

THE DUKE ✓  
SCHOOL OF RELIGION  
BULLETIN

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NUMBER 2

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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 C. Wade Goldston, of the School of Religion Alumni Association; and Mr. F. M. Patterson, 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.

### NOTIFY CHANGES OF ADDRESS

The *Bulletin* is sent without charge to those who desire it. The only requirement is that you keep us advised of changes in your address. In the Methodist itinerancy addresses change frequently, and unless *Bulletin* subscribers send in notices of all changes the publication is apt to go astray.

In sending in notice of change of address, kindly give the old as well as the new address, as it will facilitate locating your name among hundreds of others if the old address is given.

The permanent mailing list has now been made up, and is supposed to include all alumni of the School of Religion of Duke University and alumni of Trinity College who are in the ministry. A number of other names are included, and the management will be glad to send the *Bulletin* to any interested person who will send in his address.

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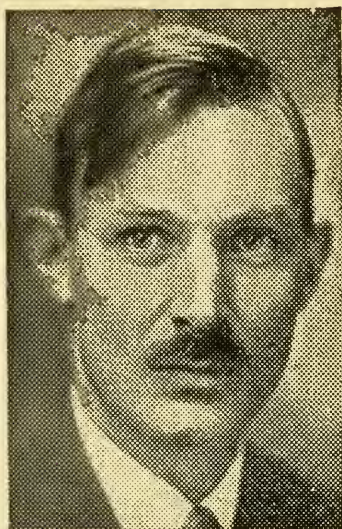
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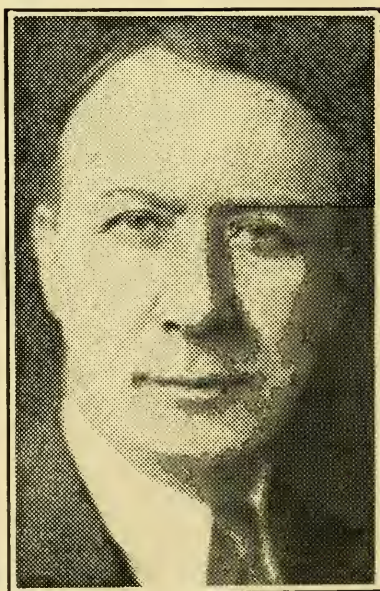


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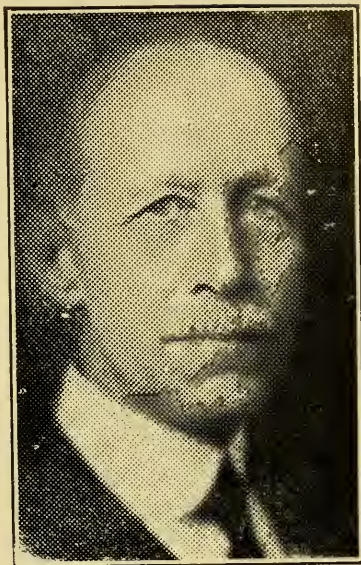


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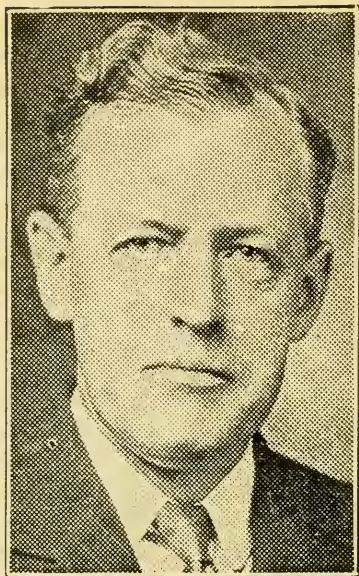


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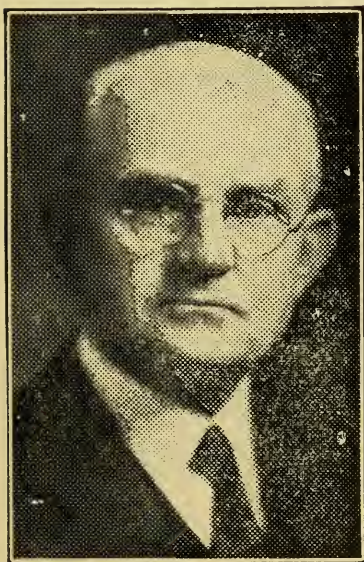
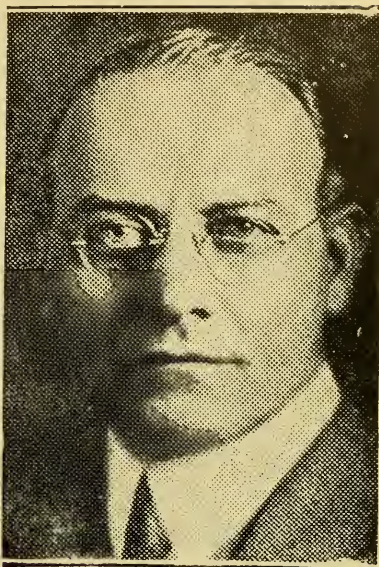


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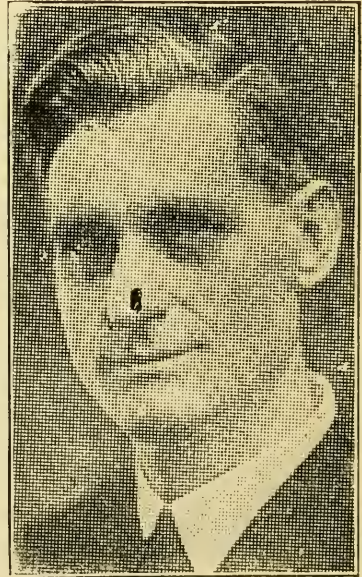
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## RECENT TRENDS IN RELIGIOUS THOUGHT

One who follows recent religious discussions becomes conscious of a shift in emphasis. In general it is a shift from history to philosophy, from the study of origins and processes to the search for meanings and values. This applies particularly to England and America. German scholarship has had a larger interest in philosophy and theology.

This shift corresponds to changes in scientific and social thought. It seems to mark the close of an epoch. For about half a century the mind of English speaking Protestantism has been largely occupied with "Modern Thought" or "Modernism." The two chief points of emphasis have been (1) the origin and history of the Bible, as disclosed by literary and historical criticism and archeology, and (2) the origin of the world and of man in the light of scientific research and the doctrine of evolution. The new ideas on both of these precipitated a struggle against concepts embodied in the medieval system of doctrine, vouched for by the authorities of the church, and inherited by Protestantism. "Modern Thought" therefore represents a final phase of the struggle in Protestantism against the outward authority of the medieval church as a result of half a century of "Higher Criticism," as a result of which these inherited traditions, mostly Jewish and medieval in origin, as to the origins of the Bible and the history of the Hebrew people have been profoundly modified. Protestantism also inherited conceptions of the origin of the world and of man, based upon a literal understanding of the first chapters of Genesis and the philosophy of Aristotle. The use of the scientific method and the doctrine of evolution gradually made these traditional conceptions untenable.

In the course of these struggles against a traditional theology, men of scientific mind often confused the church's traditions about matters of science and history with Christianity itself and were led into antagonism not only to Christianity but to all religions. On both sides, origins were often confused with values and the description of historical processes was regarded as an explanation of causes. Many scientists thought the ability to explain the phenomena in terms of secondary causes justified them in accepting a materialistic philosophy. On the other hand, the religious leaders often identified revelation simply with the supernatural and claimed that a description of the processes of revelation was equivalent to a denial of it. In general, then, the emphasis of this period was on scientific causes and historical origins and processes, rather than on ultimate causes and values.

Along with this phase of "Modern Thought" was the development of the "social gospel." It was partly a result of the processes by which "Modern Thought" undermined the traditional Biblical and theological bases of the Evangelical theology. It was due also in a large measure to the Industrial Revolution and the consequent social changes, such as the development of industrial cities, new means of communication, and the complexities of capitalistic society. The "social gospel" was also a reaction against the extreme individualism and other-worldliness of Evangelical Christianity. It undertook to reform abuses and remove social evils in accordance with Christian ideals. It did not contemplate, however, any radical transformation in the existing social order. It assumed generally that the democratic ideal embodied in a representative or parliamentary form of government was final. It accepted nationalism, and at the most, it envisaged a future federation of the world. The great objectives were to preserve political and religious liberties, to reform abuses and to Christianize human relations within the democratic order. Rauschenbusch's *Christianizing the Social Order* hardly contemplated anything beyond this.

Liberal theology in England and America was not greatly concerned with the new social problems. Beginning with the "Essays and Reviews" in England in 1860, a group of liberal theologians accepted the results of scientific views of the world and the results of Biblical criticism, but clung to the old theology with as few modifications as possible. Men like Fairbairn, Jowett, and Sanday still insisted upon the essential importance of the doctrines of the inspiration of Scripture and the incarnation, and made the atonement central in Christian thought. The leading schools of "new theology" kept the old doctrinal terms, but rationalized and socialized their meaning to a large extent. Even for these thinkers the new scientific and critical studies were primary; theological changes were motivated by the desire to include the new world in their thinking.

Work in the fields of archaeology, Biblical criticism and science, including scientific theory, will doubtless go on, but they will not hold the center of interest in religious thought, and are not likely to have the revolutionary effect upon theology in the new generation that they had in the last.

Since the World War there are very definite signs that the center of interest is changing. One of these signs is the Humanist movement, which attempted an interpretation of religion in terms of a naturalistic philosophy. Some of its outstanding exponents were Holmes, Ames, Huxley, and Wieman. The new sense of

the social organism and the behaviorist psychology prompted it to a large degree. It was a significant although transitory indication of the shift from history and criticism to interpretation.

In 1920 the name of the *Biblical World*, which had been founded at Chicago University to give expression to President Harper's interest in Biblical studies, was changed to the *Journal of Religion*. *The Christian Century* is more and more devoted to theological and social problems. Its long drawn-out discussion between Macintosh, Huxley and Wieman was a sign of the times. Since the World War other magazines have been established devoted largely to the discussions of problems of philosophy and theology, such as *Christendom* and *Religion in Life*. In America there has sprung up in the post-war period a group of "young theologians." Among them are men such as Walter Horton, Calhoun, Pauck, Van Dusen and Tillich. These men, assuming the results of science, history and criticism, are devoting themselves to the new problems of the meaning, relations and explanation of these results. They are concerned with the problems of values, goals and principles of conduct in this new life. They deal with such fundamental questions as, Is the universe material or spiritual in the last analysis? Is it best conceived as a machine or as a person? What are the norms of conduct and the fundamental ethical principles?

Another sign of the shift of emphasis to philosophy is seen in the reactionary movement in theology. In a period of change, individuals will turn back to a remoter past to seek for help in systems of thought previously neglected or outgrown. Among such reactionary movements are the revival of medieval systems of thought, particularly the neo-Thomist movement, which seeks to adapt the theology of Thomas Aquinas to the modern world. A similar reactionary movement is that of Karl Barth which is an attempt to re-vamp the Reformed theology (Lutheran-Calvinist) as a basis of faith in a world where liberalism has lost its religious dynamic.

Among the most important causes of the change in attitude and emphasis may be mentioned:

(1) The new physics. The discovery of radium and the new theories of the atom have shaken the cocksure materialism of many scientists. When the bottom dropped out of the atom leaving only mathematical formulas, men lost faith in matter as an ultimate explanation of the universe. Many scientists such as Eddington, Millikan, Jeans and Carrel became hospitable to spiritual or personal explanations of ultimate reality.

(2) The great social changes in post-war Europe. The communist revolution in Russia, the collapse of parliamentary democracy in many European countries, and the rise of Fascist governments in Italy, Germany, and other countries have turned religious thought to social philosophies and fresh problems of social ethics. Both Christianity and democracy were challenged to justify their social ideals. Stanley Jones' *Christ's Alternative to Communism* is a sign of the shift in religious emphasis.

(3) Criticism of the fundamental assumptions of critical and historical as well as scientific studies. Behaviorism naively assumed that a man would react as an animal and his behavior become identically conditioned. The empirical sciences assumed the validity of sense perception as an interpreter of reality. History assumed tests of truth and criticism and erected norms of authenticity. All these are now to be questioned and re-examined in the light of new knowledge and experiences.

If we may plot the curve of tendencies in religious interest we may prophesy that for a period philosophy and theology will take the spotlight from history, criticism, and science, even though they may not monopolize the stage. If this be correct it means that religious leaders will need careful training in the history of Christian thought and in philosophy and theology, if they are to be equipped to speak to the needs of the new generation; and that theological seminaries must stress the field of interpretation if they are to prepare ministers adequately for their tasks.

ELBERT RUSSELL.

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## STUDENT OFFICERS AND CONSTITUTION

The student body of the School of Religion in a recent election of officers chose Floyd M. Patterson as president, P. D. White as vice-president, E. G. Watts as secretary, and Carlisle Miller as treasurer. These officers will serve for one year.

At the same time a new constitution was adopted which is as follows:

### CONSTITUTION OF THE STUDENT BODY OF THE DUKE UNIVERSITY SCHOOL OF RELIGION

#### ARTICLE I

##### NAME

This organization shall be known as the STUDENT BODY OF THE DUKE UNIVERSITY SCHOOL OF RELIGION.

ARTICLE II

PURPOSE

The purpose of this organization shall be to regulate the activities of the student body of the School of Religion, and to help all the students to achieve a vital spiritual relationship with God and to manifest this relationship in a spirit of service.

ARTICLE III

RELATIONSHIP TO DUKE UNIVERSITY

This organization exists as a part of Duke University. Its activities shall be conducted in harmony with the policies of this institution and in conformity with its regulations. Various privileges of Duke University are open to students of the School of Religion. Students in this school are expected to take part in the religious and social life of the University campus and to share in athletic interests and activities.

ARTICLE IV

MEMBERSHIP

Section 1—The active membership of this organization shall include all students who are enrolled in the office of the Dean of the School of Religion as resident students.

Sec. 2—The inactive membership of this organization shall include all students who are doing work *in absentia*.

ARTICLE V

OFFICERS

Section 1—The officers of this organization shall be a President, a Vice-President, a Secretary, and a Treasurer.

Sec. 2—Each officer of this organization shall be elected from the active membership, and must be carrying a minimum schedule of twelve semester hours at the time of his election.

Sec. 3—The President of this organization shall be elected from the incoming Senior Class.

ARTICLE VI

ELECTION OF OFFICERS

Section 1—The officers of this organization shall be elected for a period of one year, subject to re-election. The election of said officers shall be held annually on or before April 15th. The newly elected officers shall assume their duties by April 25th.

Sec. 2—A NOMINATING COMMITTEE shall be appointed by the President to be composed of five members chosen from the active membership of this organization. This committee will serve as a recommendation committee to nominate one or more persons for each of the

respective offices. The report of this committee shall be made public one week prior to the time of election. After the nominating committee has made its report the President shall call for nominations from the floor.

Sec. 3—The method of voting used in elections shall be that of secret ballot.

Sec. 4.—A majority vote shall be necessary for the election of a candidate to an office. In the event no election is declared on the first ballot, another ballot shall be taken between the two candidates having the highest number of votes.

Sec. 5—In the event an elective or appointive office should become vacant during the school year the Executive Committee shall fill such vacancy by appointment, subject to the approval of this organization. In case the Presidency is vacated the Vice-President shall assume the duties of that office.

## ARTICLE VII

### DUTIES OF OFFICERS

Section 1—The President shall call and preside over all business meetings of this organization, and of the Executive Committee. He shall be held responsible for faithfully performing all regular duties pertaining to his office. He shall be an *ex officio* member of all committees.

Sec. 2—The Vice-President shall assume the duties of the President in his absence, or at his request, and shall render assistance to the President whenever occasion demands. He shall serve as chairman of the Speakers Committee.

Sec. 3—The Secretary shall keep the minutes of the meetings, and a list of members, both active and inactive. He shall post notices of meetings and attend to the correspondence of this organization. He shall keep all records of this organization.

Sec. 4—The Treasurer shall collect the dues, keep an accurate record of the finances of this organization, and make all disbursements as shall be authorized by the Executive Committee.

## ARTICLE VIII

### COMMITTEES

Section 1—THE EXECUTIVE COMMITTEE shall be composed of the elective officers and the chairman of each of the standing committees. The duties of this committee shall be to authorize all disbursements of this organization; to represent this organization in any dealings with the University Administration, or with the School of Religion authorities; and to appoint all temporary committees. Each member of this committee shall be required to submit to this organization a writ-



ten report of his activities during his term of office. Said report shall be given at the last business meeting of this organization prior to the election of officers, and shall be placed in a permanent file of the activities of this organization.

Sec. 2—The Standing Committees shall include a Worship Committee, a Deputation Committee, a Speakers Committee, a Missions Committee, a Social Committee, and an Athletic Committee.

Sec. 3—The chairmen of these several committees, with the exception of the Speakers Committee, shall be appointed by the President, subject to the approval of this organization. Each chairman shall be given authority to choose as many members from the active membership of this organization as needed to perform the work of his committee in the most efficient manner.

Sec. 4—The duties of these several committees shall be as follows:

It shall be the duty of the Worship Committee to plan and supervise all programs of the School of Religion Chapel Services, and to be responsible for any other programs which the President and the Executive Committee deem necessary.

All activities of the School of Religion in the hospitals, jails, and eleemosynary institutions shall be under the supervision of the Deputation Committee. This committee shall handle all requests for special speakers, preachers, and teachers to be used in co-operation with the local religious organizations. For this latter work, the Deputation Committee Chairman shall appoint a sub-chairman, who shall be responsible to him for the functioning of this task.

The Speakers Committee shall have in its control the planning and supervision of programs in which special speakers are brought to the School of Religion. It shall plan discussion groups, both at the University and in the homes of the professors, with the express purpose of creating a better spirit of fellowship between the faculty members and the students. It is suggested that at least one speaker be presented each month, and the fellowship groups meet at least twice a month.

The Missions Committee shall have as its duty the planning and supervision of missionary programs; the planning and supervision, in co-operation with the Faculty Committee, of an annual Missionary Institute; the distribution of missionary literature.

The Social Committee shall be responsible for all functions of a social nature which are held in the name of the School of Religion. This shall include the planning of various parties, and a fall and spring retreat.

The Athletic Committee shall plan and supervise participation in all athletic contests engaged in by the School of Religion.

Sec. 5—Temporary committees shall be appointed by the Executive Committee as occasions arise.

## ARTICLE IX

## FINANCES

Section 1—The active members of this organization shall pay annual dues of \$1.50, or semester dues of \$0.75.

Sec. 2—This organization shall not assume financial obligations for longer than one school session.

## ARTICLE X

## MEETINGS

Section 1—Meetings of this organization may be called at any time deemed necessary by the President of this organization. The President shall call a meeting upon the request of any ten members.

Sec. 2—A meeting shall be held annually on or before April 15th for the election of officers.

Sec. 3—Robert's *Rules of Order* shall be followed in all parliamentary proceedings.

## ARTICLE XI

## VOTING

Section 1—To be eligible to participate in the voting of this organization, the voter must hold active membership.

Sec. 2—A quorum of one-fourth the active membership shall be required for the transaction of business.

Sec. 3—Absentee ballots shall not be recognized at any time.

## ARTICLE XII

## AMENDMENTS

Section 1—This Constitution may be amended at any meeting of this organization by a vote of two-thirds of the active members present, provided notice of the proposed amendment or amendments shall have been made public one week prior to the time of voting.

Sec. 2—Any proposed amendment must be in writing. One copy must be posted where it may be seen by all members of this organization.

**DR. PETRY ADDED IN CHURCH HISTORY**

Dr. Ray C. Petry, who is at the present professor in the department of Religion of McPherson College, McPherson, Kansas, has been elected assistant professor of Church History in the School of Religion. Dr. Petry was born at Lincoln, Indiana, in 1906. He received his A.B., degree from Manchester College in 1926; the A.M. degree from the University of Chicago in 1927, and the Ph.D. degree from the same institution in 1932.

In his graduate work at the University of Chicago Dr. Petry specialized in Early and Medieval Church History, under the su-

pervision of Professor J. T. McNeill. His doctoral dissertation, *The Ideal of Poverty in Francis of Assisi*, has received high praise as has his recent article in *Church History* on "Calvin's Conception of the 'Communio Sanctorum.'" Dr. Petry is one of the best trained of the younger men in the field of Early and Medieval Church History. Professor McNeill has described him as being perhaps the most promising productive scholar in that field.

Professor Petry will offer the courses in Early and Medieval Church History in the School of Religion. The following courses have already been announced; Church History to the Reformation; The Medieval Church; Leaders of the Early and Medieval Church; The Social Message of the Early and Medieval Church.

ELBERT RUSSELL.

### SUMMER INSTITUTES AT DUKE

The nineteenth annual session of the North Carolina Pastors' School and the fourth annual session of the Rural Church Institute will be held on the Woman's College Campus at Duke University, June 14-25.

The Pastors' School is sponsored by the two North Carolina Conferences and the General Boards of Christian Education and Missions of the Methodist Episcopal Church, South. The Rural Church Institute is sponsored by a self-perpetuating Board of Directors composed of seventeen ministers and laymen who are members of ten major religious denominations in North Carolina. Duke University co-operates with the institutes in furnishing its equipment of dormitories, auditoria, and dining halls. Running concurrently with these institutes is the Institute of International Relations, with which the university co-operates in somewhat the same manner.

The purpose of these institutes is to furnish instruction, inspiration, recreation and fellowship to ministers and other religious workers of all denominations. Courses of study will be offered in the following subjects:

- Job and the Problem of Suffering
- First Corinthians
- Resources of Christian Living
- Problems of Church School Management
- The Church and Rural Welfare
- Teaching Adolescents
- Survey of Methodist Missions
- Missions in the World Today
- Children in the Small Church
- The Home in Society

The list of instructors and speakers for the approaching schools includes the following names: Dr. James Moffatt, Dr. J. V. Thompson, Mr. A. J. Walton, Dr. A. W. Wasson, Mrs. Grace Sloan Overton, Dr. H. Shelton Smith, Reverend L. P. Burney, Miss Barnett Spratt, Dr. H. W. McLaughlin, Reverend E. McNeil Poteat, Reverend Donald Stewart, Dr. Basil Mathews, Bishop T. C. Darst, Dr. Charles E. Maddry, Dr. S. W. Melton, Dr. P. E. Lindley, Reverend Garland Evans Hopkins, Dr. R. B. House, Reverend Thomas A. Tripp, Dr. William H. Leach, and Mr. Harry Denman.

A new and interesting feature is being offered this year in a series of discussions without certificates of credit on the subject, "The Local Church Serving the New Age." The first week, June 15-19, Mr. Harry Denman of Birmingham, Ala., will lead the discussions. During the second week, June 21-25, Dr. William H. Leach, Editor of *Church Management*, Cleveland, Ohio, will lead the discussions. This series alone should attract a large number of urban and rural ministers who are interested in projecting the program of the local church into the full needs of the entire community.

The Fifth Duke Institute of International Relations is to be held June 14-25, 1937, in connection with the North Carolina Methodist Pastors' School and the Rural Church Institute. Mrs. Raymond Binford of Guilford College, has been appointed Field Secretary in place of Tom A. Sykes. The staff of lecturers, which is not yet completed, includes the following:

Pittman B. Potter, an American professor at the International Institute, Geneva, Switzerland.

"Trends in Europe Today."

Y. T. Wu, Editor-in-Chief, Associated Press in China.

"Behind the Tension in the Orient."

Roswell P. Barnes, Minister of University Heights Presbyterian Church, New York.

"Projects and Methods for Community Education in World Affairs."

Josephine Schain, Chairman, National Committee on the Cause and Cure of War.

(Subject to be announced.)

Wilfred L. Husband, Traveler, photographer, and lecturer.

"Co-operative Democracy in Scandinavia."

Herbert Fraser, Professor of Economics, Swarthmore College.

"Economic Foundations of World Peace."

Hornell Hart, Professor of Social Ethics, Hartford Theological Seminary.

"The Life of the Spirit in a World of Force."

**VISITING PREACHERS**

School of Religion students have shared with the University public the privilege of hearing some of the most able preachers of America at the University Chapel this year. Among them have been Luther A. Weigle, Dean of the Yale Divinity School, Theodore Cuyler Speers, of the Central Presbyterian Church, New York, Albert W. Beaven, President of Colgate-Rochester Theological Seminary, Lynn Harold Hough, Dean of Drew Theological Seminary, Rufus M. Jones, Professor Emeritus of Philosophy, Haverford College, Joseph B. C. Mackie of Northminster Presbyterian Church, Philadelphia, J. V. Moldenhawer, of the First Presbyterian Church, New York, Edwin A. Penick, Bishop of North Carolina, and Bishop Paul B. Kern of the Methodist Episcopal Church, South.

On the calendar for the remainder of the year are Ivan Lee Holt, recently president of the Federal Council of Churches, and John A. Mackay, President of Princeton Theological Seminary. During Professor Hickman's absence this present semester, there are two guest preachers a month.

The preacher for Religious Emphasis Week, March 4-7, was Dr. Frederick B. Fisher, formerly a bishop of the Methodist Episcopal Church, stationed in India, and now pastor of the Central M. E. Church of Detroit. His ministry was especially effective in giving students a sense of the challenge of world conditions to Christian youth and its call for Christian leadership.

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**JUNALUSKA SCHOOL OF RELIGION**

The tenth session of the Junaluska School of Religion, which is conducted under the joint management of Duke University and the Board of Christian Education with the co-operation of the Board of Missions and other boards of the Methodist Episcopal Church, South, will be conducted as the Department of Religion in the Junaluska Summer School for 1937. The dates for the school are June 10-July 20. Professor Paul N. Garber will serve as director of the school and Professor H. E. Myers and Dr. Kenneth W. Clark will offer courses in New Testament, Old Testament and Homiletics. Dr. Elmer T. Clark will represent the Board of Missions on the faculty, while Professor Mason Crum has been selected as the representative of the Board of Christian Education.

With the liquidation of the debt on the Southern Assembly at Lake Junaluska, the prospects are excellent for a larger program at Lake Junaluska. The students in the Junaluska School of Reli-

gion will have the opportunity of attending many religious conferences which will be held at Lake Junaluska this summer. During the past three years the enrollment in the Junaluska Summer School has almost doubled, and it is expected that there will be a much larger number of students in the school this summer. Details concerning the school can be secured from the director.

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### ASSOCIATION OF THEOLOGICAL SCHOOLS

The first meeting of the Southeast regional conference of the American Association of Theological Schools was held at Emory University, Atlanta, Georgia, on March 29. The School of Religion was represented by Professor Paul N. Garber who also served as the chairman of the nominating committee of the conference. A large majority of the Southern theological schools sent delegates to this conference.

The American Association of Theological Schools was organized in June, 1936, at a meeting at Crozer Theological Seminary, Chester, Pa. This association came into existence for the purpose of providing means of joint action on common problems by theological schools; to raise the standards of theological education; and to carry the advantages of theological education to the partially trained men who are now holding pastorates. The association meets bi-annually and the next meeting will be held in Toronto, Canada, in June, 1938. In the interim between the bi-annual meetings regional conferences will be held annually, such as the Southeast Conference which met on March 29.

Dean L. J. Sherrill of the Louisville Presbyterian Seminary, who is the Executive Secretary of the association, in an address before the Southeast regional conference presented certain significant facts concerning theological education in America. According to Dean Sherrill only one-fifth of the theological schools in the United States and Canada require the degree of Bachelor of Arts of students before beginning their theological education, while at the present time one-half of the students enrolled in theological schools have not completed their college education. In regard to the degrees offered by theological schools Dean Sherrill pointed out that there are now seventeen different theological degrees for approximately the same course of study. Such conditions have caused many of the leading theological schools to take steps toward bringing about a more unified program for theological education in America and the founding of the American Association of Theological Schools is one result of their efforts.

The School of Religion of Duke University is vitally interested in the work of the American Association of Theological Schools. In line with the traditional policy of Duke University it is felt that the School of Religion can play an important role in the raising of the standards of theological education.

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### INTERSEMINARY CONFERENCE HELD AT DUKE

The 1937 Annual Conference of the Southern Interseminary Movement met at Duke University School of Religion, February 26-28. The Conference was very successful and had the largest registration in the history of the Movement—ninety-seven delegates, fifty-three of whom were from Duke. The following seminaries were represented: Candler (Emory), College of the Bible, Duke, Gammon, Johnson C. Smith, Louisville Presbyterian, Southern Baptist, Turner, Virginia Seminary, Union, and Yale. There are twenty-two theological schools in the southern area.

The theme of the Conference, "Personal Faith and Christian Community," was developed through inspiring and stimulating addresses, forums, and devotionals, in which visiting speakers, students, faculty members, and Durham ministers took part. Attendance at most of the sessions included many besides the registered delegates. A well-received feature of the program was the special music from the University organ and carillon. The Saturday evening session included a very enjoyable fellowship supper and social in the School of Religion social room.

The 1938 Conference is to be entertained jointly by the Louisville Presbyterian and Southern Baptist seminaries in Louisville, Kentucky. A governing Council for the Southern Interseminary Movement was formed, with one student member and one faculty adviser from each of the seminaries represented. New officers are McMurry Richey, president (Duke), Fred Stephens, vice-president (Turner), R. A. Benfield, secretary (Louisville Presbyterian), and Fred Smith, assistant secretary (Southern Baptist). They succeed the 1936-1937 officers, Jacob W. Mast (Candler), Fred Stephens (Turner), W. J. Huneycutt (Duke), and W. Darwin Andrus (Duke), respectively.

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### BOOKS BY SCHOOL OF RELIGION PROFESSORS

Dr. B. Harvie Branscomb is the author of a volume, *Mark*, a commentary in the Moffatt New Testament Series, just published. Under the editorship of Dr. James Moffatt, a number of scholars have been producing commentaries based on the Moffatt transla-

tion of the New Testament. Dr. Branscomb's book is published in this country by Harper's and in England by Hodder and Stoughton.

The Duke University Press announces the publication of Dr. Paul N. Garber's book, *John Carlisle Kilgo, President of Trinity College, 1894-1910*. This book will be of interest not only to School of Religion alumni, but to the earlier graduates of Trinity College who knew Bishop Kilgo as President.

Professor H. E. Spence is the author of several pageants that have been published this spring. Three of these are contained in a pamphlet printed by the directors of the Bishops' Crusade, and are entitled "The Bishops' Crusade," "A Call to China," and "Methodism Marches On." A fourth pageant, "Strengthening the Stakes" was published in *The Church School Magazine* for April. Professor Spence also wrote part of the pageant "A Century of Culture" recently produced in Duke stadium in commemoration of the one hundredth anniversary of the North Carolina public school system.

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### MISSIONARY INSTITUTE OF 1937

The annual Missionary Institute was conducted on April 14 as a joint enterprise of the Board of Missions, Methodist Episcopal Church, South, and the Duke School of Religion. Such institutes have been conducted at Duke annually since 1919.

The speakers and program for the year were arranged by Dr. H. P. Myers, secretary of education and promotion of the Board of Missions, and Professor James Cannon III, of the School of Religion faculty. The School of Religion Association co-operated, the president, Mr. M. C. Wilkerson, presiding over the sessions of the institute held in York Chapel.

Mr. J. Earl Moreland, formerly a missionary in Brazil and now vice-president of Scarritt College, Nashville, Tenn., spoke on the general missionary situation, illustrated especially from his experiences in South America, and conducted an interesting forum. Dr. A. W. Wasson, foreign secretary of the Board of Missions, spoke on the type of missionaries now needed. Dr. H. P. Myers spoke on the place and work of the pastor in the missionary task of the church.

The visitors held several conferences with students and faculty. One immediate result of the institute was the appointment of a standing missionary committee of the student body to co-operate with the Board of Missions and the faculty committee in the conduct of future institutes.



The faculty of the School of Religion, by courtesy of the University, entertained the visitors at lunch.

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### **DR. BRANSCOMB ELY LECTURER**

Dr. B. Harvie Branscomb, professor of New Testament, was the Ely lecturer at Union Theological Seminary in New York during the first two weeks in April. Five lectures were delivered in this series and will be published this fall by Scribner's.

The general subject covered by the Ely foundation lectureship is the early history of Christianity. The subject of Dr. Branscomb's lectures was "The Early Christian Conception of the Meaning of Life." During the past two years the lectures on this foundation have been delivered by Dr. F. C. Burkitt, of Cambridge University, and Dr. B. H. Streeter of Oxford. The lectures in published form are usually widely circulated.

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### **LIBRARY EQUIPPED TO AID ALUMNI**

At an expense of several hundred dollars the School of Religion library has been equipped this winter with duplicate copies of all the books required in the conference study courses, as well as books needed by students writing area theses. In many cases several copies of books most often requested have been provided. It is hoped that this opportunity will be utilized by Duke alumni. Naturally if all postpone doing their conference and thesis work until the last few weeks there may be some delay in supplying books from the library, but the librarian advises that no request has been denied and only one or two postponed for as much as a week.

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### **ALUMNI DINNER AND ELECTION**

The annual meeting of the School of Religion Alumni will be held this year on the East Campus of Duke University on Thursday evening, June 17. Dinner will be served in the Woman's College Union, reservations for which may be made with the undersigned during the Pastors' School.

The alumni address will be delivered by Rev. D. D. Holt, pastor of the First Methodist Church, Charlottesville, Va. At this time also officers for the School of Religion Alumni Association will be elected. There will also be discussion of the proposal made

by the Executive Council of the alumni that a movement be launched to establish a School of Religion lectureship.

Let all who can attend.

C. WADE GOLDSTON, *President.*

### STUDENT NOTES

The School of Religion is continuing a successful season in intramural athletics. The basketball team won a majority of the games played. The volleyball team also won more than half the games played. The softball team has played about half of the games scheduled and is tied for first place in the intramural league.

A School of Religion party was held in the Union recreation hall March 19. There was a large attendance of students and faculty members to enjoy the evening of entertainment. Mr. Floyd Patterson was in charge of the entertainment.

### FACULTY NEWS NOTES

Dr. Charles A. Ellwood is to deliver the commencement address at Wofford College, Spartanburg, S. C. The subject of Dr. Ellwood's address is to be "The Function of the Church College in Our Educational System."

Dr. Howard E. Jensen lectured before the Richmond County Teachers' Association in Augusta, Ga., on February 23, 1937. The subject of the address was "Education and Propaganda." Dr. Jensen published an article entitled "Rehabilitation of the Blind in North Carolina," in the *North Carolina State Employment Service News*, February 24, 1937.

Professor H. E. Myers preached in Edenton Street Methodist Church, Raleigh, April 11.

Professor J. M. Ormond taught in a Standard Training School in Lynchburg, Va., in February. From March 21 to 28 he conducted a series of pre-Easter meetings in Warrenton, N. C. Professor Ormond spoke before the Wilmington District Conference at Fairmont on April 16. He preached the commencement sermon at Richlands, N. C., the morning of April 25 and at Jacksonville, N. C., the evening of the same day. Professor Ormond has recently been appointed program manager of the Junaluska assembly.

Dr. Gilbert T. Rowe assisted the Reverend A. J. Hobbs in a series of pre-Easter services in Wilson, N. C., March 21-28. He spent the spring holidays in a series of one-day institutes in the

Gastonia and Charlotte Districts of the Western North Carolina Conference under the direction of the Board of Christian Education of that conference.

Dean Elbert Russell has made addresses for the Emergency Peace Campaign at Richmond and Petersburg, Va., on March 15 and April 19, respectively. He spoke before the Woman's Missionary Conference at Mt. Airy, N. C., on the same subject April 14. Dr. Russell spoke for the Duke Institute of International Relations before the Rotary Clubs of High Point and Charlotte on March 25 and April 13. During Dr. Hickman's absence, Dr. Russell has had charge of the Phillips Brooks Club, lecturing on "Authority in Modern Christianity."

Dr. H. Shelton Smith read a paper before the North Carolina Congregational-Christian Ministers Association at Elon College, April 12. On April 20 he addressed the North Carolina Sunday School Association assembled in Charlotte, N. C. Dr. Smith was recently elected Vice-President and Director of the Board of Missions, Congregational-Christian Churches.

Professor H. E. Spence gave a course on the Life of Jesus in a Standard Training School in Rockingham, N. C., April 4-9. He addressed the bankers of the Fourth North Carolina District on April 15.

Dr. W. F. Stinespring delivered an illustrated lecture at the University of Virginia on February 11. The subject of his address was "Classical Archaeology in Palestine." On February 25 he spoke to the ministerial students at Wake Forest College on "Present Day Political Conditions in Palestine." On April 2 Dr. Stinespring read a paper entitled "Hadrian in Palestine" before the American Oriental Society in Cleveland, Ohio.

Dr. Kenneth W. Clark preached in the Baptist Church at Chapel Hill on April 11 and in the First Baptist Church, Raleigh, on April 18. Dr. Clark's commencement sermons include Lowe's Grove, Mount Harmony, Liberty, and Leaksville.

### PICTURES OF FACULTY

In this issue appear pictures of the School of Religion faculty as it will stand in the fall of 1937. Dr. Harvie Branscomb will be on leave of absence to conduct an investigation of American libraries under the auspices of the Association of American Colleges. His headquarters will be in New York City. Since the founding of the School of Religion five other persons have been on the staff, Edmund D. Soper, Dean and Professor of History of Religion; Allen H. Godbey, Professor of Old Testament; How-

ard M. Le Sourd, Professor of Religious Education; W. A. Stanbury, Professor of Homiletics; Paul H. Vieth, Professor of Religious Education.

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### 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.

*Christianity and Philosophy*. D. Miall Edwards. Edinburgh: T. and T. Clark, 1932. 367 pp. \$3.00.

A volume in which the distinguished professor of Philosophy in Memorial College, Brecon, Wales continues his exposition of that philosophy which necessarily underlies Christianity, as set forth in his excellent book on *The Philosophy of Religion*, which came out in 1924. Particularly valuable for the clear way in which the author presents his doctrine of the person of Jesus Christ and of the Trinity.—G. T. R.

*Credo: A Presentation of the Chief Problems of Dogmatics with Reference to the Apostles' Creed*. Karl Barth. Translated by J. Strathearn McNab. New York: Charles Scribner's Sons, 1936. 203 pp. \$3.00.

A series of lectures delivered at the University of Utrecht in 1935. An exposition of the Apostles' Creed as thoroughly orthodox as the Calvinistic divines of Holland could have desired. In this book the reader will find Barth's theology presented in its simplest and least paradoxical form.—G. T. R.

*The Doctrine of the Word of God*. Karl Barth. Translation by G. T. Thomson. Edinburgh: T. and T. Clark, 1936. 575 pp. \$7.50.

The first of a series of volumes designed by the author to expound the doctrines of the Reformed Church. There are two grand divisions, the first dealing with "The Word of God as the Criterion of Dogmatics" and the second with "The Revelation of God" as Father, Son, and Holy Spirit. In this work Barth successfully undertakes to restate for the church of the present age the theology of Calvin, Luther, Augustine and Irenaeus.—G.T.R.

*The Parables of the Kingdom*. C. H. Dodd. New York: Charles Scribner's Sons, 1936. 214 pp. \$2.00.

The author is an eminent British scholar, and therefore entitled to a hearing (or reading). He has presented his case for "realized eschatology"; that is, that Jesus actually ushered in the Kingdom 1900 years ago.—K.W.C.

*Gospel Parables in the Light of Their Jewish Background.* O. E. Oesterley. New York: Macmillan, 1936. 245 pp. \$250.

Although the lectures here published were originally delivered in 1915-19, the author has revised his work to take account of subsequent publications. The parables are treated in series, against the Jewish background that Professor Oesterley knows so well.—K. W. C.

*The Religious Experience of the Primitive Church.* P. G. S. Hopwood. New York: Charles Scribner's Sons, 1937. 387 pp. \$3.00.

This title reflects the present insistent inquiry for a better understanding of historic Christianity on the basis of religious "experience." Assaying this difficult task for the "twilight" period of pre-Pauline Christianity, the author finds there the genitic origins for the Pauline and later developments.—K. W. C.

*Hebrew Origins.* Theophile James Meek. New York: Harper and Brothers, 1936. 220 pp. \$2.00.

A good synthesis of recent scholarly research on the subject. The Hebrews are plainly shown not to have been a race. The divorce of Joshua from Moses and the dating of the latter two centuries after the former seems rash; nevertheless, this book is a mine of useful information and is highly recommended.—W. F. S.

*Old Testament Religion in the Light of Its Canaanite Background.* Elmer A. Leslie. New York: The Abingdon Press, 1936. 289 pp. \$2.00.

A vivid picture of the conflict of the Yahweh religion with its Palestinian environment. The author is new at this sort of thing and hence is guilty of certain inaccuracies of detail. Nevertheless, the total result is interesting and informative.—W. F. S.

*The Old Testament: Its Making and Meaning.* H. Wheeler Robinson. Nashville: The Cokesbury Press, 1937. 247 pp. \$2.00.

A simplified introduction to the study of the Old Testament, lacking footnotes, and very sparing in references to source material. The treatment is topical rather than chronological or by books, although individual books are discussed. This will be very useful to those who do not have time or inclination for the more standard works of Driver, McFayden, Bewer, and Oesterley and Robinson.—W. F. S.

*A History of Religion in the Old Testament.* Max Loehr. New York, Scribner's, 1936. 192 pp. \$2.00.

This is a volume of the "International Library of Christian Knowledge" and is translated from the German. While there is nothing particularly new or original in this book, it is a good thing now and then for our readers to get the viewpoint of foreign scholars.—W. F. S.

*Across the Years.* Charles Stedman Macfarland. New York: The Macmillan Company, 1936. 367 pp. \$2.75.

*New Faith for Old, An Autobiography.* Shailer Mathews. New York: The Macmillan Company, 1936. 303 pp. \$3.00.

Two prominent American Protestant leaders have given in autobiographical fashion their experiences in facing some of the major problems of modern Protestantism. Macfarland gives intimate pictures of the struggle for Christian unity by the Federal Council of Churches of Christ in America. Mathews discusses a larger range of topics, and his treatment of the social gospel and the relation of science and religion as well as of other problems will prove helpful to all Christian workers.—P. N. G.

*The Trail of the Circuit Rider.* William Larkin Duren. New Orleans: Chalmer's Printing House, 1936. 425 pp. \$3.00.

A book with a misleading title, for if a person is interested in the circuit rider he will have to look elsewhere for information. It is only a recasting of general facts concerning English and American Methodism, based for the most part on secondary sources. The story of the American circuit rider still remains to be written.—P. N. G.

*Varieties of American Religion. The Goal of Religion as Interpreted by Representative Exponents of Seventeen Distinctive Types of Religious Thought.* Charles Samuel Braden, editor. Willett, Clark & Company, Chicago, 1936. 294 pp. \$2.00.

Seventeen American religious leaders explain what the goal of religion means to their particular group. The following varieties of religion are represented: Fundamentalism, Orthodox Protestantism, Liberal Protestantism, Radical Protestantism, Sacramentarianism, Barthianism, Roman Catholicism, Mormonism, Unity, Christian Science, Ethical Culture, Humanism, Spiritualism, Theosophy, Orthodox Judaism, National Judaism, and Reform Judaism. Not a profound book, but of value to the modern pastor who finds his parishioners confused by many American cults and isms.—P. N. G.

*High Gods in North America.* Wilhelm Schmidt. Oxford: Clarendon Press, 1933. 148 pp. \$2.75.

In this book, comprising the Upton Lectures in Religion for 1932, Father Schmidt pursues the theory of primitive monotheism, of which he is today the leading exponent, through the myths of the Amerindians. The particular groups presented are the North Central Californians, the Algonkins, and the Selish. That ideas of "high Gods" should appear in the beliefs of many primitives is not as puzzling as the fact that so little seems ever to have been made of such ideas.—J. C.

*The Dawn of Religion.* Eric S. Waterhouse. London: The Epworth Press, 1936. 134 pp. \$1.00.

This book is one of a series of excellent little volumes edited by Professor Waterhouse under the series title, *Great Religions of the East*. This particular volume is logically first, dealing as it does with the origin and nature of religion and with religious developments on the animistic level of culture. The book is compact, clearly written, and based upon the more recent developments in the psychology and philosophy of religion.—J. C.

*Freedom and the Spirit.* Nicholas Berdyaev. New York: Charles Scribner's Sons, 1935. xix + 361 pp. \$3.75.

An effort by a distinguished Russian theologian to state the Christology of the Nicene and Chalcedonian Creeds in terms of modern thought. Especial attention is given to the problems raised by human freedom which has always been stressed by the Eastern Church.—G. T. R.

## 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.  
*Registrar and Professor of Church History*

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*Professor of Sociology*

MYERS, HIRAM EARL, A.B., S.T.B., S.T.M.  
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*Professor of Religious Education*

SPENCE, HERSEY EVERETT, A.B., A.M., B.D.  
*Professor of Religious Education*

PETRY, RAY C.  
*Assistant Professor of Church History*

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

CLARK, KENNETH WILLIS, A.B., B.D., Ph.D.  
*Instructor in New Testament*

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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*

HAINES, HOWARD N., B.S.  
*Instructor in Church Architecture*

McLARTY, FURMAN GORDON, A.B., B.A., A.M., Ph.D.  
*Instructor in Philosophy*

