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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 J. G. Phillips, of the School of Religion Alumni Association; and Mr. F. M. Patterson, representing the students of the School of Religion.

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## PREACHING TO THE PRESENT AGE\*

In that widely used hymn, "A Charge to Keep I Have," there is forcefully expressed the permanent spiritual temper of those who give themselves to the ministry of the Christian gospel.

To serve the present age,  
My calling to fulfill—  
O, may it all my powers engage  
To do my Master's will!  
Arm me with jealous care,  
As in Thy sight to live;  
And O, Thy servant, Lord, prepare  
A strict account to give!

This hymn was the product of a period of social unrest in which a fresh religious experience challenged the organized structure of religion. Those who became ministers under its impulse felt themselves caught up in a new movement that engaged all their powers of mind and heart. This was the morning time of the eighteenth century Evangelical Awakening. Instead of handing on the conventional Christianity of their fathers, they believed themselves to be vessels of the new wine of the gospel, fresh from the eternal fountain of God. God had once more manifested himself in amazingly transforming power.

Let us note in particular that these men felt themselves called "to serve the present age." They were convinced that they had a word of God for their particular situation. The urgency of their gospel lay in the conviction that they alone could serve their day. If they often rushed out of school with poor preparation, they did so not because they were unwilling to work for an education, but because they felt that they had to choose between the cloistered walls and the fields white unto harvest.

Every age presents its own characteristic challenge to the Christian minister. Those who preach with power must preach to their age, not to some other. Ageless though the gospel of Jesus Christ is, it nevertheless has its unique word for each par-

\* Address delivered at the formal opening of the Duke School of Religion for the year 1937-38.

ticular age in the world's life. The minister serves the ages by creatively serving his own age. This means that the minister of the gospel will need not only to penetrate the innermost reality of the Christian faith, but also to comprehend those fundamental issues and forces that challenge the gospel in his generation. Alike though all periods are in many respects, each period makes its unique appeal. And some periods are more crucial for Christianity than others. The more crucial the age, the more important it is that those who offer themselves as ministers shall match their day in adequacy of mind and heart.

## I

In point of cruciality, what period in modern history surpasses the challenge of the present age? Who is competent to give an adequate portrait of the forces that hold a death-grip upon our civilization? I shall make no claim to completeness of diagnosis. There are two trends, however, that appear to me to challenge the Christian gospel at its very center.

The first of these is the growth of factionalism, resulting everywhere in tension, and, in many places of the world, in collective violence. Factionalism is rife among groups within the national family itself. Tensions exist all the way from mild coercion to the shedding of brothers' blood. No large national society is today free from factionalistic struggle. And in every national society change by persuasion is giving place to change by the sword where intergroup conflicts have grown sufficiently chronic. The surest road to revolutionary violence is the growth of unchecked factions within the national family.

We in America should be devoutly thankful that the scourge of factionalism has not yet reached that stage of tension and conflict that is now disintegrating many areas of European life. But many of the same forces are at work at the root of our civilization. Economic and political factionalism is clearly growing. Marching masses are developing faction-consciousness, as indicated, for example, in the meteoric rise of a new type of labor union. Meanwhile, there is growing a counter movement of factionalism among owners of property who naturally want to secure their interests if the evil day should come. The political order is slowly realigning itself in terms of factionalist patterns, as illustrated by the various trial balloons that forecasters of 1940 are sending up.

The factionalism that is at work within the nation has its counterpart in the growth of factionalism between nations. Those who are seeking to limit war to the regions already involved know

that in every nation there is inflammable tinder only awaiting one match too many. Nationalist factions possess the will to imperialist power more than they do to peace. The faction of dictatorship is aligning itself against the faction of democracy. A death grapple lies ahead if the present trend continues. The dictator faction is today bent upon the same sort of "Manifest Destiny" as ruled the democratic faction in its earlier history. Japan occasionally reminds democracies of this fact, much to their resentment.

The second trend of our age is secularism. Secularism seeks to interpret the meaning of life and its values within the frame of a this-world order of reality, and to resolve the riddle of existence within the pattern of temporal history. This secularistic temper infects all phases of western culture.

The modern state, whether its form be democratic or dictatorial, is avowedly secularist in its political philosophy. Perilous as regimented collectivism may be to the intellectual and moral values of personality, its deepest significance for religion lies in the fact that the agency that today regiments our political and cultural life is itself completely secular. The movement to separate the ecclesiastical and political powers in modern democracies has usually been viewed as the process of liberating the churches; in a more fundamental sense it was the triumph of the secular state. The meaning of this secularity is only now fully revealing its disintegrative effects upon Christian faith and culture.

At no point has the secular state revealed the character of itself more clearly than in the sphere of public education. In every great western nation state schools have so stripped their curricula of the basic elements of Christian culture as to render them powerless to stem the tide of social, economic, and political secularism.

The secularized theory of life has also pervaded modern economic thought. In medieval culture economics was a branch of religious ethics. Even the Protestant Reformers in their earlier thought were dominated by the idea that economics must be ultimately accountable to a Christian theory of economic ethics. But like nationalist politics, modern economics developed an independent ethic which tended more and more in the direction of a secular theory of economic society. This is true of both capitalism and Marxianism.

This secularistic trend in modern culture has made its impact also upon religion. If a certain type of other-worldly Protestantism encouraged its disciples to retire into the realm of the sweet bye and bye, a more recent brand of religion has become

so pre-occupied with social and secular reform that it has lost the salt of prophetic judgment upon all social orders. More and more churches have accommodated their gospel to the ruling agencies of secularism. And a church that acts as court-chaplain to secular economics, politics, and education is a dangerous opiate.

## II

What, then, does it mean to preach to the present age, to fulfill one's ministerial calling in a time of growing factionalism and secularism? Need I remind you that Christianity cannot ignore these world-disturbing trends? Unfortunately, in a few quarters preachers are sometimes advised to turn their minds away from such aspects of our world and concern themselves with what is called "pure gospel." However well intended, this is a counsel of illusion if it be assumed that Christianity can be isolated from the crucial currents of our common life. A living gospel is most alive to those issues that challenge Christian living.

But if the minister of this age cannot ignore these world-trends, neither can he fulfill his highest calling by converting his pulpit into an electioneering stand for some particular brand of current politics or economics. The most radical patterns of economics and politics fall short of the ethical vision of Christianity. Leaving to other agencies the primary task of constructing forms of political and economic society, the Christian minister will seek such a radical conversion of unregenerate man as to create in him a sense of sin for every system that obstructs the rule of God. One sure sign that he is doing his work effectively will be the continuous revision of social forms to embody more fully the Christian ideal.

What message, then, has the minister who watches a world order that, under factionalism and secularism, is steadily assassinating the higher life? In the first place, he is under the continuous necessity of preaching a gospel of Christian community as the only ultimate solution of a faction-torn society. He will have a word of God against those factions of race, nation, and class which are destroying spiritual community among the common and equal sons of God. He will warn this generation that the wages of factionalism is moral suicide no less than economic and social. He will not, like Ahab's false prophets, pronounce God's blessing upon those classes, nations, or races that seek to exploit the handicapped. But like Micaiah, he will forecast doom for any class or nation that pursues the course of Shylock.

In thus passing judgment upon factionalism the Christian minister will not exonerate the churches of guilt. They, too, have been caught in the factionalistic currents of the world's life. At a time when nations sorely need a universal Christendom, the churches are too deeply rooted in nationalism and denominationalism to be a dynamic medium of ecumenical fellowship. Factionalism of race and class comes to expression within the churches as well as without. The Christian minister must face the fact that the churches are frequently guilty of the same sort of sins of which they accuse the world. In the present situation, one of sensitive spirit can hear Jesus saying: "Let the church that is without sin cast the first stone at the world."

In the second place, the Christian preacher of this age must have a word of God for a world that is seeking its redemption through faith in and final devotion to secular values. "Seek ye first the Kingdom of God," is an imperative word for a generation that seeks the fulfillment of life in terms of its own resources.

It is a demonstrated fact that when God is rejected as the supreme value, relative values are transmuted into supreme values. Nations that turn their backs upon God sooner or later deify themselves. Caesar worship is a necessary substitute for a people who have rejected the sovereignty of God. The demonic character of secular dictatorships of today is revealed in the fact that they disavow God and yet demand of their subjects the homage which alone can be given to God. Even in nationalist states where God is not disavowed, God is often assimilated to values that are fundamentally secular. Nations that pay lip-service to God may be as pagan in their character and conduct as those that verbally reject God. "Not every one that *sayeth* Lord, Lord, shall enter the Kingdom."

Preaching to the present age involves more, however, than holding before mankind the ideal of Christian community; more even than asserting God's sovereignty. The Christian minister has not done his preëminent work if he contents himself with merely witnessing to the judgment of God against the sins of factionalism and secularism. The minister's transcendent office is to bear witness to God's redemptive love as revealed in Jesus Christ.

In the Christian conception of history, God is no transcendent spectator who from afar watches in passivity the human epic. Upon the contrary, in the act of Creation and especially in the act of Incarnation, he morally implicated himself in the ground and destiny of mankind. A Christian theory of history is founded on

the faith that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This same key-fact of Christian history was stated in the never-dying words of Paul to the Corinthians: "But all things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses." (II Cor. 5: 18-19).

The minister's main ambassadorship is to preach the good news, that God in Jesus Christ is in the midst of our discomfited world, seeking to save man from himself. At the root of immoral society is immoral man; the social order can be changed permanently only as men become new creatures in union with Christ. At the root of secularism is autonomous man, seeking his emancipation through self-trust. Only as a reconciliative gospel shatters this spirit of self-sufficiency will man turn from self-idolatry to the glorification and service of a sovereign, Christlike God.

H. SHELTON SMITH.

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### THE CHINESE WAR PUZZLE

Here are some pieces in the Chinese war puzzle which, even though they do fit poorly, seem to make a fairly clear picture.

This morning's paper (October 27) carries big headlines about the inability of the Chinese armies around Shanghai to withstand the Japanese steam roller. The Chinese are falling back (how far can only be guessed) after an almost miraculous defense of Shanghai for about two months. I doubt that foreign military experts would have dared suppose the defense could last a week when it began. Is this the beginning of the end for China? Possibly. That is, if you leave Russia out of the picture.

Now drop back of the siege of Shanghai, to the period when the undeclared war was being fought wholly on the soil of North China. On July 7th there was a military skirmish at Marco Polo Bridge, twelve miles out from the walls of Peiping (Peking still to those who love the mysterious old northern capital of the now extinct Empire). Mrs. Hickman and I were in Peiping that day, and we talked about the affair with seasoned missionaries who knew the Japanese-Chinese situation intimately. They were quite at a loss to guess whether this was the beginning of a serious conflict, or only another incident of the Amur River kind. But since then all of northern China has been set ablaze, as has been the

central coastal section around Shanghai. Also there have been raids in the south.

Now drop back again, something less than six weeks before the battle of Marco Polo Bridge, and you come to the Amur River incident. That was a flare between the Japanese and the Russians in border territory. The exact details of the incident have always been vague, due probably to skillful censorship of news. One version had it that a boat was sunk in the Amur River, but another, that the boat was only damaged. Japan charged Russia with wilful aggression, and Russia returned the compliment. The diplomatic world went tense, and wild talk about another world war raced through the American press. But those on the inside seemed to take the whole matter quite coolly, although they watched developments with the keenest interest. Russia backed away from bringing the matter to an open issue, and the excitement died down.

Not long ago a distinguished Chinese editor made a tour through this country, and I heard a report of some comments he made on the Amur River incident. He was convinced that the whole thing was staged by the Japanese for the purpose of testing out the Russians, to see whether they were ready for war with Japan. In Japan it does not seem to be the question whether there will be a war between Russia and Japan, but only when it will come. Perhaps the Chinese editor was right, for within less than six weeks as I now remember it, the Japanese were invading north China. Japan would not have dared to do that if she felt sure Russia would swing into action on the side of China. Japan is even now raising the frantic cry that Russian supplies and men are constantly feeding the Chinese defense, and a good many flying threads of evidence seem to indicate that that very thing is happening. It is conceivable that Russia might fight Japan indirectly through aiding the Chinese armies just as undoubtedly she has been fighting Italy through aiding the loyalist forces against the armies of General Franco, heavily bolstered as they are by Italian troops and commanders.

Here is another piece in the puzzle which may have escaped your attention, for it was not played up very heavily in the news columns. When you are coming out of the Orient through Russia to Europe, if you are traveling home by way of the Atlantic, you pass Lake Baikal on the Trans-Siberian Railroad. It lies roughly about a thousand miles from Peiping and in the region of Outer Mongolia, a nominally independent country heavily influenced by Russian sovietism. The news item referred to stated that the

Russian government was pouring its troops into a concentration camp at Lake Baikal in so heavy a stream that passenger traffic over the Trans-Siberian railway was badly disrupted. Another news item revealed a similar movement of Japanese troops through north China into Inner Mongolia, evidently to guard against a Russian invasion. That was, I think, shortly after the siege of Shanghai began. A third news item mentioned the fact that Russia had the most powerful war fleet of airplanes in the world, and that a considerable section of it was concentrated in Vladivostok, within six hours flying distance of Tokyo.

Here is yet another piece of the puzzle, which becomes extremely important when you are trying to get the whole picture worked out. For a number of months before the battle of Marco Polo Bridge train loads of scrap iron were busily making their way from various parts of the United States to the Pacific coast to be loaded in ships for Japan. Japan was well stocked with iron which could easily be converted into articles for war-time usage long before China stirred a finger; and there is no little evidence that the same could be said in regard to a great variety of other war-time necessities. It seems clear that Japan knew that war was coming and was getting ready for it in every possible way. And yet she is now trying to lay an accusing finger on China, asserting that certain incidents, trivial enough in themselves, show conclusively that China was in the wrong, and that China brought the war on!

And finally, there is this piece for the puzzle picture. When the going began to get rough for Japan in what she evidently thought should be a fairly easy conquest of China, the lines of contact between Japan and Germany came to light. There was a German-Japanese alliance announced, pledging both to unremitting opposition to Russian communism. That seems to belong to another puzzle: the European jumble; but I think it belongs also in the Chinese picture. When we get that picture together we shall find that there are not two puzzles in world diplomacy (the European and the Asiatic), but only one, with its European and Asiatic aspects. With that assumption, let us try to get our Chinese puzzle together.

I have been asked repeatedly, since coming back from China, what the Japanese are really trying to do in this war. The easy answer is that Japan is trying to form a powerful oriental empire, with its continental beginnings already made in Korea and Manchuria. Korea is an organic part of the Japanese Empire, and the puppet state of Manchukuo is clearly integrated with it. North-

ern China is now in Japanese hands, and the present prospect is that if Japan forces the hand of China to release its hold on the northern provinces, another puppet state of similar function will be set up. Nobody who has been close to the situation in China doubts that both Manchukuo and the north China government would in the near future be absorbed literally, as well as functionally, into the Japanese Empire. Whether Japan means eventually to absorb middle and southern China is not clear.

No doubt this empire expansion idea is a powerful factor in the Japanese policy in China. But I have the feeling that it is not the primary key to the Chinese war. It seems to me that much more to the point is Japan's attitude toward Russia.

Japan fears being caught between the two jaws of a great pincers: Russia and the new China. Give China ten years more to get ready along the lines by which the government of General Chiang Kai Shek was making rapid progress before the war storm broke, and she could have held her own against Japan without outside aid. Japan knew that, and determined that China should not have those ten years. Japan's policy has been coming clearer all the while: she was obliged, she felt, to strike quick and hard at China before China could adequately defend herself. She had to reduce China to impotence to avoid the forming of the pincers. That in the face of the fact that those of us studying the problem on the ground could find no evidence of intention on the part of China either to become the aggressor against Japan, or to form an alliance with Soviet Russia. As a matter of fact, the Chiang party in China were firmly opposed to a breaking down of the wall of opposition which they had reared against Russian communism. It was only the Japanese pressure and the threat against the integrity of the Chinese nation that made any breach in that wall at all. The breach has plainly been made now, and Japan has herself to thank for it.

Now consider the German-Japanese treaty against Russian communism. Russia hangs balanced between Japan in the east and the combination of Italy and Germany in the west. She cannot move either way without drawing fire from the other side. And yet before this article gets into print she may have moved one way or the other, for that balance is very sensitive. What really gives unity and meaning to the picture is the coalition of the three great fascist powers (Italy, Germany, and Japan) against Russian communism, in the first instance, and against any other form of political influence which fascism considers inimical to itself, in the long run. I know that Japan is imperial in the

form of its government, and I know that some make a distinction between Italian fascism and German Nazism, but the fascistic idea dominates all three. And the three are joined together against the world.

What queer bed fellows a great war makes! A little while ago our democratic world trembled in the face of the threat of Russian communism, and we were more than a little sympathetic with the fascist reaction against it. But now the movement that was to save us has become more threatening than that from which we were to be saved. The fascistic movement shows more and more its mailed fist, whether in Spain or in China. It does not seem likely now that America will be drawn into a possible war between the fascistic nations on the one side and a coalition of Russia and the democratic nations on the other; and certainly we ought to exert every possible effort to avert any such thing.

But the sentiment of freedom-loving America is heavily loaded in China's favor. We can't help though, wondering about China's new friend, Russia.

FRANK S. HICKMAN.

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## THE OXFORD AND EDINBURGH CONFERENCES

CONFERENCE ON CHURCH, STATE AND COMMUNITY, OXFORD,  
ENGLAND, JULY 12-26, 1937

The conference opened in the Sheldonian Theater with some 800 delegates and associates present from some 45 countries. John R. Mott took the chair as chairman of the business committee. After the introduction of the officers and the adoption of the rules, a number of people were called on to express the ideals and hopes with which they had come to the conference. In the evening the Archbishop of Canterbury took the chair and gave the presidential address. Since this conference was a continuation of the Conference on Life and Work held in Stockholm in 1925, the archbishop and other speakers naturally dwelt upon the intervening history. Those of us who were at Stockholm naturally made comparisons with the former gathering. The present gathering is much more fully representative of the Christian world than was the former, with one exception: there are no German delegates here from the Evangelical Lutheran churches. The Catholics, of course, did not recognize either gathering. The archbishop spoke feelingly of the absence of both groups, which prevented the movement from being truly ecumenical, he mentioned the fact that many Catholic members are sympathetic and

mentioned our privilege to pray that ultimately we may be one in the deliberations of the church.

Undoubtedly the growth of the claims of the state to dominate religion in some of the great nations has the Christian world badly scared. The sinister possibilities of this were brought to us by the absence of German delegates, the exile of the Russian churchmen, and the threat of Oriental nationalism to the new native churches. Together with the growth of secularism and moral anarchy, this brought the conference together in an humble and teachable frame of mind. The idea of Christian unity was brought forward frequently and always applauded, as it was not at Stockholm. There seems to be less cock-sureness of human ability to settle the problems of the church and world and more of a sense of dependence on Divine guidance. There is also a feeling of futility and almost of despair on the part of some, although it was not the prevailing mood.

The conference opened with much less pomp and swank than the one at Stockholm. There we began with a meeting in the Parliament House, with a welcome by the king and royal family, followed by a long procession in full robes and regalia to the Royal Palace where we had breakfast (at three in the afternoon!) Here there was only a welcome by the vice-chancellor of the university and an address by the Archbishop of Canterbury, whose robes were quite sober, with just a bit of scarlet on the sleeves. We got down to business very simply and soberly with an oft-sounded warning that the world was not to be saved by speech-making—"not by what we formulate but by what we dedicate."

One can feel the great progress in understanding and the feeling of mutual confidence that has been made in the last twelve years. At Stockholm the representatives of the German and French churches met for the first time after the Great War. They were still hostile and suspicious. It was the first time the members of the Orthodox churches had met with representatives from the Protestant West. They could not understand the relative indifference of the Anglo-Saxons and their social and political "activism." At Oxford we came together with much better mutual comprehension and also driven by the common menace of a hostile world; seeking a united basis for resisting "the world, the flesh and the devil" in concrete political, social and ethical forms. For the first time in my generation Christianity finds itself on the defensive all around the world. We were warned that if the church cannot do something effective at this time, it may be too late. The church could not survive the catastrophe of another world war.

The seriousness of this feeling is shown by the fact that the section of the conference dealing with the international relations, war and peace, contained some of the ablest members of the conference, both churchmen and laymen.

The conference came to a close on Sunday afternoon with an impressive consecration service led by the Archbishop of Canterbury. It issued a message to the churches of Christendom at its last business session with a degree of unanimity that was gratifying, even though the message was a sort of compromise between conflicting theological and ecclesiastical views. This was more or less inevitable, since the conference was made up of many diverse elements until recently hardly acquainted with one another's views and never accustomed to actual co-operation.

The most fundamental of these divergences was between the "continental" point of view and that of the churches of the English speaking world. It was almost symbolized by the matter of beards. One could almost draw a line at the English Channel and say that those from east of it wore beard or moustache and those to the west were clean shaven. There were exceptions, of course. William Adams Brown, one of the beloved American leaders, has a white moustache, while the Swedish archbishop was clean shaven, as were a few of the Orientals. The logical cleavage lay in the delicate matter of the church's function in the world. The continentals hold the view that the church's business is to preach the gospel, administer the sacraments, shepherd the flock and leave the Christian individual as citizen or business man or member of the family, to do the will of God as best he can in these other social institutions, more or less coordinate with the church, which were created by God and given functions and laws of their own, and yet are so affected by sin that the Christian life in this world must be more or less of a compromise. Only at the second coming is there hope for a thoroughly Christian world.

The other view stresses the present working of God's Spirit in the world, transforming not only the character of individuals, but also their social conduct, ideals and institutions. In the discussion the logical consistency of each side became clearer, each emphasizing a different side of the gospel. The "continentals" became more ready to acknowledge that there is still a great deal which the converted individual can do to better things in this sinful world. The example of the abolition of slavery showed that even evil institutions can be modified and destroyed. On the other hand the "Anglo-Saxons" were forced further from anything like "humanism."

In Don Quixote there is a story of three wine-tasters who sampled a fresh keg of wine. One said that it had a taste of brass; another that there was tang of leather, and the third that there was a suggestion of iron. When the keg was emptied there was found in the bottom of it a brass key on an iron ring with a leather thong. Of course all had tasted the wine. Our first consciousness in coming together was of the differing flavors to our theology and practice. It was easy to find a taste of continental theology, a tang of ritualism, and a suggestion of mysticism. Gradually we became conscious that we had essentially the same gospel, the historic Christ, the Scriptures, and a fundamentally common Christian tradition and religious experience. As the conference proceeded this common faith was more and more emphasized.

The conference decided to unite Oxford with Edinburgh—Edinburgh being willing; to pursue the problems of unity in “faith and order” together with those of “life and work.” A committee of seven was appointed to work out the plan together with a similar committee to be appointed at Edinburgh. It was also decided to try to form a World Council of the churches in order to co-ordinate the common activities and testimony of the non-Catholic churches throughout the world. The delegates did this in a very determined way. The leaders asked for seven hundred fifty pounds to finish up the cost of the Oxford conference and to finance the task of working out the new plans for the balance of this year. The delegates and others in attendance subscribed over thirteen hundred pounds! Since more than half of the Oxford delegates were also to be at Edinburgh, it seemed likely that these plans would be approved there.

The Conference reports represent progress toward a common front of the churches in regard to important social problems. We could not, of course, in such a gathering get an out and out condemnation of war as always un-Christian since all reports had to be accepted unanimously. But we did get a strong condemnation of war; we got Jesus’ words: “Love your enemies” in the report. At Stockholm the absolutist pacifist had a hard time to get recognition of his right to be called a Christian. Here those who favored war were at times almost on the defensive. The right of conscientious objectors to the support of the church equally with those who feel it their duty to support a war is asserted.

The report condemns race discrimination as un-Christian and maintains the church’s liberty in its own sphere against the state. It cautions against the belief that mere changes in the social order

can of themselves eradicate social evils and acknowledges that Christians "in their blindness to the challenging evils of the economic order have been partly responsible for the anti-religious character" of movements such as Russian communism and German Nazism.

#### THE EDINBURGH CONFERENCE ON FAITH AND ORDER

It was twenty-five years ago at the great missionary conference in the same hall where we are now meeting that Bishop Brent got the idea of an attempt to unite the churches of Christendom. He has gone to his reward but the movement has made tremendous strides. We have been furnished with a *WHO'S WHO IN EDINBURGH*, which makes it clear that many of the best brains and chief ecclesiastical authorities of non-Roman Christendom are here engaged in the task of finding a basis on which the churches can cooperate or even unite. Since this conference concerns faith and order, it is natural that ecclesiastics and professors of theology should be more in evidence than at Oxford. We came together, however, with the momentum of Oxford,—the mutual acquaintance, fellowship and deliberations of that Conference.

It was generally believed that it would be difficult if not impossible to find bases on which communions differing so widely in doctrine, ministry and sacraments could unite. It involved the reconciling of divergent theologies and the redefinition of what constitute valid sacraments and clerical orders. We found that everybody has the will to find such a basis, which makes it much easier. The chairman of our section reminded us that the religious approach would tend to unite us while the theological would tend to divide us. Therefore he exhorted us to keep to the religious interest as much as possible.

The problem before us was defined, not as an attempt to settle the problems of doctrine and polity in the same way, but to see whether, holding the views we do, it is still possible to get together. The groups most concerned are the Anglican, the Lutheran and Reformed, and the Orthodox. The Anglican and Orthodox are most concerned about the ministry and sacraments, the "Continental" about theology, and the Orthodox are also determined to preserve the great ecumenical creeds. As our consultations proceed, we discover that the differences are largely differences of emphasis rather than of absolute contradictions. They seem rather disposed to make room even for the Quakers despite their lack of ordained ministry, outward sacraments or a fixed creed. The Americans are not so vitally involved in the discus-

sions on the points at issue, since our varied denominations and habit of religious cooperation have dulled the edges of religious exclusiveness. An agreement that will satisfy Anglican, Lutheran, Calvinist and Orthodox will satisfy most of the American denominations. The "free" or non-credal churches of America and Great Britain have made a statement together to safeguard themselves from high churchism or state churchism.

In the fellowship here there has been a beautiful Christian spirit. There is no intolerance manifest; there is a patient effort to understand the other's point of view and to see what Christian truth represents; and the *odium theologicum* is conspicuous by its absence. One is impressed by the fine Christian characters that all forms of Christianity are able to produce; the fact that a man is devout, saintly, intelligent, unselfish, and tolerant gives no sure indication whether he was baptized in infancy or on confession of faith; whether his church is high church or low; whether his church is in the apostolic succession or not; whether he is Orthodox or Reformed; whether Arminian or Calvinist. I noticed a few delightful people there who were none of these!

#### EDINBURGH A STEP TOWARD CHRISTIAN UNITY

Christian unity has both to be discovered and created. The conferences the past summer at Oxford and Edinburgh contributed to Christian unity in both ways. Edinburgh had the advantage of the spiritual momentum of the mutual acquaintance, discussions and fellowship of Oxford. The conference at Oxford looked primarily to cooperation in the practical tasks of the churches. Edinburgh was concerned with the fundamental problems of faith and order as they affect the achievement of unity. But theological view-points kept intruding themselves at Oxford, so that it became evident that the two movements involved so many of the same issues that they cannot be separated except on the surface. In a sense Oxford looked primarily to the future and Edinburgh to the past; but both were deeply conscious of the grim realities and the glorious possibilities of the present world situation.

The first problem at Edinburgh was a problem in understanding—a further development of what was started here at the great missionary conference in 1910, defined at Lausanne and elaborated by the Continuation Committee in the intervening decade. The representatives of the various non-Roman churches agreed to state their several positions clearly; to see how far actual or potential agreement really existed; and to make no report to which

all could not agree. There was among the delegates a most remarkable will to unity.

In the discussions we came to realize the many-sided richness of Christianity. The particular doctrines of the several communions frequently turned out to be but different emphasis upon truths actually held in common. We came to realize more fully the truth of Paul's assertion that "all things are yours, for ye are Christ's." The united church will be richer for all the phases of truth worked out in the experience of each denominational group. We all have a common faith in Christ as Savior and Lord; and the far-reaching significance of this common faith, however variously expressed, grew upon us day by day. Friends and the Greek Orthodox churches would seem to stand at opposite poles of the ecclesiastical world; yet they stood together in insisting on the continuous presence and work of the Spirit of Christ in the church. There seemed to be hopeless disagreement as to the basis of authority in the church; the Orthodox emphasizing tradition, the Protestants the Scriptures, and Friends the Spirit. But the Orthodox asserted that nothing contrary to Scripture could be acknowledged as valid tradition; the Friends acknowledge no spiritual leading in contradiction to Scripture; while the Orthodox reminded the Protestants that most of them have an authoritative tradition as to the interpretation of Scripture in their creeds, confessions and disciplines, and a Baptist acknowledged that even they have an unwritten tradition as to the meaning of the New Testament. All of us found that we are closer together than we knew, all in some measure acknowledging the authority of tradition, the Bible and the Spirit.

In the section which dealt with "The Grace of Our Lord Jesus Christ" we expected to find irreconcilable theological differences. The Calvinists had exalted the Divine foreordination and the Arminians had emphasized human free-will. In a moment of inspiration someone suggested that we could all agree on the statement that "we men owe our whole salvation to God's gracious will; but on the other hand, it is the will of God that this grace should be actively appropriated by man's own will and that for such decision he should remain responsible." After all, do not the Calvinistic churches proclaim the gospel and seek to persuade men as though they were free to accept or reject it? And do not the Methodists pray for the salvation of their neighbors as though the work of God were in a vital way determinative for it?

When it came to the great Protestant doctrine of salvation by faith alone, Professor Arseniew of the Russian Orthodox church,

whose position is nearer that of the Roman church on this point, made an ironic speech, to the effect that he and his associates were ready to accept the doctrine, since it is taught in the New Testament; but that since the phrase "by faith alone" had been in the past a battle-cry and a party slogan, they hoped that it would be possible so to phrase the statement that it would not suggest the ancient bitterness. Professor Nygren of the Swedish Lutheran church accepted the suggestion in a beautiful spirit. This section came to a unanimous agreement and closed with a fervent prayer of thanksgiving. An American delegate wanted us to sing the doxology.

It was not possible for the conference to reach such an agreement on the doctrine of the church, especially on the ministry and sacraments, although even here progress was made. We not only discovered unexpected unity but the spirit of unity grew among the delegates. I am sure that those present were prepared to go much further than the churches at home are willing to go yet. We were not only at one in being disciples of Christ; we shared in a major degree the faith of which the great creeds were attempted theological formulations. We all believed in the church, however much we might vary in theories about its nature, extent and proper organization. Bishop Lehtonen of the Lutheran church of Finland reminded us that our agreements are most likely to be religious while our differences are largely theological, and asked us to formulate our faith in religious terms as much as possible.

Our unity was most evident in our worship. The conference began with an impressive service in St. Giles cathedral, and closed there with a unanimous "Affirmation of Unity." Twice daily the delegates worshipped together. We found that we could hold common worship in the reading of Scripture, in the great psalms and hymns of the church, in prayer and in silence; and that the ministers of many denominations, however great the differences as to the mode and validity of their ordination, could speak to our common inspiration and edification. We had fellowship together in spite of divergences as to the mode of baptism or the lack of it.

It is asserted in one of the reports that the Eucharist or Lord's Supper is the church's most sacred act of worship; yet it proved to be the one insuperable obstacle to complete fellowship in worship. Yet I believe that it was chiefly ecclesiastical law rather than the spirit of the delegates that kept them from a common celebration of the Lord's Supper. On the last Sunday in St. Giles cathedral there was a Church of Scotland communion service to

which all members of others churches in good standing were invited; but many, such as the Southern Baptists, the Church of England and the Orthodox, were deterred by the regulations or practices of their own churches from participating. It is a matter for profound consideration, that it proved easier for Christians to worship together in all other ways than in that sacrament in which Christ's presence is supposed to be most really known and communion between him and his followers most fully realized. Should not Christian union begin at the Lord's table instead of coming to it last?

The Edinburgh conference appointed a committee of seven to work out together with the committee appointed at Oxford and present to the constituent churches for their approval a plan for the union of the work of the two conferences and for a permanent world Council of Churches. If this shall come to pass, it will probably be the most important event in the history of organized Christianity since the Reformation.

ELBERT RUSSELL.

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### ALUMNI ASSOCIATION BANQUET

Forty of the two hundred, or more, graduates of the School of Religion met on Thursday, June 17, at six-thirty for the annual banquet. These graduates were all men, as unfortunately not one of our half dozen alumnae was present. Regrets were likewise unanimous from the School of Religion Faculty. Few members of the faculty were in the city, and those were unable to attend the banquet. The company was brightened by the presence of several wives and a sister of alumni. The very satisfactory meal was served in the private dining room of the Woman's College Union.

James G. Huggin, Jr. (B.D. '29) of Mt. Holly, N. C., Vice-President, presided over the banquet in the absence of C. Wade Goldston, (B.D. '33) of Rocky Mount, N. C., President. At the beginning of the hour Huggin appointed a nominating committee to recommend officers for the coming year. The committee was, Jesse G. Wilkinson, (B.D. '31) of Salisbury, Chairman, with Carlos P. Womack (B.D. '31) of Parkton, and Walter Lee Lanier, of New London.

The Alumni Address was given by D. D. Holt of the First Methodist Church, Charlottesville, Virginia. The speaker is of the class of 1933, and served pastorates in Gibsonville, Charlotte, and Davidson College, N. C. before going to Charlottesville.

The nominating committee made the following report: for President, J. G. Phillips (B.D. '29) of Louisburg, N. C., for Vice-President, John H. Carper (B.D. '31) of Junaluska, N. C., for Executive Secretary, R. L. Jermome (B.D. '29) of Enfield, N. C., and for Executive Councilors, A. C. Waggoner (B.D. '31) of Salisbury, N. C. with M. W. Lawrence (B.D. '30) of Roxboro, N. C. Upon motion these were unanimously elected for the year 1937-38.

Using the subject "In Search of a More Adequate Technique for Pastors" Rev. D. D. Holt, of the class of 1933, pastor of the First Methodist Church, Charlottesville, Virginia, delivered the alumni address.

#### HOLT'S ADDRESS

My convictions and conclusions may be too foreign to yours for agreement, but, in the light of our past accomplishments and failures, all I ask is a consideration of our present need and our future possibilities.

Jesus was never greatly interested in the preservation of an organization as such, or in the strict recital of a creed, or in the perfunctory observance of rites and ceremonies except as these things served as means of integration for the individual. He was tremendously interested, however, in the well being of the individual. His greatest emphases were there. Who but one who knew man could be able to look beneath the surface of a vacillating Peter and see a character of rock-like qualities? "He knew what was in man." Of course He knew Hebrew history, too. He knew the dogmas of his religion and felt the bitter sting of criticism when he ignored them. He learned how seriously "the Fathers" took their religion. He lost his life because he dared make another kind of emphasis. He knew all these things, but he also knew the needs, the desires, the passions, the complexes, the fears, the psychological disharmonies, the repressions and the other factors which cause the unbalancing of life. He not only knew these conditions but was able to deal adequately with each case.

One finds an entirely different kind of situation today when he goes out into the work of the ministry as a pastor, from that which he was trained to meet. Theological schools today (and this is not a criticism but a statement of the fact as I see it) make a strenuous effort to teach the young student the art of sermon preparation and delivery, pastoral approach and ethics, church history, church finance, the theological dogmas of the church, the fascinating story of missions, the psychology of religion, and how

to select the proper materials and put on an attractive program of religious education. These are all worthwhile. But are these most worthwhile? Frankly, I am convinced that the theological schools are failing in their training of young men for the ministry because the young student is prepared for everything except the thing he needs most. Of the hundreds of conferences I have held with my own parishioners and with students, only one had a question of theology, and that proved to be sort of mechanism behind which he thought he was hiding a disintegrated personal life. The real problems of people today are fear phobias, a feeling of inferiority, emotional complexes and disharmonies, problems of marital relationship, incompatibility, maladjustment of sex life, neuroses and psychoses. Far too many are confused individuals in a world of perplexed persons like themselves. One of the leading psychiatrists in the state of Virginia gave these disturbing figures before a group of ministers of which I was a member. Twenty-five babies are born. In the course of their lifetime five will be in an institution for treatment; five will need attention, but facilities will not permit; five will be border-line cases; five will be neurotic cases—displaying fear phobias, temper tantrums, etc., and five will be normal. These are the appalling facts as seen by an expert. But Jesus has something of vital importance to say in every case of maladjustment and disintegration. A lunatic world will never feel the power of his balancing spirit unless we, his ministers, know, too, "what was in man" and learn his technique of dealing with the unbalanced life.

To send one out as a pastor with the kind of preparation one receives in the average school of religion is like sending one out into the forest to cut down a great tree and giving him a hammer as an instrument with which to accomplish the task. Is it fair to let this condition continue when it can be corrected so easily and so surely?

Personally, I should like to see my alma mater do something about this now. It is imperative! I do not presume to know how to run a school of religion, but I am speaking now as one in the active work of the ministry, and one who feels keenly a terrible lack in training sufficient to cope with the problems of a broken humanity. As it is, when the young minister goes out with his degree, he seems to be able to appreciate the trappings and the draperies of the average theological studies which constitute the stage setting, but he is not able to understand much about the play that is in progress and its characters who are acting on the stage. To change the figure, he knows about the journeys of

Paul, with their dangers and hardships, the exact places he went and the significance attached to them, but he does not know about the journeys of the people in his own community. He cannot feel the tensions and understand the emotional conflicts and disintegration going on there in the journeying pilgrim today. It is much more important that the minister understands the latter than the former.

I close with the following suggestions of what might be done to make the School of Religion more effective in its great work of training young men for the ministry.

We could begin by establishing a lectureship on pastoral psychiatry. This series of lectures could be made available to alumni and to students alike.

The second suggestion is the development of a clinical laboratory of practical and applied psychiatry. This might be in connection with the School of Medicine, but should be primarily for students in the School of Religion. A minimum of two summer periods of work in the clinic should be required for graduation.

A course in super-suggestion should be included as a required course, with special emphasis on personality reconstruction. Dr. J. B. Rhine, of the Department of Psychology, offers an excellent course in this important field, and this course could be made available to students of the School of Religion immediately.

The fourth and last suggestion is that a full time psychiatrist be employed to give required courses toward the B.D. degree. A part of his work would be the examination of all in-coming candidates for the ministry to determine their emotional balance and integration, and to correct minor defects which often handicap the minister in his work.

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### WITH THE FACULTY

Dr. B. Harvie Branscomb is absent on leave to conduct an investigation of American College libraries for the American Association of Colleges and the Carnegie Foundation.

Professor James Cannon, III, traveled in Tennessee and New England during the earlier part of the summer and taught in the third term of the Duke Summer School. He preached recently at West Market Street Church, Greensboro, and spoke to the School of Religion Alumni of the Virginia Conference at Norfolk, October 15.

Professor Kenneth W. Clark taught at the Lake Junaluska Summer School during the earlier part of the summer. He then

worked in the libraries of the University of Chicago, the University of Michigan, Drew University, Robert Garrett and the Walters Art Gallery in Baltimore, the Library of Congress, and Duke University, collating the texts of eight Greek MSS of the Acts and Epistles, in preparation for a volume entitled *Collation of Eight American Praxapostoloi*. Dr. Clark was also busy reading the proof on *A Descriptive Catalogue of Greek New Testament MSS in America*. The book will be published in October by the University of Chicago Press.

Professor Charles A. Ellwood has been invited to deliver the closing address at the Conference meeting of the General Board of Christian Education of the Southern Methodist Church, to be held at Nashville, Tennessee. The subject of his address will be, "The Christo-Centric Character of our Religion." He will speak on the evening of December 15th. Professor Ellwood expects to publish, about the first of next year, a book, *The Story of Social Philosophy*, on which he has been working for a number of years, treating the great currents of social thought from the Greeks down to the twentieth century. It will be of particular interest to religious workers because it will deal with social values.

Dr. Paul N. Garber was Director of the Junaluska Summer School again this summer and reports an enrollment the largest for the past five years. Dr. Garber's latest book, *John Carlisle Kilgo, President of Trinity College, 1894-1910*, came from the press on June 10th. Dr. Garber delivered a historical address before the Western North Carolina Annual Conference, October 21. He was chosen by the latter conference as one of the delegates to the coming General Conference of the Methodist Episcopal Church, South, to be held in Birmingham, Alabama.

Dr. Frank S. Hickman spent the spring semester of last year in the Orient. A more detailed account of his experiences will be found elsewhere in this issue. The following brief statement of his itinerary will be of interest. Leaving San Francisco on February 5, the following itinerary was observed: Honolulu, Japan (Yokohama and Kobe); China (taught three months in Soochow University); Japan again; three weeks in Korea, Manchuria, Northern China, Russia, (a week spent in crossing); Poland, Germany (short stay in Berlin), Scandinavian countries (two weeks); sailed for home from Hamburg on steamship "Washington" on August 11th. Dr. Hickman has been quite busy since he returned as teacher, preacher to the University, and in making numerous speeches to service clubs, teachers' conventions, and other groups.

Professor H. E. Jensen built a new house on Pinecrest Road. He addressed the Social Work Study Group of the First Presbyterian Church, Durham, N. C., on June 12. His subject was "The Rehabilitation of the Blind." Professor Jensen delivered the Commencement Address at the Mississippi State Teachers College, Hattiesburg, Mississippi, on August 17. His subject was "The Task of Education in Times of Social Crisis."

Professor H. E. Myers taught in the Lake Junaluska Summer School again this summer. He spoke to the Methodist Assembly at the Lake during its Bible Week program and also conducted the opening vesper service of Camp Junaluska for Girls. Professor Myers taught at two Christian Worker's Schools in the Virginia Conference at New Hope from August 29 to September 3, and at La Crosse, September 5 through September 10. His subjects were in the field of the New Testament.

Professor J. M. Ormond served as dean of the North Carolina Pastor's School and Rural Church Institute from June 14 to 26. He was program manager of the Methodist Assembly at Lake Junaluska, N. C. from June 26 to August 31. While at Junaluska he attended the meeting of the Rural Work Commission of the M. E. Church, South, and made several addresses to the Missionary Conference which was held at the Methodist Assembly at Junaluska. Professor Ormond preached at the Homecoming Service near Jonesboro on October 3 and at a similar service at Pikeville on October 10.

Dr. R. C. Petry spent the greater part of the summer doing research at the University of Chicago.

Dr. Gilbert T. Rowe was engaged in teaching in Summer Schools for Preachers and Church Workers at Buckhannon, West Virginia, from June 7 to July 3. He preached a week in Augusta at the invitation of the Presiding Elder and pastors of the District. He delivered addresses in the Conference of Adult Church School Workers of the N. C. Conference during the last week in July, and taught in the Missionary School and Conference during the first week in August. Dr. Rowe began a series of Bible Conferences in the Upper South Carolina Conference on August 27, at Union, and continued through Newberry, Gaffney, Spartanburg, Lancaster, and Chester, and closed at Rock Hill, September 19. He has been elected a delegate to the General Conference by the Western North Carolina Conference.

Dean Elbert Russell spent the early part of the summer at Myrtle Beach getting the work started on his cottage, "Earlham-by-the-sea." On July 3 he sailed for England on the steamship

"Berengaria." While in England he attended the Conference on Church, Community, and State at Oxford, from July 12 to 26. From August 2 to 16, Dean Russell attended the Conference on Faith and Order at Edinburgh. He was appointed a member of the Continuation Committee. On August 25 he sailed for New York on the "Aquitania." From September 1 to 8, Dr. Russell attended the World Conference of Friends at Swarthmore, Pennsylvania. He was leader of a discussion group and vice-chairman of the commission on "The Individual Christian and the State." Dean Russell has addressed the School of Religion and also made two public addresses to the university community on the Oxford and Edinburgh Conferences.

Dr. H. Shelton Smith taught in the first term of the Duke Summer School at Durham. He was also a teacher in the North Carolina Pastors' School giving a course on Resources for Christian Living. After the close of the Duke Schools, he taught two courses in the regular Junaluska leadership school.

Professor H. E. Spence taught during the second term of the Duke University Summer School. On July 11, he was guest preacher at the 350th anniversary of the settlement of Roanoke Island.

Dr. W. F. Stinespring spent some time in the Library of Congress in Washington where he finished an article on the Emperor Hadrian in Palestine.

## 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 Early Dominicans.* R. F. Bennett. Cambridge: at the University Press; New York: The Macmillan Co., 1937. 189 pp. \$3.25.

This work constitutes a series of scholarly studies on related phases of medieval Christianity rather than the specialized history of a mendicant order. It furthers, definitely, our understanding of religious life in the thirteenth century within the setting of vital social experience which distinguished that era. The elusive character of St. Dominic, the major currents of theological investigation, and the ever fascinating study of medieval preachers, sermons, and church goers make this a welcome book for the minister and general reader.—R. C. P.

*Five Centuries of Religion: Vol. III. Getting and Spending.* G. G. Coulton. Cambridge: at the University Press; New York: The Macmillan Co., 1936. 747 pp. \$12.50.

This third volume in Dr. Coulton's masterly series further exemplifies the writing of religious history not as it is so often idealized but as it was actually lived in the midst of very real men and women. The average monks who "get" and "spend" their way through the author's lively pages, collecting donations, profiting by burial privileges, selling masses for the dead and directing relic worship for the living are perhaps no better, no worse, and, at least, as interesting as to-day's average Christian. Dr. Coulton evaluates these medieval men in relation to the society in which they prayed, traded, profiteered, and sometimes rendered lasting service.—R. C. P.

*Among The Mystics.* William Fairweather. New York: Charles Scribner's Sons, 1936. 145 pp. \$2.25.

Students will find in this compact survey of representative mystics from the beginnings to mid-nineteenth century a useful introduction to the character and contribution of mystical religion. Well selected portions of translated sources are woven into the discussion of such typical mystics as Plotinus, Pseudo-Dionysius, Bernard of Clairvaux, the Victorines, "Meister" Eckhart, John Tauler, Santa Teresa, Miguel Molinos, Fénelon, Jacob Boehme, and William Law. The book will serve alike to stimulate reading in the more intensive works on mysticism and to focus attention upon the valid appeal of the mystics of all ages.—R. C. P.

*Concerning the Ministry.* John Oman. New York and London: Harper & Brothers, 1937. 180 pp. \$2.25.

This is an arresting and stimulating discussion of preaching and the work of the ministry by an experienced minister and teacher. Though an attempt at recollecting the lectures delivered to British students, and thus reflecting such background and point of view, the treatment is so vital and comprehensive as to make the book a very great aid to any minister who desires a richer and more effective service.—H. E. M.

*The Psychology of Religious Living.* Karl R. Stolz. Nashville, 1937. 375 pp. \$2.75.

In this volume, Dean Stolz adds a significant contribution to his already valuable work in the field of religious literature. The title hardly indicates the real significance of the work. It is an especially valuable contribution to the study of the development of personality from a religious point of view. The first section of the book is rather conventional, although thoroughly and satisfactorily worked out. It consists for the most part of a summary of the important ideas in connection with the general field of religion, its origins and values. Humanism, religion and science, and the various schools of psychology are properly and thoroughly discussed. Dean Stolz works out a highly satisfactory study of the way in which personality is developed through religious experience. The ancient problems of sin, temptation, prayer, and worship, are dealt with in a fresh and stimulating fashion while other and more modern phases of religious growth are also treated in an interesting way. A helpful feature of the book is the summarizing section of each chapter which makes it easier for the amateur in the field of psychology to be sure he has read aright. All in all, the book will make an unusual and valuable contribution to the minister's library.—H. E. S.

*A History of Christian Worship.* Oscar Hardman. Nashville Cokesbury Press, 1937. 263 pp. \$2.00.

*A History of Christian Worship* is precisely what its name indicates. Its publishers state that it is one of "a series designed to give to certain subjects a complete autobiographical and up-to-date treatment." The book thoroughly covers every phase of Christian worship from a historical standpoint. There is perhaps no one volume which more clearly and succinctly analyzes and summarizes all of the main movements in Christian worship than does this book. It is indeed a valuable book for study and reference. The reader, however, need not expect any particular help from this in the formation of his own worship service.—H. E. S.

*Darius the Mede and the Four World Empires in the Book of Daniel.* H. H. Rowley. Cardiff: University of Wales Press Board, 1935. xxxiii + 195 pp. Price 12s 6d.

A most interesting study of a much misunderstood book. "Darius the Mede" is found to be a conflation and confusion of the historical kings Cyrus and Darius I, with overtones of lesser dignitaries thrown in; the four empires are the Neo-Babylonian, the Median, the Persian, and the Greek. Rowley rather surprisingly defends unity of authorship.—W. F. S.

*Israel's Wisdom Literature: Its Bearing on Theology and the History of Religion.* O. S. Rankin. New York: Charles Scribner's Sons, 1936. xvi + 272 pp. \$4.50.

The Wisdom Literature is here referred to as "The Documents of Hebrew Humanism." They are humanistic not because of any doubt about God's place in the universe, but because they emphasize man's place in religion: to doubt man is as bad as to doubt God. Various theories of reward and retribution both here and hereafter are lucidly discussed; this book will delight anyone deeply interested in the realities of historical religion.—W. F. S.

*Palestine at the Crossroads.* Ladislav Farago. New York: G. P. Putnam's Sons, 1937. 286 pp. \$3.50.

This is an account of the experiences of a European newspaper correspondent who went to Palestine to report the Arab rebellion which began on April 15, 1936, and lasted six months. The present wretched state of the Holy Land is thoroughly revealed. After eight weeks the author was glad to depart, carrying in his pocket as a souvenir the bullet which had just missed his head.—W. F. S.

*The Man That Changed the World.* Frederick B. Fisher. Nashville: Cokesbury Press, 1937. 208 pp. \$2.00.

The Cole Lectures, in which the author presents Jesus as the solution of the great problem of personal and social living and traces his influence through the centuries. "Secular society cares very little whether you withdraw from it; it sits up straight when you seek to change it." This book is a powerful plea for the unlimited application of the Christian principle of redeeming love.—G. T. R.

*The Doctrine of the Work of Christ.* Sydney Cave. Nashville: Cokesbury Press, 1937. 317 pp. \$2.50.

A rapid survey of the history of Christian thought upon the significance of the death of Jesus Christ and its relation to man's salvation. While the author feels that the church has always been right in placing the cross in the center of Christianity, he thinks that all legal and governmental theories have missed the real meaning of atonement. Many students who are finding the traditional interpretations of the death of Christ unsatisfactory and even morally repulsive will appreciate the author's evaluation of attempted explanations and his indications of a view more consistent with the Christian revelation of the character and purpose of God.—G. T. R.

*William Tyndale.* J. F. Mozley. New York: Macmillan Company, 1937. \$4.00.

*English Bible Under the Tudor Sovereigns.* W. T. Whitley. Grand Rapids: Zondervan Publishing House, 1937. 127 pp. \$1.00.

*The Bible in America.* P. Marion Simms. New York: Wilson-Erickson Inc., 1936. xxvii + 394 pp. \$3.75.

Three books on the transmission of the English Bible. The first claims to present facts hitherto concealed in State papers or buried in technical

periodicals, the result of which is to enhance the reputation of Tyndale. The second gives brief sketches of successive translators, and discusses the influence of the Bible upon the life of England. The third is a romanticized but informative account of Bible translations in the life of America.—K. W. C.

*Jesus.* Mary Ely Lyman. New York: Association Press, 1937. x + 60 pp. \$ .50.

The series issued under the Edward P. Hazen Foundation was initiated by Professor Walter Horton's little book on *God*. Mrs. Lyman's book is the second of this important series. She finds in Jesus a dominating "sense of mission," and a uniqueness in that his life was consistent with his teaching, his ideal being conformity with the purposes of God.—K. W. C.

*Age of Transition.* W. O. E. Oesterley, *et al.* London: Shelden Press, 1937. £0/10/6.

The transition here portrayed is that of the religious development from Judaism to Christianity. This is the first volume in a projected series on "Judaism and Christianity." It describes the general historical background and the literature, the dualistic cosmology, religion in the Graeco-Roman world, Pharisaism, and the process of emergenc.—K. W. C.

*Introduction to the New Testament.* Kirsopp and Silva Lake. New York: Harper Brothers, 1937. \$2.50.

While this volume is a collaborative work, one is expectant that it represents primarily the matured opinions of Professor-Emeritus Kirsopp Lake. One reviewer pronounces it "a gold mine of information," in which "the authors seem to have noted every question that ever puzzled New Testament scholars, and have arrayed therewith the significant data."—K. W. C.

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