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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 C. Wade Goldston of the School of Religion Alumni Association; and Mr. M. C. Wilkerson, 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*.

SCHOOL OF RELIGION ALUMNI ASSOCIATION

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VOLUME 1

NOVEMBER, 1936

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FORMAL OPENING EXERCISES

The Duke School of Religion has, from the beginning, emphasized the beginning of each academic year by formal opening exercises. The chief feature of these occasions is a scholarly address by a member of the School of Religion faculty on some subject within his field of study and teaching. Members of the faculty speak in turn under the management of the Committee on Public Exercises. Several of the addresses delivered in the past have been published in religious and scholarly journals. That the record of these addresses may be kept *The Bulletin* presents the list of previous speakers and addresses.

The Duke School of Religion was formally opened on November 9, 1926, with exercises lasting throughout the day. The chief address was delivered by Dr. Ralph W. Sockman, of New York City.

The succeeding addresses have been as follows:

1927. "Some Relations of Semitic Studies to Divinity School Courses," by Prof. Allen H. Godbey.
1928. "Change and Permanency in Religious Belief," by Prof. Harvie Branscomb.
1929. "Placing the School of Religion: An Essay in Orientation," by Prof. Gilbert T. Rowe.
1930. "The Religious Use of the Bible," by Prof. Elbert Russell.
1931. "The Struggle for a Trained Ministry in the Methodist Episcopal Church, South," by Prof. Paul N. Garber.
1932. "The Search for Saviours," by Prof. James Cannon, III.
1933. "Can Psychology Reinstate the Soul?" by Prof. Franklin S. Hickman.
1934. "Can Methodism Repeat," by Prof. H. E. Spence.
1935. "The Christian Strategy for a Period of Rural Social Emancipation," by Prof. J. M. Ormond.

The speaker for 1936 was Prof. H. E. Myers, Professor of English Bible and Acting Professor of Homiletics.

The address was delivered in York Chapel on Thursday, September 24th, the exercises beginning at 11:30 A.M. Welcoming words were addressed by Dean Russell to the large group of students, faculty, and friends who gathered for the occasion. Devotional exercises were conducted by Dr. C. C. Weaver, presiding elder of the Greensboro District, M. E. Church, South. Musical numbers were under the direction of Mr. J. Foster Barnes.

A condensed digest of Prof. Myers' address follows:

SOME ASPECTS OF PREACHING TO-DAY

Various definitions of preaching have been given. It has been called the process of bringing truth through personality; making real the presence of God in contemporary life; linking the oral message on religious truth with the ministry of music and liturgy so as to bring men individually and socially to an elevating experience in key with the kingdom of God.

It is evident under any conception of preaching that it is but one of many forms in which the cause of the kingdom of truth is to be furthered. One is also reminded that preaching as a fruitful form of service is and has been under attack. A speaker delivering a series of lectures on the subject of preaching devoted one discussion to the consideration of the question: "Is there room for the preacher to-day?" These lectures, delivered five years ago, contended: First, there is among all human beings a sense of God; second, there is faith in God; third, there is an experience of God in Christ; fourth, there is a sense of call on the part of the preacher; fifth, there is a human need of God that leads to a search for God who is also seeking men.

These contentions are convincing to one who accepts all the assumptions. The disturbing truth is that there seems to be some uncertainty in our time concerning some of these assumptions. Doctor R. W. Dale in an address delivered fifty-six years ago made statements that describe to some extent the conditions of our time:

. . . . Thirty years ago, our forefathers were in possession of exact definitions of all the great truths of the Christian faith.

Definition of every doctrine was under (the preacher's) hand, accessible at any moment. The substance of his sermon was found for him. . . . Now all this has passed away. The power of the theological tradition is decaying. The substance of the ancient faith remains, but

the people find it hard to give their faith definite expression; and on many questions which seem remote from the central truths of the Christian revelation there is the greatest indecision and uncertainty.

The new knowledge, the new inventions, the new ways of living with which we are confronted have served to increase rather than to diminish this uncertainty of half a century ago. Preaching involves truth and personality; there are some conditions in the present that tend to make difficult the determination of what truth is and also make hard the realization of a full Christly personality.

Perhaps the greatest single source of difficulty arises in the new view of the Bible and the methods employed in its use. The Bible in Protestant groups came to hold large authority both in doctrine and in conduct patterns. Changes in opinion regarding the Bible prove to be significant for both truth and personality. The question as to what is truth has been answered by appeal to the Scripture verified in experience. It may be well to sketch briefly the developments as related to the Bible and its authority in the determination of truth.

The Christian movement inherited the Scriptures in the Old Testament section from Hebrew-Jewish sources and accepted the prevailing ideas as guarantees of authority. A non-critical age, not equipped with either the disposition or the data for historical investigation, associated the origin of the Old Testament literature with Moses, Solomon, David, Daniel, Isaiah the son of Amoz, and others; with the date of all literature and history earlier than the time of Ezra the scribe. The Christian movement had not passed through the second century of our era before these assumptions as to authorship of the Old Testament materials were questioned. The discussion that began around the close of the second century continued until it is now considered true that in the Old Testament, "there are various layers of materials coming from different ages and representing varying grades of civilization, as well as contrasting types of thought"; that many if not all the books in the Old Testament are composite in character as concerns authorship; and that within the bounds of the same book may be found great variety in both time of origin and authorship of the contents. At the present, it is rather generally agreed that the questioning begun in second century of our era has yielded a valid method of study that should be used in attempting to use the Old Testament.

Something of this same type of literary and historical inquiry has been applied to the New Testament. The Synoptics appear to be made up of sections of material drawn from varying sources.

The Fourth Gospel presents peculiar problems concerning its authorship, purpose, and historical connections with the Synoptic materials. Critical study has raised many questions in regard to the authorship of the documents formerly credited to Paul, so that to-day many scholars regard the number of genuine Pauline letters as much fewer than were once assigned him. In recent years New Testament study has been further complicated by the suggestion that the contents of this part of the Scripture are colored by the age that produced them. The combined impact of all forms of study has resulted in setting up many interregation points in the content of Scripture. "It is no longer possible to use a text—any text, every text—at its face value; it must first be appraised, and perhaps discounted before it can be used as legal tender."

To escape from this difficulty, confronted by those who found answer as to what is truth in appeal to Scripture guaranteed in authority through association in origin with certain persons, many have ceased the effort to defend the whole text of the Bible and have turned to Jesus. This appeal to Jesus is also beset with obstacles. Possibly the most menacing aspect of the preaching task to-day is found in the assertions of some leaders of thought who claim that Jesus as presented in the Gospels is a creation of the wishful-thinking and fancy of naïve and primitive peoples. These students of the New Testament who attribute such heavy coloring to the narrative as found in the gospel record, consider this New Testament picture of Jesus, unique in consciousness and achievement, is nothing more than a "conglomerate of poetry and piety coming forth out of the slow development of a Christ-myth." Along with this idea of the New Testament and associated with it is, "a world view in which natural law is given a higher and more absolutely dominant position." All life is brought within the range of the natural; that which claims to transcend the natural is, "dismissed as utterly unhistorical."

This uncertainty with regard to truth, involves the worth and validity of prayer as well as the moral standards centering about the Christian ideal of life. "The culture of a people comprises the sum of all their activities, customs, and beliefs." The attempt to organize experience becomes difficult when guides in the form of beliefs come to be regarded as insecure. And there is not only a questioning attitude in reference to some of our beliefs; there is under modern conditions of living that contact of one culture with another, bringing about a loosening of structural cohesion of many cultural patterns.

To-day there is no set pattern of conduct. Our children are early thrown with others who have contrasting ideas and ideals, or are wholly lacking in ideals of right conduct.

No one to-day sets himself up as knowing what is right or wrong, so mixed have our cultures become.

Culture is integrated, and when disintegrated may be re-integrated, provided there is "An achieved or inherited center of reference sufficiently inspiring to stand as the focal point of life."

Such "center of reference" there was in Scripture and in ideals of conduct drawn from its teachings. And for some, the appeal to the Bible is still powerful and satisfying. It is possibly true, however, that to-day there are many who do not have life organized in worthwhile ways. Preaching involves truth: truth about life and destiny brought with persuasive power in terms of contemporary and eternal need. The occupant of the pulpit to-day is faced with some uncertainty in realms where a convincing word is demanded.

There is another part of the task of preaching that involves the man who does it: preaching is giving, "truth through personality." Personality and person are terms used quite often, and though familiar in use they are somewhat technical in meaning. There is in them an implied contrast with the term individual. An individual may be regarded as the nervous and muscular organism, carrying life, equipped with such capacities that it can be bearer of almost limitless growth. The person is this total individual system of capacities developed and controlled by association and communication with other individuals. This seems to indicate that the personality that an individual achieves bears some relation to the group-life in the midst of which personality is won. If the age in which we live is one in which there is uncertainty as to what is true, when there is cultural disintegration and moral confusion, it appears to follow that the personality won by the man in the pulpit will be achieved in the midst of these difficulties. There is demand, and perhaps a just claim, that the quality of life in the pulpit be higher than that in the pew; yet it is obvious that one finds in the pulpit a layman who has become preacher, speaking a message in word and life in some degree colored by the ideals of the pew. This is no new aspect; it chances to be significant because of the fact that it is contemporary, and is probably more beset by varied confusion of ideals than prevailed in some earlier periods of history.

The difficulties faced in any attempt to achieve a rich, full, Christian personality are clear when some of the modern moods

and tempers are called to mind. In the present there is a strong tendency to organize all of life around objective and material considerations; there is a demand for success gauged in terms of mass and money; blatant publicity is used to herd mobs together, and this is taken as proof of that which is desirable and permanently worthwhile. There is also the exertion of pressure by an organized and clamorous minority to secure by threat what right and fairness denies; present is the mood of revolt and repudiation, directed against almost all forms and laws; with all of this there runs a rather powerful current in opposition to a distinctly spiritual and religious outlook. Any individual who seeks to attain the fullest expression of personality will become vividly conscious of these conflicting tides in modern life. The minister is no exception. He has an asset in the fact that he is close to the contemporary scene. His is that age-old and difficult task of being in the age to which he wishes to speak, and yet so detached from it that the moods, outlooks, and ideals of the time do not become the measure of his life and message.

Faced with the situation that has been sketched, one may inquire as to what is to be done about the task of preaching to-day? In the first instance, it may be well to commit oneself to the historical method as a form of investigation and seek as full and accurate information as can be attained. But, as a second suggestion, it needs to be insisted that the findings of historical inquiry be open to interpretation by the minister. It may be that we shall find in error those who push too far in their inferences regarding the New Testament record. Sever Christianity from history, and it may turn out that the very ideas we hope to guarantee by such severing are tied in with the validity of the history in which they have been set. Robbed of its historic worth, Christianity might become, "a nerveless altruism . . . as helpless against the selfishness and sin of mankind as a toy sword in a child's hand." As a third consideration, it may be that some few certainties will furnish a basis for an enlarging and meaningful life: tested experience of God, proved validity of prayer as a means of communion with God, the fact of the tides of moral power that form a structural frame for all rich living. A fourth approach to the preaching task might involve redefining some of the terms in which ideas about religious living have been expressed. A fifth phase of the task may lie in a better blending of truth and understanding, so that real human need as it actually exists will be known by the messenger; and to this human need will be brought

that appropriate aid from the Eternal. Amid all the changes that are with us, deep human need remains much the same. One who can in this somewhat confused time find satisfying values in high religious living will probably discover great need calling for the sure word of tried experience.

HIRAM EARL MYERS.

THE CLASS OF 1936

On June 8, 1936, Duke University conferred the degree of Bachelor of Divinity upon eighteen students of the School of Religion. Five months have now passed and it is interesting to see where the members of the class are located and to note the type of work in which they are engaged.

The members of the Class of 1936 can be divided into three groups from the standpoint of their present occupations. Fourteen of them are now serving as pastors or will receive appointments this fall. Three of the graduates are continuing their theological education and one has entered the teaching profession.

Five members of the Class of 1936 are now serving as pastors in the Western North Carolina Conference of the Methodist Episcopal Church, South. These men and their appointments for the conference year of 1936-37 are as follows: E. H. Brendall, Lee's Chapel-Grace; W. F. Eaker, Jonathan; L. S. Furr, Gibsonville; H. E. Jones, McAdenville; C. H. Peace, Stony Point.

The North Carolina Conference will secure the services of R. S. Cody, W. A. Crow, N. W. Grant, and F. D. Hedden. Cody is now supplying the Broadway charge; Crow is the supply preacher at Ocracoke; Hedden, already a member of this conference, is at Duke's Chapel, Durham. Grant served on the Duke Foundation during the summer and has been doing general supply work since September 1. Cody, Crow and Grant will be admitted on trial at the annual session of the North Carolina Conference which will convene at New Bern on November 19.

The Class of 1936 is also represented in four other annual conferences of Southern Methodism. Carl W. Haley joined the Baltimore Conference and has been assigned to Frostburg, Maryland. H. H. Smith, who was admitted on trial into the Virginia Conference in 1935, is now pastor of South View and Providence, Lynchburg, Va. R. W. Spears is completing his first year on the Ruby-Mt. Croghan charge in the South Carolina Conference. L. S. Holloway has been serving as a supply preacher at Oglethorpe,

Georgia, since September, but will join the South Georgia Conference this fall.

During his stay in the School of Religion, L. A. Mayo was pastor of the Holloway Street Disciples of Christ Church. He is remaining as the leader of that congregation.

Three members of the Class of 1936 are continuing their studies at other educational institutions. Miss Ella Clare McKellar is at Boston University, where she is a candidate for the degree of Doctor of Philosophy. Robert M. Bird is doing post graduate work at General Theological Seminary before taking orders in the Protestant Episcopal Church. James F. Jackson will enroll in the University of Edinburgh in January, 1937. Prior to that date he will spend a month in travel in Europe.

Brevard College has secured the services of John B. Bennett, who is now in charge of the department of Religion at that institution.

THESES OF 1936

In the Spring number *The Bulletin* printed a list of all theses written and accepted from 1929-1935 inclusive. In order to preserve the complete record, and to keep the alumni and friends of the School of Religion acquainted with the fields of research of the students in the School of Religion it has been decided to print annually in the Autumn number of the *Bulletin* the titles of the theses prepared by the students graduating at the previous commencement. The following are the titles of the theses prepared by members of the Class of 1936:

- Bennett, John Boyce. *The Epistle of Jude: An Historical Introduction and Critical Analysis.*
- Bird, Robert Macbeth. *The Interpretation of the Holy Communion in Anglo-Catholic Theology.*
- Brendall, Earl Hall. *The Persecution of the Methodists in the Time of John Wesley.*
- Cody, Ray Spencer. *The Religion and Theology of Francis Asbury.*
- Crow, William Addison. *Religion and the Recent Evolution Controversy.*
- Eaker, William Franklin. *Post-War American Youth Movements for Peace.*
- Furr, Lester Seymour. *The Philosophy of Dr. Albert Schweitzer and Its Exemplification in His Life.*
- Grant, Nicholas Warnum. *A Study of the Racial and Denominational Distribution of the Rural Church Membership in South Carolina from 1900-1930.*

- Haley, Carl Wrenn. *John Wesley's Conception of the Natural State of Man.*
- Hedden, Forrest Dearborn. *The Attitude of the North Carolina Conference of the Methodist Episcopal Church, South, toward the Liquor Traffic in North Carolina, 1872-1935.*
- Holloway, Lewis Shannon. *Recent American Thought on Christian Unity.*
- Jackson, James Fauntleroy. *The Attitude of the Methodist Episcopal Church, South, on Temperance and Prohibition Since 1928.*
- Jones, Hurlan Eura. *The Liberal Reconstruction of the Career of Jesus.*
- Mayo, Louis A. *The Pastor's Personal Relation in the Modern Parish.*
- McKellar, Ella Clare. *The Emotional Factor in the Social Process.*
- Peace, Clifford Hinshaw. *The Modern Conservative View of the Person of Jesus Christ.*
- Smith, Hampden Harrison, Jr. *Liberal Factors in the Environment of Jesus.*
- Spears, Robert Wright. *The Attitude of the Southern Methodists of South Carolina in Regard to the Textile Industry in South Carolina.*

ALUMNI ASSOCIATION MEETING

The second annual meeting of the School of Religion Alumni Association was held on Tuesday, June 9, 1936, in the faculty dining room of the Woman's College Union. Some twenty-five alumni, several accompanied by their wives, and several members of the faculty, took lunch together.

In the absence of President Wilson O. Weldon, who was represented by a letter, Vice-president C. Wade Goldston presided. Officers were elected as follows: President, C. W. Goldston, Rocky Mount, N. C.; Vice-president, James G. Huggin, Mount Holly, N. C.; executive secretary, Jesse G. Wilkinson, Salisbury, N. C.; executive councilors, Leon Russell, Pikeville, N. C., and R. G. Tuttle, Forest City, N. C.

The association expressed appreciation of *The School of Religion Bulletin*, concerning which Prof. Cannon spoke briefly.

The feature of the meeting was the address of Rev. James G. Huggin, of Mount Holly, N. C., who chose as his subject: "The Minister—The Community's Righteous Man."

"I suggest," said the speaker, "that the first qualification of the man who would be a successful preacher is personal righteousness.

"I have learned an elementary lesson, namely that what people need most is not to have their thinking corrected, but their moral

and spiritual lives transformed. What is needed, therefore, in a minister is not so much cleverness that will correct their thinking, but righteousness that will change their lives. The minister must take his place in the community in which he lives first of all as a righteous soul. He must never be thought of primarily as a speaker of ready wit, or a Chautauqua entertainer, or a Rotarian good-mixer, or the logical man for the presidency of every charitable organization. He must be thought of first as a righteous man. Spirituality, in a material and agnostic world, will appeal to people only as it is incarnate among them. There lies our first responsibility.

"Righteousness is that which gives a transparency to our characters which enables people to see God through us. We have nothing else on which we can depend that will give us power; we have this, and it is all-sufficient. This must be our dependence. With our buoyant vigor we may carry on the program to the last minute detail. With our youth we may cause every one in the community to confess they like us. With our training we may attract many to our services to admire our wit. But it is only when we depend on a righteousness that shows to people the Son of God that we shall be the instruments for transforming character."

The retiring president, W. O. Weldon, in his letter said:

"As your President for the first two years, I feel that we have made some progress. One of the great aims has been achieved, namely, the publishing of the *School of Religion Bulletin*. And I feel that this will greatly help the work of the Association and at the same time will draw the alumni closer to the University. As President, I wish to thank Dean Elbert Russell for his excellent advice, Professor James Cannon, III for his untiring labors as Editor of the *Bulletin*, and President W. P. Few and Mr. H. R. Dwire for the support of the University and the general Alumni Association. All of the credit, I feel, belongs to these men along with the labors of the students. It is my sincere wish that the *Bulletin* will be continued and that we shall continue to have its fine contribution."

FROM THE ALUMNI PRESIDENT

To the Alumni of the School of Religion:

When I first learned of the formation of the Duke University School of Religion Alumni Association, I expressed doubts regarding its utility. It seemed to me to be just another evidence of the American proclivity to organize.

I have been converted. Already, in two years, the Alumni Association, under the presidency of Wilson O. Weldon, has proved its genuine value. It was responsible for inaugurating the publication of *The Duke School of Religion Bulletin*. This achievement will have long-time significance. I feel that this alone is full justification for the existence of the Alumni Association.

The fine work which has been begun I wish to see continued, and, as your duly elected president, I pledge myself to that end. Important possibilities reside in our Association. It was organized for the specific purpose of maintaining a helpful relationship between the School of Religion and its alumni. I desire to see that purpose strengthened. And might it not also be broadened? A merely traditional Alumni Association will not hold our interest or be of great value. An annual luncheon and the quarterly publication of a bulletin, good as these are, will not suffice.

Why should it not be advisable for the Alumni Association to sponsor meetings of the School of Religion alumni in the various Annual Conferences? These meetings might be used to stimulate not only fellowship but also thought and study. I feel that there is a greater need among the alumni for fellowship of thought and ideals than for fellowship of acquaintance. I want my fellow-alumni to help me think and act upon the many vital issues which confront us as ministers. For many of us the School of Religion has been the means of stirring up ideas and ideals which heart and brain pronounce valid and vital for our day. Should not the Alumni Association be a means of keeping alive these ideas and ideals. I feel a great need for that. Do you?

There are three things which every alumni of the School of Religion may do to forward the work of the Association. First, he may write in his comments and suggestions and criticisms. Second, he may take responsibility for seeing that an alumni meeting is held at his Annual Conference. Third, he may send his membership fee of \$1.00 to Jesse G. Wilkinson, Box 828, Salisbury, N. C.

C. WADE GOLDSTON,
Rocky Mount, N. C.

ALUMNI RAISE FUNDS

The Bulletin wishes to acknowledge with appreciation the action of alumni in response to an appeal for funds to aid in launching the publication. The student body, in May, led off with a contribution of \$10.00. The president of the alumni association, Wilson O. Weldon, undertook to raise an additional amount, and \$15.00 was turned over by the retiring treasurer, W. A. Kale, and forwarded by the new treasurer, Jesse G. Wilkinson, who, by diligent personal effort has now raised and forwarded \$25.00, overpaying the amount originally agreed upon.

The total of \$50.00 is sufficient for the purpose for which the appeal was made, and as it is not the function of *The Bulletin* to raise money from alumni for its own expenses, it is suggested that any further funds individuals may care to give should be sent to Mr. H. R. Dwire for the general alumni fund. *The Bulletin* is indebted to Mr. Dwire and to Mr. C. A. Dukes for wise and efficient management of the business and circulation details of publication.

VIRGINIA CONFERENCE ALUMNI ORGANIZE

School of Religion Alumni of the Virginia Conference met in Richmond, Va., at lunch on Friday, October 16th. D. D. Holt was elected president, A. E. Acey vice-president, and J. W. Brown secretary-treasurer. The group voted to affiliate with the School of Religion Alumni Association, to enlist the coöperation of all Duke alumni in the ministry of the Virginia Conference, and to hold meetings each summer at the Conference Pastors' School and each fall during the annual conference sessions. Friday evening of conference week was fixed for the annual business meeting, the program to consist of dinner and an address. Prof. James Cannon, III, spoke informally and was requested to be the speaker at the meeting of 1937.

WESTERN CAROLINA ALUMNI MEETING

The banquet of the alumni of the School of Religion of the Western North Carolina Annual Conference was held at the Yadkin Hotel, Salisbury, N. C., at 6 P. M. on October 23. There was a large attendance of alumni and friends of the School of Religion. The meeting was presided over by Wilson O. Weldon, former president of the Alumni Association of the School of Religion. Brief speeches were made by the presiding officer, by J. G. Wilkin-

son and W. A. Kale of the alumni, and by Professor Paul N. Garber representing the faculty of the School of Religion. The alumni were honored by the presence of Dr. A. W. Plyler, editor of the *North Carolina Christian Advocate*, Reverend E. W. Fox, of Kings Mountain, and Zeb F. Curtis, a loyal layman of the Asheville District. These three men, who graduated from Trinity College forty years ago, gave brief reminiscences of their college days and brought greetings to the alumni of the School of Religion.

CONFERENCE ALUMNI ORGANIZATIONS

Attention is called to the following provision in the constitution of the School of Religion Alumni Association:

"The alumni of the School of Religion within the bounds of each annual conference shall elect a correspondent, whose duty it shall be to call together the alumni of that area at the meeting of the annual conference, and to inform the Executive Secretary concerning the activities of the alumni in his conference."

The first conference organization under this provision to be reported to the *Bulletin* is that formed in the Virginia Conference. It is hoped that by the next issue reports will be at hand of similar organizations in every annual conference where there are as many as six alumni of the School of Religion.

WITH THE FACULTY

Dr. Harvie Branscomb worked the first half of the summer on a Commentary on the Gospel of Mark. After completing this work, Dr. Branscomb made an automobile trip with his family to Mexico where he visited Mexico City, Oaxaco, Puebla, Tehuaca, and Acapulco.

Dr. Kenneth Clark taught in the Junaluska Summer School during the first half of the summer. During the latter part of the summer he made trips to libraries in Washington, Princeton, New York, Cambridge and Toronto to work on manuscripts in the various libraries. The American Council of Learned Societies has voted Dr. Clark a grant for the publication of a catalogue of Greek New Testament manuscripts in America. This work has been in preparation since 1929.

Professor Charles A. Ellwood taught two graduate courses in Sociology in the Summer Session of Northwestern University. While in Evanston the Pi Gamma Mu National Social Science

Honor Society, of which Dr. Ellwood is national president, gave a dinner in his honor at the Chicago Athletic Club.

Dr. Paul N. Garber again served as Director of the Junaluska Summer School. The school had a very successful session, reporting an increase of twenty-five percent over the session of the previous summer. The remainder of the summer was spent in research for material to be used in the biography of Bishop John Carlisle Kilgo, which Dr. Garber is writing. He travelled in South Carolina, Georgia and Virginia in search of this material.

Dr. F. S. Hickman again spent a busy summer in addressing Pastors' Schools throughout the country and in giving courses of study in these schools. The courses taught were the Preparation and Delivery of Sermons, and Pastoral Psychology. Dr. Hickman made from three to five platform addresses at each of these schools. The schools were as follows: The Missouri Conference School, held at Fayette, Mo.; the Baltimore Conference School, at Front Royal, Va.; the Holston Conference School at Emory and Henry College, Va. Dr. Hickman was the inspirational lecturer at the Illinois Conference, held at Rock Island, Ill. In addition to these activities he preached several times and made other addresses in Indiana.

Dr. Howard E. Jensen taught in the Duke Summer School and later went to Canada to study the co-operative movement in the maritime provinces. He wrote several articles for social science magazines and also made addresses in that field.

Professor H. E. Myers taught in the Junaluska Summer School and made several addresses in various parts of North Carolina and Tennessee. He also preached on various occasions.

Professor J. M. Ormond wrote a book for the Board of Missions of the Southern Methodist Church, preached on various occasions, and taught in the Duke Summer School and in the Leadership Training School at Lake Junaluska.

Dr. Gilbert T. Rowe taught courses in Bible, Christian Beliefs, and the Message of the Minister for the Needs of Today in various Pastors' Schools. Among these schools were the South Carolina School at Columbia, S. C.; the Louisiana Conference School at Shreveport, La., and the Virginia Conference School at Lynchburg, Va. Dr. Rowe also taught in some training schools on the Eastern Shore of Virginia.

Dean Elbert Russell served as Dean of the Duke Institute of International Relations in early June and taught a course in the

Institute on The Stake of Christianity in World Peace. He lectured on the same subject at Mills College Institute of International Relations at Oakland, California; Whittier Institute, Whittier, California; and Pacific Northwest Institute, Portland, Oregon. Dr. Russell also lectured and preached at the Workers' Conference, Mt. Sequoyah, Ark. After his strenuous lecture trip he finished the summer preaching and fishing in South Carolina.

Dr. Shelton Smith taught in the first term of the Duke University Summer School. He then attended a national conference of The Church and Adult Education. This was held at Lake Geneva, Wis. In this conference Dr. Smith was chairman of the commission on race relations. He made the closing address of the conference.

Professor H. E. Spence gave courses in Religious Drama in the Virginia Conference Pastors' School at Lynchburg, Va. and the Young People's Conference held at Louisburg, N. C. He also taught in training schools at Messick, Onley, and Exmore, all in the Virginia Conference. He also taught in the middle term of the Duke Summer School.

Dr. W. F. Stinespring spent some time in Washington, studying in the Library of Congress.

Professor James Cannon, III, did work in the Duke Library and taught in the Duke Summer School.

THE PHILLIPS BROOKS CLUB

About eight years ago the School of Religion began a very interesting experiment in the direction of offering some opportunity to clergymen in the neighborhood of Duke University. This experiment has gradually worked itself out into an interdenominational group called the Phillips Brooks Club.

In the autumn of 1928 Professor Frank S. Hickman, in the name of the School of Religion, invited a group of ministers in Durham to meet with him one hour a week, for the purpose of studying some book in which all might be interested. The invitation was cordially received, and the experiment proceeded on this basis for two years. Then it seemed wise to enlarge both the invitation list and the program.

Mailing lists for various denominations were compiled, and an invitation was sent to all clergymen within motoring range of Durham. The response was most gratifying. For a time it was proposed to meet every week, or certainly as often as every two

weeks; but experience proved it wiser to hold the meetings once a month. For several years this last practice has been followed, and the first Monday in each month is the regular meeting date.

Two features mark the procedure of the Phillips Brooks Club. One is a luncheon open to all who care to come. The University has arranged a substantial meal at a modest cost. Occasionally the University has extended a complimentary luncheon to the club. Recently there has been a marked growth and interest in the luncheon feature, and it is not unusual to have as many as twenty-five men present. The other feature is a double lecture period, running from two until four o'clock in the afternoon, with as wide a variety of lectures as possible. These cover a broad cultural range, and are designed to reach the wider interests of a minister's life. The average attendance at the lecture periods has been running from forty to fifty. This interest is in large part due to the active co-operation of the Club's officers in sending out regularly, postal cards announcing the meetings.

The Phillips Brooks Club has attracted considerable attention, and some competent critics rank the venture as one of the most significant in recent North Carolina Church activities. It seems to have passed the experimental stage and to have become an established institution.

Prof. Hickman is to be on leave during the spring semester of the present academic year and Dean Russell will act as guide of the Club during that period.

CONVOCATION OF COUNCIL OF CHURCHES

Duke University and the School of Religion especially had a significant part in the first convocation of the newly organized North Carolina Council of Churches at Winston-Salem, October 26-28.

The Council consists of forty-six representatives (official or unofficial) of practically all the Protestant churches of the state, for the expressed purpose of promoting fellowship and mutual understanding among the churches of the state, to serve as a medium of interchurch advice and counsel, and to associate the churches in joint service for the objectives of Christianity in the state. It is the first such organization in the South.

The movement grew out of the North Carolina Sunday School Convention, very largely under the leadership of Dr. H. Shelton Smith, who served as secretary of the organizing committee and

of the Council in its first stages. President W. P. Few and Professor J. M. Ormond are also members of the Council. Its first venture was a convocation of the ministers of the state. Dr. Trella D. Collins, formerly pastor of the Temple Baptist Church, Durham, is the executive secretary.

On the program of the Convocation were Professor R. S. Crispell of the School of Medicine and Professors Hickman, Ormond, and Russell of the School of Religion.

The School of Religion alumni were plentifully sprinkled through the audience and six members of the faculty and a score of the present student body attended.

Some of the ablest religious leaders of the country outside the state were on the program, such as Dean H. P. Van Dusen of Union Theological Seminary, New York; Dean Luther A. Weigle of Yale University Divinity School; Dr. Paul S. Leinbach, Editor of *The Messenger*, Philadelphia; Dr. J. Blanton Belk of Richmond, Virginia; Mrs. Grace Sloan Overton, Secretary of the National Council of Federated Church Women; Dr. Ivan Lee Holt, President of the Federal Council of Churches; Dr. W. O. Carver of the Southern Baptist Theological Seminary; and Dr. Allan K. Chalmers of Broadway Tabernacle, New York. In connection with his attendance at the Convocation, Dean Weigle preached at the Duke Chapel on the Sunday preceding the convocation.

STUDENT NOTES

Students responsible for the activities of the School of Religion Association in 1936-37 are: McMurry Richey, worship; Charles Jarvis, Carlisle Miller and Robert Bearden, deputations, Floyd Patterson, social; Wannamaker Hardin, athletics; H. P. Myers, publicity.

The School of Religion, alone of the Duke professional schools, participates actively in intramural athletics. Besides the needed exercise, valuable contacts with undergraduates are formed. The fall program includes tennis and "touch" football. The School of Religion team thus far has defeated Lambda Chi Alpha, 6-0, and Delta Sigma Phi, 12-0. It has lost to Sigma Chi, 12-6, and to Delta Tau Delta, 6-0.

A large number of students attended the Convocation of Churches at Winston-Salem, October 26-28. Others have attended their annual conferences.

HONOR SOCIETIES

Elections to Theta Phi, international honor society for ministers and social workers, are made at the close of each academic year, primarily from the middle year class of the School of Religion. At the last election of the Duke chapter, W. D. Andrus, J. B. Breazeale, E. S. Gruver, H. B. Lewis, and I. U. Townsley were chosen from the class of 1937. H. H. Smith, Jr., and R. W. Spears were chosen from the class of 1936. Dr. Paul N. Garber is president of Theta Phi for 1936-37, Dr. Frank S. Hickman is vice-president, and Henry B. Lewis is secretary-treasurer.

School of Religion faculty and students participated in the work of Pi Gamma Mu, national social science honor society. Dr. Charles A. Ellwood is national president of the society. In the Duke chapter for the present year Dr. K. W. Clark is president and Prof. W. F. Stinespring, E. S. Gruver, W. D. Andrus, and H. B. Lewis are newly elected members.

SOCIAL OCCASIONS

Dean and Mrs. Elbert Russell were hosts to the faculty and students of the School of Religion at a reception and tea given in the University Union on Thursday afternoon, September 24th. Prof. and Mrs. W. F. Stinespring were special guests.

The School of Religion Association entertained at a picnic in Duke Park on Wednesday evening, October 14th, and at an evening party on the campus on November 12th.

THE SCHOOL OF RELIGION RETREAT

The fall retreat of the School of Religion was held Thursday, October 15, at 7:30 in York Chapel. The devotional exercises were conducted by Dean Elbert Russell. Mr. J. H. Fast rendered a violin solo and Mr. J. Foster Barnes and a quartet from the School of Religion furnished music for the Sacrament. Dr. Walter A. Stanbury, pastor of West Market Street Methodist Episcopal Church, South, Greensboro, a former member of the faculty of the School of Religion and a trustee of the University, gave the principal address, emphasizing the vital influence of the minister's own character in the effectiveness of his ministry. After the address the Sacrament of the Lord's Supper was administered, Professor H. E. Myers officiating, assisted by W. C. Ellzey, Henry B. Lewis, and H. C. Rickard.

SECOND TABULATION OF GRADES

The tabulation of grades for the spring semester of 1935-36, the second semester under the new grading system, shows that 16 instructors gave a total of 393 grades, of which 19 were *E*; 96, *G*; 261, *S*; 4, *F*; 13, *Inc.* Twenty-nine percent were above *S*, as against thirty-one percent the first semester.

USE OF THE LIBRARY

The library of the School of Religion should be in continuous use by alumni. The library committee is now at work securing several copies of each of the books required in the courses of study for conference undergraduates, including the books assigned for area thesis writing. By the end of the year the library hopes to have these books all available for use. However, those who plan to use this service are reminded that even with several copies of each book on the shelves, simultaneous demands from a large number of alumni in the last month of the conference year will mean that not all who apply can be supplied.

A BAPTIST APPRECIATION

Writing in the North Carolina Christian Advocate for Aug. 13, 1936, Chas. H. Utley, under the title "Duke University and Its School of Religion" says:

If you will allow a Baptist to say a few things about Duke University in a general way and the School of Religion in particular, I will state some reasons why, as I see it, any young man is most fortunate to be educated at Duke; and especially fortunate is the young minister who has the unrivaled opportunities offered in the School of Religion.

Duke University is the coming Harvard of the South; it has several men who are world figures in their respective fields of distinguished scholarship. More than one is a distinguished author, whose books are studied in the leading colleges and universities, not only in this country but in Europe and Asia. The physical facilities are not only not surpassed, but unequaled in any other institution in the South. So far as my information goes no other university has a library to even compare with the library of Duke. And its graduate department compares favorably with that of other great universities located in the North and West.

Duke is a modern, not a mediaeval university; from freshman class to the completion of the most advanced degrees, it teaches the scientific and not the traditional philosophy of life. Sciences gradually trans-

forming all intelligent thinking; and this is as true in the field of religion as elsewhere. We live perhaps in the most transitional era that has yet come to mankind. Many institutions are hampered by purely sectarian limitations; not so Duke. Its professors are entirely free to teach the truth, so far as science has yet revealed it; and students have an inherent right to be taught the truth and not the myths and legends of the ancient world as divine revelations.

No seminary in the South is prepared to teach and train a young minister as Duke is to meet the problems confronting the ministry of today and tomorrow; here, I refer especially to the School of Religion. The philosophy of life and religion, as taught here at Duke, must be accepted and taught in the churches or the most intelligent men and women, as they are educated, will repudiate the churches. The masses of people are yet to be taught that one can be a Christian and a devout disciple of Jesus Christ without subscribing to the superstitions of the pre-scientific age. In general terms our average minister does not even teach the people what religion really is; how man most probably became religious, the part religion played in the early history of the race, the evolution of religion as a human cultural, nor that the permanence and persistence of religion in no way depends upon persisting on Christians believing or trying to believe outworn traditions and superstitions. Religion is the greatest cultural of the race; it antedates all known history; its philosophy and thought forms should change with advancing knowledge; and religion will persist, clarified and purified, when the present social order is largely, if not entirely changed, and when civilization has reached a higher plane. These things the able professors in the School of Religion in Duke University teach their students. Almost the entire philosophy of religion as taught in the past, and is a hang-over in the present, should long ago have been relegated to the limbo of superstition where it justly belongs to be. The hope of the churches in the future largely depends upon the philosophy of religion as taught in the School of Religion in Duke University. This school is teaching men to interpret religion and the application of the principles expressed and implied in the life and teachings of Jesus to life and its complicated problems in the twentieth century. The young men fortunate enough to study in the Duke School of Religion are taught the truth, so far as now known, as to how we got the Bible, the sources of its literature, ages of its production, the stages of development of the people who gave us the Bible. It would amply repay any young man to study in this school of religion just to have his age old superstitions uprooted concerning the Bible, if he learned nothing more; however, he would come out from the school with a higher and more appreciative regard for our Bible than when he regarded it as a sort of fetish to be worshipped. If the religious thought of the South ever becomes liberal and scientific Duke must play a conspicuous part in that transformation.

CHARLES CLAY IN BRAZIL

Most missionaries are compelled to spend a large part of the first year studying the language. But having spent my childhood in Brazil I still remembered enough of the language to make it possible for me to start work almost immediately. And being the first new missionary to come to this station in thirteen years there was plenty of work waiting to be done. The other workers said my first year would be the lightest, but even so I was given three jobs right at the start.

One of these is in the Department of Religious Education in our School of Theology here in Juiz de Fóra. Our Church supports two seminaries in Brazil, but this is by far the larger of the two. Here we have about twenty-five of the finest young men you have ever seen. Their training has been somewhat limited because there are few real colleges in Brazil, but they make up for this by spending at least five years in the seminary. Practically all of them have keen intellects which would rank them with the best of our students in the States. In my classes I am having to use books in three different languages, as there are practically none available in Portuguese; but the students don't seem to mind this, as they will read anything I put on the reserve shelf. Not only are they intellectually alert, but these young men are on fire with a passion to mould the life of their native land into Christ-like patterns. Their sincerity of purpose and their deep consecration is perhaps above that usually found in our American seminaries. Besides their studies in the seminary most of these young men are actively engaged in the work of the pastorate, some of them having to go as far as fifty or sixty miles to their circuits. On the campus they are the leaders in athletics, dramatics, and other extra-curricular activities. It is a joy and a privilege to work with this splendid group who will in a few years be the spiritual leaders of this nation. Pray for me that I might be worthy of the task that is mine.

My second job is with a group of over three hundred students of about high school age in the Granbery proper. To these students I teach the Bible, dividing them into nine groups and meeting each group once a week. This is perhaps one of my greatest opportunities, and yet one of my most difficult jobs. Probably seventy-five percent of these students had never seen a Bible before entering Granbery! Furthermore most of them had been taught from early childhood that it was a sin to read the Bible, for as you probably know the Roman Catholic Church forbids its

people to read the Bible. The students therefore come with a deeply prejudiced attitude, and many of them resent having to take Bible. In addition to this all other subjects are given official approval by the government, Bible being the only one that does not count toward the government requirements. This means that the Bible classes lose prestige from this angle also. It is certainly a challenging task.

My third job is as pastor of one of our churches in a small town fifty miles from here. I have an assistant who goes three times a month, while my appointments are usually only once a month. The members are so scattered that some of them have to walk ten or fifteen miles to attend services and return home again. Ours is the only Protestant church within many miles. There are three Catholic churches in the same town, but only one of them is in use, and I have heard many stories of corruption in it. Besides our main church we have three or four preaching places in the surrounding territory. There are many things I could tell you of this circuit, but they will save for another time.

CHARLES CLAY.

HUCKABEE OPENS FUKUSHIMA CENTER

On November 7th, 1936, the Fukushima Social Evangelistic Center in Hiroshima, Japan, dedicated its new building. This is the project under the direction of Weyman Huckabee for which the religious organizations of Duke University, including the School of Religion, are raising funds. The organizations hope to secure \$600 a year for the current expense fund of the Center.

Upon learning of this decision at Duke, Huckabee wrote:

Fifteen minutes ago a letter came from Dr. Wasson stating that he and Dr. Cram had agreed to send for my social evangelistic work the special funds you will raise at Duke. I am writing just this note to say I am too happy for words. It's just another door opened by friends and God.

In *The World Outlook* for October Huckabee described the history of this project as follows:

In February, 1935, a visit was made to Mr. Matsumiya, the Executive Secretary of the School of Japanese Language and Culture in Tokyo, and he was told of the work we were doing in our slum district in Hiroshima and was asked if he could get an introduction to some of the officials in the department of social service in Tokyo from whom we might get an introduction to someone in the Hiroshima prefecture office. This sounds like a roundabout way of making a contact, and it is, but it is the oriental way, and out here it proves to be effective.

Mr. Matsumiya took me to see Mr. Hara, the Executive of all social work organizations in Japan, and a friend of Mr. Matsumiya's father. After a talk with Mr. Hara, who was not a Christian but a graduate of Yale and sympathetic, he arranged the next day for us to meet Mr. Satake, of the Hiroshima prefecture office, who was in Tokyo on business. After this introduction and upon our return to Hiroshima, we found that we were able to get what we needed, co-operation from the prefecture office. Six months later we had received from this office recognition of our work, and this alone at once eliminated taxes, and in the future will provide a small annual gift from the prefecture budget of social welfare.

In July a second visit was made to Mr. Hara in Tokyo to report our progress, and in the course of the conversation he suggested that we try to get funds from some private foundations, and offered to give us a card of introduction to Mr. Hisada, one of the managers of such a foundation. This was accepted, and an effort was made at once to see Mr. Hisada, but such an engagement could not be made until September, at which time Mr. Matsumiya arranged for Dr. Obata, Secretary of the Japanese-American Association, to go with me as an interpreter.

We went together to the office of the Harada Seki Zen Kai and found Mr. Hisada to be a quiet man, yet one who was sympathetic and patient with our request. We had nothing in writing, but told of our work with the "Eta" or outcaste class of Japanese in Hiroshima and asked for help, mainly for the nursery which at that time had been running a little more than six months. After the presentation, Mr. Hisada told us that we were facing several difficulties. One, he said, was the fact that they made it a practice to give help only to organizations which had been running three years, at least; two, they did not give funds for current expenses; and three, their funds for 1936 had been appropriated. "But," he added, "present your claim. We make it a point always to listen kindly to every appeal which is made to us."

Another fact came out in this first interview which was prized as highly as the gift which came later, and that was what Mr. Hisada said about Christian organizations in Japan, with which their foundations had had relationships. His words were these, "We have given money to many Christian organizations in Japan, and not once have we been disappointed."

A month passed, and I learned that Mr. Hinohara, president of the Girls' School in Hiroshima, was going to Tokyo and that he would go with me to see Mr. Hisada to present our definite request. A telegram was sent to Tokyo for an interview with Mr. Hisada, and it was granted. Arriving in Tokyo, we asked Dr. S. H. Wainwright, of our Mission, to go with us. He stands high among the foreigners in Japan, having been decorated by the Emperor for the work he has done during his almost fifty years in Japan. We were met kindly again, and as I read our request Mr. Hinohara interpreted it, and afterward he and Dr. Wainright added a few words regarding our work.

After an hour of questions we were told that the matter would be investigated and a report would be made at a later date. As we left the office, I must say now, I was a little discouraged. I remembered that a few months before a friend of mine in Kyoto had asked for ten thousand yen, and after eight months of waiting and investigation he had received a thousand yen from this same foundation. But I remembered also that a few months before we were told twice by telegram that we could not get a nurse from St Luke's Hospital in Tokyo to open our work, but finally one was sent. So my hopes rose a little. In our appeal we asked for forty-five hundred yen. It was to go to build a public bath for children, a sun-house for our babies, the salary for two years of a nurse for home-visiting, a fund of fifteen hundred yen to open new work in another "Eta" village in the city, and a small sum for playground equipment, and an amount sufficient to buy three sewing machines.

I was advised by Dr. Wainright and Mr. Hinohara to reduce the sum of our request to three thousand yen when I sent in the Japanese translation of the request which we had made. This was done a few days after my return to Hiroshima. The material with a few pictures was mailed one morning. But before this was done, Mr. Utsunomiya, pastor of Fraser Church, and I had a prayer and asked that God's will might be done.

A month ago, while Bishop Moore, Dr. Quillan, and Miss MacKinnon were here, and we were about to leave to make a visit to Marquis Asana, the only living Daimyo in Japan, Mr. Hinohara came to the car which was waiting for us and announced that he had received, just a few minutes before, a registered letter which announced that the Harada Foundation had granted us a gift of four thousand five hundred yen and that we were free to use it as we desired.

All we could say was, "Again God has opened a door." This foundation was established by Mr. Harada, a Buddhist, who died some fifteen years ago and who was worth over a hundred million yen but left practically nothing to his family. He never used modern conveniences in his home, so that he could save and establish a fund of this kind. When he was ridiculed for burning candles while others used electric lights and was questioned about this practice, the only answer he gave was, "Some day you will understand why I live as I do." He was born in a home of poverty, and now when he was able he intended to make life a little easier for those who had to suffer likewise. The gift which was made to us, though comparatively small, Christ can take and bless, and the children of the slum can have rest, proper nourishment, protection from disease, and can be taught the love of their Father in heaven because Mr. Harada showed the spirit of Christ in his unselfish giving of what he had and was to projects which would help to remove from many the pains of poverty, sickness, and fear.

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.

The Missionary Education of Young People. John Irwin. New York: Missionary Education Movement of the United States and Canada, 1935. 182 pp. \$1.00.

This is the latest publication in the series of handbooks for leaders of missionary education. Books of similar character for the missionary education of beginners, primaries, juniors, and intermediates have appeared. No more practical texts than these are available, and Mr. Irwin's book is probably the best of the series. J. C.

Christianity Tested: Its Significance for Modern Missions. Oscar MacMillan Buck. New York: The Abingdon Press, 1934. 257 pp. \$2.00.

This is a new and stimulating presentation of the philosophy of missions. Professor Buck insists that Christianity is being tested in mission fields of Asia and suggests that its success in this testing time will depend upon the extent to which the missionary enterprise is able to present those features of Christianity which non-Christians regard as unique, and which, therefore, supply needs of which they are conscious. This, he thinks, is a reversal of the practice of presenting those phases of Christianity which Christians consider to be unique and good for the non-Christian world. J. C.

Man the Unknown. Alexis Carrel. New York: Harper & Brothers, 1935. xv + 346 pp. \$3.00.

This book has attracted a great deal of attention and deserves it. Dr. Carrel, from the standpoint of a scientist, insists that science and medicine, as well as religion, must take into consideration the fact that man is a composite character, made up of both soul and body, and that neither can be neglected in dealing with the other. This book is a very stimulating approach on new lines to the question of the spiritual nature of man. J. C.

The Last Puritan. George Santayana. New York: Charles Scribner's Sons, 1936. Pp. 602. \$2.75.

A distinguished poet and philosopher, born of Spanish parents and reared in the United States, retired as a professor of philosophy in

Harvard a quarter of a century ago, and at last wrote "a memoir in the form of a novel," in which all the characters talk philosophy in the language of the author and thereby present the many philosophical interpretations which have been weighed in the author's mind. Although the book offers no satisfactory solutions, it is well worth reading for its kaleidoscopic view. G. T. R.

The Christian Message for the World Today—A Joint Statement of Ten Writers. New York: Round Table Press, 1934. Pp. 203. \$1.50.

An attempt at diagnosis of world conditions and a statement of the Christian message with its remedy. Communism and nationalism are described as dangerous rivals of Christianity, and capitalism is regarded as inconsistent with the Christian gospel. Christianity is compared with other religions and presented as the only universal and final faith. G. T. R.

Jesus and the Word. Rudolf Bultmann. New York: Charles Scribner's Sons, 1934. Pp. 219. \$2.00.

A noted German scholar, who places himself among the "crisis theologians," finds the significance of Jesus solely in the fact that he is God's word to man commanding repentance and obedience in view of the wholly future kingdom of God which God himself will bring in without the aid of man. This book is rich in New Testament scholarship and is well worth studying on that account. Unlike most writers of the Barthian school, Bultmann takes a radical view of the person of Jesus and rejects the traditional Christology. G. T. R.

Methodism and Politics, 1791-1851. E. R. Taylor. Cambridge: University Press, 1935. xi + 227 pp. \$2.50.

The Thirwall and Gladstone Prize Essay of 1933. A scholarly work dealing with an important issue in English political, religious and economic life. What was the political outlook of the English Methodists at the death of John Wesley? Would the followers of Wesley be Liberals or Conservatives? Would the Methodists accept the Anglican or the Nonconformist viewpoint? These and other similar questions are answered by Taylor. P. N. G.

Centennial History of Arkansas Methodism. A History of the Methodist Episcopal Church, South, in the State of Arkansas, 1815-1935. James A. Anderson. Benton, Arkansas: L. B. White Printing Co. xvi + 556 pp. \$3.00.

A History of Methodism in Kentucky. Vol. 1. *From 1783 to 1820.* W. E. Arnold. Winchester, Ky.: Herald Press, lv. 429. \$2.00.

Two typical denominational histories. Anderson brings the historical account of Southern Methodism in Arkansas up to 1935. Arnold's book stops with 1820 but a second volume is promised within

the present year. Anderson has given a veritable source book of information concerning Arkansas Methodism. Arnold has relied largely upon Redford's *History of Methodism in Kentucky*. It is to be regretted that both authors did not give more attention to the social and economic factors affecting the progress and program of Methodism in Arkansas and Kentucky. P. N. G.

Religion Renounces War. Walter W. Van Kirk. Chicago: Willett, Clark and Company, 1934. 262 pp. \$1.50.

A thorough presentation of the official pronouncements of churches and religious organizations, chiefly in the United States, in regard to war. The chapters deal with the relation of church and state, the cause and cure of war, armaments, the traffic in arms, the rights of conscience and the international war system. An invaluable source book for preachers on this critical issue. E. R.

Things That Are Caesar's: The Genesis of the German Church Conflict. Paul Banwell Means. New York: Round Table Press, Inc., 1935. 288 pp. \$2.50.

A history of the relations of church and state in Germany under the Hohenzollen empire, the Republic and Nazi régime. The work was done in consultation with Professor H. L. Friess. A clear and concise statement of the origin and character of the present conflict between the Nazi government and the churches of Germany. E. R.

Abraham, Prince of Ur. W. G. Hardy. New York: Dodd, Mead and Co., 1935. 376 pp. \$2.50.

A novel which attempts to present Abraham in the setting which the newer history and archaeology have provided. This is its chief value. The book frankly rationalizes the supernatural elements of the Biblical story. The character which the writer gives to the patriarchs, while probably nearer the historical truth, is much less attractive than that given by later generations in the narrative of J. E. E. R.

Which Way For Our Children? Alberta Munkres. New York: Charles Scribner's Sons, 1936. 198 pp. \$2.00.

A splendid handbook for parents and teachers who wish a readable, non-technical treatment of such vital topics as "Teaching Children About God"; "Introducing Children to Jesus"; "Using the Bible with Children" "Exploring the Realm of Prayer" and "Guiding Children in Social Relationships." H. S. S.

Creative Society. John Macmurray, 1936. 347 Madison Avenue, New York: Eddy and Page. 113 pp. 15 cents.

This booklet by Professor Macmurray of the University of London is provoking vigorous discussion in many parts of the world. It sets

forth in clear, sparkling language the relation of Christianity to Communism. Every alert student of current social change will find this rewarding reading. H. S. S.

God and the Common Life. Robert Lowry Calhoun. New York: Charles Scribner's Sons, 1935. 303 pp. \$2.50.

No recent book surpasses Calhoun's treatment of God as immanent in the world, yet transcendent. To get the most out of the current religious conversations of Wieman and Calhoun one should master this work. Tough reading, but mind-building. H. S. S.

American Philosophies of Religion. Henry Nelson Wieman and Bernard Eugene Meland. Chicago: Willett, Clark and Company, 1936. 370 pp. \$3.00.

This book grew out of an effort to interpret current trends in American religious thought to student groups. The views of more than fifty authors, from Royce to Ames and the Niebuhrs, are here set in their relationships to one another and to their cultural environment. An illuminating portrait, well done. H. S. S.

A Man in Christ: The Vital Elements of St. Paul's Religion. James S. Stewart. New York: Harper & Brothers, 1936. 332 pp. \$2.50.

This series of lectures, delivered on the Cunningham Foundation at the University of Edinburgh, presents an interpretation of Paul the key to which is the mystical concept of his being "in union with Christ." Paradoxically, the author finds that Paul introduced no innovations into the religion of Jesus, justifying this position by the observation that "Jesus was never anything else but central" to Paul's religion. K. W. C.

His Witnesses. Studies in the Book of Acts. Andrew Sledd. Nashville: Cokesbury Press, 1935. 240 pp. \$1.25.

Professor Sledd has here provided a helpful, clarifying discussion of the drama recounted in Acts. It is not a typical and technical commentary, but rather a treatment with large free strokes presenting stimulating suggestions for the better understanding of the book. K. W. C.

The Theory of Social Work. Frank J. Bruno. Boston. D. C. Heath and Co., 1936. Pp. xiv + 646. Price \$4.00.

The director of the School for Social Work of Washington University here presents the latest available information concerning the causes and scientific treatment of such social service problems as ill health, venereal disease, alcoholism, mental deficiency, mental diseases, family problems, transiency, housing, recreation, poverty, unemployment and social insurance. H. E. J.

THE DUKE SCHOOL OF RELIGION FACULTY

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

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

STINESPRING, WILLIAM FRANKLIN, A.B., A.M., Ph.D.
Visiting Professor of Old Testament

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