rickard, J. E. Scott, W. F. Pledger, P. D. White, W. J. Huneycutt, and M. B. Shives.

Under the competent leadership of such men as Dr. John C. Bennett, Professor of Christian Theology at Auburn Theological Seminary; Dr. W. A. Smart, Professor of Biblical Theology, Emory University; President Willis J. King, Gammon Theological Seminary; and Rev. Hayes Beall, Secretary, National Interseminary Movement, the conference theme, "The Church's Task in the South Today," was discussed in an enlightening manner.

The following officers were elected to the Executive Board for the ensuing year who will be responsible for the 1937 Annual Conference which is to be held at Duke University: President, Jake Mast, Emory University; Secretary, W. J. Huneycutt, School of Religion, Duke University; and a third member of the board, Fred Stephens, Gammon Theological Seminary.

NEW EQUIPMENT

A case has been placed in Room 210 of the School of Religion building in which are exhibited a Babylonian foundation cone and three cuneiform tablets, which the University acquired from Dr. Edgar J. Banks. Dean Russell has placed on exhibition in the case also a number of articles and photographs of religious interest. It is hoped that this may be the beginning of a museum for the School of Religion. Dr. Elihu Grant of the Haverford Expedition which excavated Beth Shemesh has promised the School a series of dated Palestinian pottery.

This will add materially to the teaching equipment of the School of Religion which already includes full sets of maps for Missions and Comparative Religion and for Biblical and Church history, including a good raised map of Palestine. A stereopticon with over 500 slides has been placed in Room 210.

THETA PHI

An institutional Chapter of the International Society of Theta Phi, an honor society for ministers and religious workers, was instituted at Duke on May 15, 1935. Gilbert T. Rowe, Paul N. Garber, H. E. Myers, J. M. Ormond, and Frank S. Hickman became charter members from the faculty; and A. Ray Cook, Harold H. Hutson, Mack B. Stokes, Jr., and Lowell B. Council from the student body. Dr. Rowe, who is also a member of the Senate and regional director, was chosen as president, and Lowell B. Council as secretary. At a later meeting, Carl Haley, Shannon Holloway and John Bennett were received into membership. Theta Phi is a new fraternity, and the Duke Chapter is the first to be organized in the South. Its general officers are: Dr. Fred B. Fisher, president; Dr. S. Parkes Cadman, vice-president; Dr. Elmer T. Clark, secretary; and Dr. Ludd M. Spivey, treasurer. To be eligible for election to membership an individual must be a graduate of a standard college; must have attained the rank of senior in the graduate divinity school and be certain of graduation with the degree of Bachelor of Divinity or a degree the equivalent thereof; must be among the upper fifteen per cent of the senior class in grades; must possess sound scholarship, a scholarly attitude, high ethical character, good personality, and prospect of a successful career in the ministerial or allied profession.

PI GAMMA MU

On January 12, 1933, there was organized at Duke University a Chapter (Beta Chapter in North Carolina) of Pi Gamma Mu, a National Social Science Honor Society. The national society originated in 1924, and now numbers more than a hundred and fifty chapters in colleges and universities throughout the United States. Its purpose is to foster scholarly investigation in the field of the social sciences, and to encourage coöperation among students of the social sciences, including sociology, anthropology, political science, education, law, psychology, biology, philosophy, and religion.

The Duke Chapter now numbers eighteen faculty members and forty-eight student members. From the first, members of the School of Religion including both faculty and students, have supported the activities of Pi Gamma Mu. From the Faculty, Dean Russell, and Professors Rowe, Clark, and Smith belong. From the present student body, Carl W. Haley, Lewis S. Holloway, and Hampden H. Smith are members. Former students who joined while at Duke are as follows: Harold H. Hutson, Thomas P. Carriger, Mack B. Stokes, W. K. Anderson, Thomas C. Swackhamer, W. O. Weldon, Harrell M. Russell, C. W. Goldston, J. F. Trammell, and R. E. Walston.

The present national president is, Dr. Charles A. Elwood, Professor of Sociology in the School of Religion.

ATHLETICS

In order that some form of exercise may be offered to all students, the Duke University department of athletics has organized an intramural athletic program, in which the School of Religion takes part. This program includes football, tennis, track, basketball, and baseball. The School of Religion offers to those who desire it the opportunity to take an active part in all of these sports. In this way the members of the student body have a chance to make contacts that they could not possibly make in any other way. From this participation in athletics a fine result has been noticed through the years.

This year especially there seems to be a greater interest in athletics than ever before. Approximately twenty men took an active part in the football program. The interest was not limited to those who took part, for the other School of Religion students were just as interested in the results of the games as undergraduates were in the outcome of the Duke contests.

The tennis matches were hard fought from beginning to end. Many of the boys advanced far along in the tournament and one went to the semi-finals. A number of the boys are taking part in basketball, and from all indications, will have a successful season. The baseball program has not been fully planned as yet, but those who are interested in this sport will be given a chance to prove their mettle.

C. R. Hozendorf is the chairman of the entire School of Religion athletic program, with Malcolm Reese, manager of football; Jimmie Jackson, manager of tennis; Inman Townsley, manager of basketball; and H. H. Smith, manager of baseball.

REPRESENTATION AT CHRISTMAS CONFERENCES

The School of Religion was represented at three interesting and significant gatherings held over the year-end 1935-36.

The National Conference of Theological Students convened at Butler University, Indianapolis, Indiana, and was attended by two first-year students, Ferrell Pledger and V. R. Hickman. This conference was held just prior to the Twelfth Quadrennial Convention of the Student Volunteer Movement, which ran from December 28, 1935 to January 1, 1936, also in Indianapolis. Pledger and Hickman attended both of these conventions.

At the Methodist Young People's Conference meeting in Memphis, Tennessee, December 27-31, 1935, Professor H. Shelton Smith, of the School of Religion faculty, presided over the discussion group on Economics and Industry. J. B. Breazcale, of the first year class, presented to the convention steering committee the report of the discussion group on Discipleship and personal Religion. Charles S. Jarvis was chairman of one of the morning convention sessions. Other School of Religion students in attendance were: E. S. Gruver, Steadman Bagby, Luther Bennett, J. H. Fast, Inman Townsley and S. B. Hinshaw.

A Duke University banquet at the Claridge Hotel was presided over by Dr. Smith and was attended by seventy-seven University alumni, forty-one of whom were alumni of the School of Religion.

ATTENDANCE AT SCHOLARLY SOCIETIES

Dean Elbert Russell, Dr. Harvie Branscomb, and Dr. K. W. Clark attended the seventy-first meeting of the Society of Biblical Literature and Exegesis at the Union Theological Seminary, New York City, December 30 and 31. Dean Russell and Dr.

Clark presented papers on "The Babylon of Revelation" and "Manuscript Discoveries and Re-discoveries in America." respectively.

Dr. H. Shelton Smith attended the Methodist Young People's Conference which was in session in Memphis, Tenn., during the holidays. Dr. Smith was group leader for one section which discussed religion in its economic and industrial aspects.

Professor J. M. Ormond attended a meeting of the Rural Work Commission which met in Nashville, Tenn., just before Christmas. Professor Ormond was the Chairman of the Fact-Finding Committee and made the report for that committee. He also attended the church-wide missionary conference which met in Washington, D. C., early in January. He made the report for the Rural Church Commission to this body.

Dr. Paul N. Garber attended the joint meeting of the American Historical Society and the American Society of Church History at Chattanooga, Tenn., during the Christmas holidays, and read a paper on the subject "The Hostility of the Early Methodists to Theological Schools." He is a member of the Committee on Manuscripts and of the Membership Committee of the American Church History Society.

At the meeting of the American Sociological Society which met in New York during the holidays, Dr. C. A. Ellwood spoke at the dinner and also delivered the address as President of Pi Gamma Mu. Dr. H. E. Jensen also attended the conference.

FACULTY SERVICE IN TRAINING SCHOOLS

Several members of the School of Religion faculty have served in standard training schools of the Methodist Episcopal Church, South, during the academic year. A list of the schools served and subjects taught follows:

Professor H. E. Myers, Danville, Va., "The Message of the Prophets"; Fayetteville, N. C., "The Origin and Growth of the Bible"; High Point, N. C., "The Teachings of Jesus."

Professor J. M. Ormond, Roanoke, Va., "The Teachings of Jesus."

Dr. G. T. Rowe, Richmond, Va., "New Testament Survey"; Portsmouth, Va., and Lynchburg, Va., "The Origin and Growth of the Bible."

Professor H. E. Spence, Danville, Va., "Dramatics in Religious Education"; Petersburg, Va., "New Testament Survey".

NOTES ON RECENT BOOKS

In this section attention will be called to new books which can be recommended as being likely to prove of special value to ministers and others particularly interested in religious questions. No attempt will be made to take notice of all the principal volumes coming from the press or to review extensively even those which are mentioned. A brief notice of a book here means that it is accounted worthy of more than ordinary consideration.

God: A Cosmic Philosophy of Religion. John Elof Boodin. New York: The Macmillan Company, 1934. 240 pp. Price \$2.00.

After ten years of further teaching and study, the author of *Cosmic Evolution* has published a volume which contains much accurate science, profound philosophy, and deep religious insight and feeling. A strain of poetry and mysticism runs throughout the book, culminating in the last chapter on "Divine Laughter". The philosophy presented is Christian Theism on a basis of Platonism. The author offers this book "to those who are honestly seeking a theology in our modern world", and his contribution is of great value. G. T. R.

The Church: Catholic and Protestant. William Adams Brown. New York: Charles Scribner's Sons, 1935. 421 pp. Price \$2.75.

The author says that his book has grown out of his conviction that the church deserves a greater place in the loyalty and affection of Christians than is given it by many American Protestants. The subtitle, "A Study of Differences that Matter", shows that the differences between Catholic theology and piety and Protestant theology and piety must be candidly faced, and yet the author believes that the things that should unite are so much greater and more important than the things that divide that a realization of the unity of the church is practicable. G. T. R.

And the Life Everlasting. John Baillie. New York: Charles Scribner's Sons, 1933. 358 pp. Price \$2.50.

This book is a sound and balanced presentation of the Christian doctrine of immortality with proper consideration of the questions that have become urgent in recent years. To all who feel the need of making a fresh study of the prospects of the future life, this book is recommended as a very helpful guide. While it is not as exhaustive as many other books on the subject, it sets forth the mature and reasoned convictions of one of the most gifted and trusted Christian thinkers of the day. G. T. R.

The Foreign Missionary Enterprise and its Sincere Critics. Cleland B. McAfee. New York: Fleming H. Revell Company, 1935. 190 pp. Price \$1.50.

This book contains a good deal of material useful for preachers in discussing and presenting the missionary cause. The book takes up various criticisms that have been made of missionary effort and seeks to answer them. It is not dogmatic, but helpful and practical. J. C.

Modern Trends in World-Religions. Edited by A. Eustace Haydon. Chicago: University of Chicago Press, 1934. 255 pp. Price \$2.00.

In this book Professor Haydon has collected papers by eminent scholars seeking to interpret the nature of adjustments made by six great religions toward changing factors in their present day environments. The religions represented are: Hinduism, Buddhism, Judaism, Confucianism, Islam, and Christianity, each being represented by a distinguished author, and several by adherents. A paper is given for each religion on each of the subjects: World—Religions and Modern Scientific Thinking, World-Religions and Modern Social Economic Problems, World Religions and Intercultural Contacts, and The Task of Modern Religion. J. C.

The Idea of Salvation in the World's Religions. J. W. Parker. London: Macmillan and Company, Ltd., 1935. 259 pp. Price \$2.25.

Life Beyond Death in the Beliefs of Mankind. James Thayer Addison. London: George Allen & Unwin, Ltd., 1933. 309 pp. Price \$2.50.

These two books follow much the same plan in presenting cross-section views of the ideas of salvation and of the future life in the world's religions. They are the best books I know on this subject. They do not treat the religions separately, but select certain topics around which they weave ideas found in the different religions. J. C.

God and the Social Process. Louis Wallis. Chicago: University of Chicago Press, 1935. xv 353 pp. Price \$2.00.

A misleading title to a stimulating book. Really a study of Hebrew religious and social history. The book carries out more thoroughly the thesis of the author's "Sociological Study of the Bible" that the struggle between the ethical prophets and their opponents was at bottom a struggle between the social and ethical ideals of the nomads and of the farmers. In this work he has used this as a critical criterion for a reconstruction of Hebrew history, which is only partly satisfactory. Nevertheless the book is a valuable and fresh contribution to Old Testament scholarship. E. R.

An Introduction to the Books of the Old Testament. W. O. E. Oesterley and T. H. Robinson. New York: Macmillan Company. 454 pp. Price \$4.00.

Another product of the very fruitful collaboration of these English scholars. Accepts in general the common critical position, but pays more sympathetic attention to recent new views regarding Deuteronomy Isaiah 40-66, Ezekiel and Ezra than does Gray and MacFadyen's new edition. Not quite a successor to Driver as a standard book on the criticism of the Old Testament but the most thorough and up-to-date work available for English speaking students. E. R.

Arabia and the Bible. J. A. Montgomery. Philadelphia: University of Pennsylvania Press, 1934. 207 pp. Price \$2.00.

The fruit of a scholarly mind and careful research, carefully documented. It is an interesting presentation of the influence of Arabia upon the race stock, culture and ideals of Israel and its importance for understanding the Old Testament life and history.

A good working library on the Old Testament should include this along with works on Egyptian and Babylonian (Assyrian) history besides including something on the Minoan and Hittite influences. E. R.

A Pilgrimage of Ideas: or, The Re-education of Sherwood Eddy. George Sherwood Eddy. New York: Farrar & Rinehart, 1934. xiii. 366 pp. Price \$2.00.

The autobiography of a man who as missionary, lecturer, and author has greatly influenced students in many parts of the world. Eddy states that his real education came after he left the university halls. He also testifies that his religious, social, and economic views have gradually changed since he went to India forty years ago as a missionary. He now feels that one of his outstanding religious duties is to propagate socialism. P. N. G.

The Rediscovery of John Wesley. George Croft Cell. New York: Henry Holt & Company, 1935. 420 pp. Price \$2.50.

Due to the author's thesis that John Wesley was a Calvinist this book has received much publicity. Many students of Wesleyana doubt if Cell has made a good case for placing Wesley with the Calvinists but all will appreciate the years of study and research which the author has given to this project. P. N. G.

Makers of Christianity from Alfred the Great to Schleiermacher. John Thomas McNeill. New York: Henry Holt and Company, 1935. viii, 277 pp. Price \$2.00.

Companion volume to Case's *Makers of Christianity from Jesus to Charlemagne*. Brief scholarly biographical sketches of thirty religious leaders of the period covered by this volume. A good example of the study of church history by the biographical method. P. N. G.

The Ancestry of Our English Bible. Ira Maurice Price. New York: Harper, 1934. xxiv + 350 pp. (9th ed. revised to date). Price \$2.50.

This volume is the best answer to date to the request for a non-technical discussion of the manuscript basis for our Bible. Although Professor Price first published this book in 1907, the current edition represents a thorough revision of the material. It takes account of the most recent discoveries and publications, and tells the story of the transmission of the Bible in thorough and interesting manner. It is an excellent source-book for the many questions repeatedly arising about manuscripts, versions, and translations. K. W. C.

The Mind of Paul. Irwin Edman. New York: Henry Holt and Company, 1935. 187 pp. Price \$1.75.

To catch the quality of a great contemporary mind, to say nothing of an ancient mind reflected for us now only in literary and epistolary records, is not easy. The author has succeeded admirably in giving us a fresh and stimulating portrait of the key mind in early Christianity. How Paul, a mystic Jew of the Dispersion, faced a Graeco-Semitic world of thought, how he formulated answers to questions emerging from the cultural conflict of Jew and Greek, how he guided the Christian development from a Palestinian Jewish sect to an imperial universal religion—such is the story of the mind of Paul. K. W. C.

History and Interpretation in the Gospels. Robert Henry Lightfoot. (Bampton Lectures for 1934). New York: Harper, 1935. XVII 346 pp. Price \$3.00.

This is a readable presentation of the theme that the primitive Christian movement was a vital religion which adjusted itself through the years to the practical needs and interests of its adherents. From Mark to John, the gospels are found to reflect such adjustment, and to interpret afresh each new experience. The most recent method employed to probe behind the written gospels, known as form-criticism, is explained and considered, and its advances incorporated in this latest study in English on the growth of Christianity. Reviewers are unanimous in their praise of this British volume. K. W. C.

An Interpretation of Christian Ethics. Reinhold Niebuhr. New York: Harper and Brothers, 1935. Pp. 244. Price \$2.00.

In these Rauschenbush lectures delivered at Colgate-Rochester Divinity School in 1934, Dr. Niebuhr undertakes to emancipate Christian ethics from the entangling alliances of 19th century culture. He finds the ethic of Jesus something more drastic than that espoused by the typical preacher of the social gospel. For him the "Law of Love"

is so drastic that it must remain for society as the "impossible possibility." Devotees of both Orthodoxy and Liberalism will find herein a drastic indictment. This is in many respects Niebuhr's best work. H. S. S.

The Church at Work in the Modern World. W. C. Bower, editor. Chicago: University of Chicago Press, 1935. Pp. 304. Price \$2.00.

A composite work, written by Professors Ames, Baker, Case, Garrison, Holman, Kincheloe, and Mathews under the editorial direction of Professor W. C. Bower.

On the background of religion conceived as a social process, special phases of the work of the modern church are treated, including social action, missions, journalism, preaching, and religious education. For each topic an up-to-date body of readings is given. The pastor will find this a useful manual in his parish activity. H. S. S.

The Church Against the World. Richard Niebuhr, Wilhelm Pauck, and Francis Miller. Chicago: Willett, Clark and Company, 1935. Pp. 156. Price \$2.00.

Three younger theologians write this militant tract under the conviction that the church is threatened not only by worldly forces without but also by decaying forces within the church. Hence, the church of today is in a spiritual crisis. Instead of asking how it can save society, the church must cry, "What must I do to be saved?" Sooner or later every minister must face the issue set forth in this stirring battle-cry. H. S. S.

Social Salvation. John C. Bennett. New York: Charles Scribner's Sons, 1935. Pp. 222. Price \$2.00.

This is not another book on social action. Instead, it undertakes to re-think theology in terms of social Christianity, and treats with fresh insight such topics as sin, salvation, eschatology, the Kingdom of God, and the ethic of Jesus. Not since Rauschenbusch's *A Theology for the Social Gospel* (1917) have we had a work of this character. If the good elements of the social gospel movement are to be preserved, it will most likely be along the lines marked out by Professor Bennett. H. S. S.

The Epistle of Paul to the Galatians (The Moffatt New Testament Commentaries), George S. Duncan. London: Hodder and Stoughton, 1934. Pp. LIV and 199. Price \$2.75.

Good commentaries on the books of the Bible are among the most useful in a minister's library. This is an excellent commentary on one of the central books of the New Testament. Like all other volumes of this series the material is presented in a direct non-technical fashion. H. B.

New Testament Idea of Revelation. E. F. Scott. New York: Scribners, 1935. Pp. 255. Price \$2.00.

This last book by Professor Scott traces through the New Testament the early Christian beliefs on the subject of revelation. A careful study of the volume will be most rewarding. H. B.

Introduction to the Books of the Apocrypha. W. O. E. Oesterley. New York: Macmillan, 1935. Pp. x + 345. Price \$3.75.

This volume supersedes the earlier work by Oesterley on the books of the Apocrypha and brings the material up-to-date. There is a valuable introduction on the religious and social ideas of the New Testament period. H. B.

Race Differences. Otto Klineberg. New York: Harper and Brothers, 1935. Pp. xii + 367. Price \$2.50.

In view of the intensity of racial tensions throughout the world and the adoption in a civilized country like Germany of political policies based upon the most dogmatic assumptions of racial differences, Dr. Klineberg has rendered an inestimable service in summarizing all the scientific evidence available on the subject. The author concludes that although the recent researches in biochemistry, biology, psychology and the social sciences do not prove the non-existence of racial differences, they have clearly demonstrated that they are of minor importance in cultural achievement as compared with such factors as the physical environment, history, economic life, contact of peoples, the "presence of outstanding individuals, the fortunes of wars, etc." "Science has demonstrated that there is nothing in the brain or blood of races which justifies our ill-treatment of them," or which warrants pessimism as to the efficacy of good will and intelligence in working out a more satisfactory adjustment of interracial relationships. H. E. J.

A Study of Rural Society. J. H. Kolb and Edmund de S. Brunner. Boston. Houghton Mifflin Co., 1935. Pp. xiv + 642. Price \$3.50.

The authors, whose rural community researches have won merited recognition for a decade, present the most recent comprehensive survey of American country life and its problems. They demonstrate, with an abundance of factual detail, the persistence of religion as a factor in rural social life, the increasing importance of the village in rural social organization, and the ability of the small town to hold its own against the competition of larger centers. The sections on rural cooperation, the Agricultural Adjustment Act and other New Deal measures are especially to be commended. Unfortunately the book is at times the victim of its own timeliness, and shows evidence of hasty preparation and the lack of a matured sociological interpretation. H. E. J.

THE DUKE SCHOOL OF RELIGION

- BRANSCOMB, BENNETT HARVIE, A.B., M.A. (Oxon), Ph.D.
Professor of New Testament
- CANNON, JAMES, III, A.B., A.M., Th.B., Th.M.
Ivey Professor of the History of Religion and Missions
- CRANFORD, WILLIAM IVEY, A.B., Ph.D.
Carr Professor of Philosophy
- ELLWOOD, CHARLES ABRAM, Ph.B., Ph.D., LL.D.
Professor of Sociology
- GARBER, PAUL NEFF, A.B., A.M., Ph.D.
Professor of Church History
- HICKMAN, FRANKLIN SIMPSON, A.B., A.M., S.T.B., Ph.D.
Professor of the Psychology of Religion
- JENSEN, HOWARD EIKENBERRY, A.B., A.M., B.D., Ph.D.
Professor of Sociology
- MYERS, HIRAM EARL, A.B., S.T.B., S.T.M.
Professor of English Bible
- ORMOND, JESSE MARVIN, A.B., B.D.
Professor of Practical Theology
- ROWE, GILBERT THEODORE, A.B., D.D., Litt.D.
Professor of Christian Doctrine
- RUSSELL, ELBERT, A.B., A.M., Ph.D.
Professor of Biblical Interpretation
- SMITH, HILRIE SHELTON, A.B., Ph.D., D.D.
Professor of Religious Education
- SPENCE, HERSEY EVERETT, A.B., A.M., B.D.
Professor of Religious Education
- CLARK, KENNETH WILLIS, A.B., B.D., Ph.D.
Instructor in New Testament
- MCDUGALL, WILLIAM, B.A., M.A., M.B., D.Sc., Litt.D.
Professor of Psychology
- WIDGERY, ALBAN GREGORY, B.A., M.A.
Professor of Philosophy
- LUNDHOLM, HELGE, Ph.D.
Associate Professor of Psychology
- THOMPSON, EDGAR TRISTRAM, A.B., A.M., Ph.D.
Assistant Professor of Sociology
- BARNES, JAMES FOSTER, A.B., A.M.
Instructor in Church Music

