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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. Julian Lindsay, representing the students of the School of Religion.

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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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MODERN NEW TESTAMENT TRANSLATIONS

I

One of the well-known modern translators of the New Testament has for many years conducted an undergraduate course in Introduction to the New Testament. A few years ago one of his students explained to the professor his preparation in the course by declaring that he had read the several New Testament books "in your translation, and in the Bible, too." The average Christian unquestioningly reads from the King James Version of 1611, and many from the Revised Versions of 1881 and 1901. But he does not normally think of more recent modern versions as "the Bible." Where do these versions come from, and what right have they to be called "the Bible"?

It is to many a surprising observation that throughout the history of English-speaking people, there have been one hundred fifty different English translations of the Bible, in whole or in part. A hundred times the New Testament alone has been rendered into English, fifty of these in America. Since the twentieth century opened, there have appeared over thirty re-translations of the New Testament, most of them in this country. Every one of these differs from every other, yet everyone is "the Bible."

II

Three observations, easily recalled but commonly overlooked, will serve to clarify the confusion regarding the many different English New Testaments. The first observation is that the Christian's New Testament is much older than the English language. The New Testament had an independent existence, in one form or another, for almost a millennium and a half before the English language ever was formulated. The New Testament was already venerable when the English language was born. It is obvious that no English translation of the New Testament can be the

original, but at best is a secondary form derived from some original.

A second observation is that the English translation of the New Testament is but one of many modern language translations. From the very first the New Testament was translated into the languages of Christian converts throughout the Graeco-Roman world. Missionary expansion is responsible for more than one thousand modern language versions of the New Testament. Moreover, of these modern versions the English New Testament was not the first. "It grieved me," Coverdale wrote in 1535, "that other nations should be more plenteously provided for with the Scripture in their mother tongue than we."

The third observation is that all language translations of the New Testament must be based ultimately on an original Greek text. This Greek text must be secured solely from the extant manuscripts. Almost five thousand such manuscripts in Greek are today available, dating from the third century on. In American libraries, private and institutional, including Duke University library, are found over two hundred fifty Greek manuscripts, the oldest being a third-century copy of Paul's letters (University of Michigan) and a fourth-century copy of the Gospels (Freer Gallery, Washington, D. C.). No one of these manuscripts is an exact copy of the original; no two of them completely agree. But from the study of their agreements and differences, able scholars have been able to reconstruct "critical texts" closely approximating the original form as composed by Paul, Mark, and the other writers.

III

With these observations in mind, we are in a better position to evaluate the modern translations about which questions have been raised. From the translations of Wyclif in 1382 and Tyn-dale in 1525 down to the latest English version, scholarship has constantly sought to keep the English version abreast of the linguistic times. Each successive version has been for the moment a "modern translation," and each form has in time become antiquated not only in linguistic style but in linguistic knowledge. We shall not here attempt to survey the scholarly labors, and the steps of progress made through the intervening centuries. We shall instead present the points of contrast between "Before" and "After," to show the *raison d'être* of our modern translations of the New Testament.

The first point of contrast concerns the manuscript materials from which the translators worked. As late as the time of King James (1603-1625), translators depended almost exclusively upon late mediaeval manuscript copies. The oldest copies were written between the tenth and the fifteenth centuries, and these have since been discredited as corrupt and untrustworthy. Yet they were the best at hand for Tyndale, Coverdale, and the King James revisers. Today the translator has at his side, as the result of a sensational sequence of discoveries, such venerable copies as Codex Alexandrinus and Codex Ephrem Syrus of the fifth century, Codex Vaticanus and Codex Sinaiticus of the fourth century, as well as extensive copies on papyrus coming from the third century and discovered in the last seven years. This one contrast alone is enough to demand that the New Testament be re-translated into English in our time.

But another contrast concerns the method by which the work is done. The pioneer translators of the sixteenth century hewed out a rough product. Their work was all based on the first printed Greek text prepared by Erasmus in 1516. Without trustworthy manuscripts and with no scientific method whatever, the Erasmus edition was conceived, prepared and printed within less than one year, with the result that innumerable errors in procedure, in text, and in printing marred this epoch-making venture. Erasmus himself confessed that it "was done headlong rather than edited." For more than three centuries this was the "Received Text" that ruled the day. But in 1881 the Reverend F. J. A. Hort and Bishop Westcott published in England a new Greek text, culminating generations of advance. For the past fifty years our English translations have been drawn instead from this superior text critically devised through almost thirty years of the most painstaking labor and the most exacting scientific method. The best critical text we now have is admittedly not exact to the original autographs, but on the ground of method alone is so far superior that it has demanded the modern rendering into English.

The third contrast is concerned with knowledge of the Greek language. Few people in this learned age realize that there was no Professor of Greek in English universities until William Grocyn was appointed at Oxford in 1491. The study of Greek *in relation to the English language* was in its infancy when the first translators of the New Testament undertook their task. But today library shelves are laden with the finest tools for the workman, with the ablest products of linguistic study. Lexicons, grammars, concordances, commentaries, special word studies, and

critical editions of contemporary Greek writings afford a storehouse of accumulated learning.

The most vital contribution of all was made by a German pastor, the late Adolph Deissmann. Until a generation ago students of the Greek New Testament were puzzled over its peculiar vocabulary and syntax. The New Testament books were written in a Greek unlike that of Homer, or of Xenophon, or of any classical writer. It was commonly explained that God had utilized a special linguistic form in which to express a special revelation. Lexicography and grammar could not elucidate the "language of the Holy Ghost," known as "Biblical Greek." But about fifty years ago, accumulated sand heaps and cemeteries of Egypt began to yield up the records of life in early Christian times. Literally thousands of papyrus fragments revealed private correspondence, business documents, government reports, all in the colloquial language of the day. And that language was the language of the New Testament! Not the "Holy Ghost" but plain men in market place and home all round the Mediterranean talked and wrote like that. This was the revolutionary discovery made by Deissmann through the reading of these Egyptian papyri. Such advances in the knowledge of the Greek language have alone required the modern translations of the New Testament.

But new learning has grown apace not only in the language but in the life of the early Christians. Their customs and crops, homes and habiliments, and a multitude of fine detail have been subjected to the persistent scrutiny of modern scholarship. For example, it is now known that a *luchnos* was a lamp and not a candle, since candles were not made so early. We know that *sporimos* could not have been a cornfield through which the disciples walked on the Sabbath, but a wheatfield. Again, it was not a bed but a sleeping mat such as was used by the Macedonian soldiers in Alexander's invasion of the East, to which Jesus referred when he said, "Pick up your *krabbaton*, and walk." A thousand and one such details of information have demanded our modern translations of the New Testament.

Another contrast is noted in the style of English employed. As late as the King James Version we find such spellings as "moneth," "fornace," "charet," "murther," "oyle," "creeple," "Moyses." The sixteenth-century idiom allowed such expressions as, "Let not us rent it" (Jn. 19:24); "I am verily a man which am a Jew" (Acts 22:3); "and wert graffed contrary to nature into a good olive tree" (Rom. 11:24). The modern speech versions render the Greek simply into our contemporary idiom,

"Let us not tear it"; "I am a Jew"; "and unnaturally grafted upon a cultivated olive." Furthermore, the early translators buried the literary personalities of our New Testament authors all under the sonorous style of sixteenth-century England. The early English versions were made on the assumption that Paul and Mark, "Matthew" and "John" talked and wrote alike. On the contrary, each author had his peculiar style that lends distinction to each letter and book. This the modern translator consciously acknowledges, and to each writer he strives to do justice in accuracy, clarity, and stylistic distinction. Thus, the evolution and refinement of the English language has urgently demanded the modern translations. When all the above contrasts are compounded, the result shows conclusively the need out of which the English New Testament assumed its modern dress.

IV

The first of our modern speech New Testaments appeared at the turn of the century, and was appropriately called the *Twentieth Century New Testament*. It was in 1890 that Mrs. Mary Higgs, a graduate of Girton College, wife of a Congregational minister, mother of four children, went on a visit to the English Lakes district. There a farmer put to her the question, "Why is not the Bible written so we can understand it?" When she had told him something of how the Bible has been transmitted to us, he persisted, "Then why does not someone translate it into English again?" At home some time later, Mrs. Higgs was reading the New Testament to her youngest son, who suddenly displayed fear at the mention of the "Holy Ghost." After her explanation the child suggested, "Mother, wouldn't it be better if the men that made the Bible said 'Holy Spirit'?" These episodes impelled Mrs. Higgs to write to W. T. Stead, editor of the *Review of Reviews*, suggesting the need for a new translation.

It was a strange coincidence that the very next year Mr. Stead received another letter with the same suggestion. This time it was from a railroad engineer, Ernest Malan, who told a similar story about reading to his children. Mr. Stead introduced the two correspondents to each other, and the spark was ignited. They enlisted the services of thirteen others, and proceeded between them to translate the whole New Testament from the Westcott and Hort Greek text. One minister sold his horse to raise necessary funds. Another translator found his eyesight failing, and resorted to colored ink in order to continue the work. Only recently, the aged Mrs. Higgs deposited in the John Rylands

Library in Manchester a box of private papers which have revealed the hitherto secret details about this translation. Published by Revell, it appeared between 1898 and 1901. This first and most romantic of our modern speech New Testaments has had a wide circulation both in England and America.

Although he was not one of the translators of the *Twentieth Century New Testament*, Richard Francis Weymouth had allowed them the use of his own translation in manuscript. A Baptist layman of England, he was headmaster of the Mill Hill School, and had independently completed a new translation of the entire New Testament. As a base, he used his own *Resultant Greek Text* which he formed synthetically from a comparison of several current critical texts. Dr. Weymouth died without publishing his translation, but graduates of the Mill Hill School saved this excellent translation from oblivion by issuing a posthumous edition, from London in 1903. Today large numbers on both sides of the Atlantic have found through usage the excellence of Weymouth's *New Testament in Modern Speech*.

A Scotch Presbyterian gave us our next important modern speech translation. He was stimulated to the work by the publication of a new critical Greek text, the work of the German Hermann von Soden. For fifteen years von Soden had kept the critics in tension awaiting the appearance of a Greek text that was expected to supplant the 1881 edition of Westcott and Hort. Money and labor were lavishly expended on the project, which was finally brought to completion in 1913. As soon as the text appeared, James Moffatt, a Professor of Greek in Mansfield College, Oxford, adopted it as the base for his *New Testament—A New Translation*, published in Oxford the same year. It is natural to find it somewhat colored by the British idiom. Unfortunately, Moffatt's ability was not matched by that of von Soden, whose text did not fulfill its expectation. Its appearance was quickly followed, first by von Soden's accidental death, and then by a growing distrust of the work that had been done. Professor Moffatt's own great ability, despite the unhappy choice of Greek base, has made his translation perhaps the most widely sold of all modern speech versions. A revised edition in 1936 brought it to its definitive form.

The first American modern speech New Testament of note came from a Baptist in the Middle West. In the newly established University of Chicago in 1892, the moving spirit was Thomas Wakefield Goodspeed, assistant to President Harper. His son, Edgar, was one of the first theological students to enrol

there. The brilliant career of Edgar J. Goodspeed was climaxed when in 1923 he published at Chicago *The New Testament—An American Translation*. Only one English translation has been derived from the von Soden Greek text—the Moffatt translation of 1913. Goodspeed retained the Westcott and Hort base. The style is cast in the typical American idiom, but with the special effort to preserve the distinctive style of each writer. Like the Moffatt New Testament, the Goodspeed New Testament has sold in large numbers, both by itself and with the modern speech Old Testament edited by a Chicago colleague, the late J. M. P. Smith.

The latest modern speech New Testament appeared only last October. It was made by a Catholic, the Very Reverend Francis Aloysius Spencer, who translated the Four Gospels forty years ago. For fifteen years he continued in the translation of the New Testament, until at his death in 1913 he left behind the completed work in manuscript. Over twenty years later the Catholic Bishops of the United States meeting at Washington decided that a new English translation should be prepared for American Catholics. Subsequently, Father Spencer's work was edited, submitted to Rome for approval, and was published last year. Bearing the imprimatur of Patrick Cardinal Hayes, Archbishop of New York, this new English version is the first significant authorized Catholic translation since the Rheims New Testament of 1582. Unlike the Rheims New Testament which was translated from a translation (the Latin Vulgate), the new version was made from the modern critical Greek text. It has already received high praise from both Catholic and Protestant reviewers.

v

If it be asked whether the procession of modern translations of the New Testament is at an end, the answer is clearly a negative. In October of 1936, announcement was made at the National Catechetical Congress that, in view of the fact that only one Catholic revision had been made since the Douay Bible of 1609, twenty Catholic scholars would be chosen to prepare a new version. Protestants also are developing a new revision. When the copyright on the American Standard Version expired April 3, 1929, it passed from Thomas Nelson and Sons to the International Council of Religious Education until 1957. The Council immediately initiated plans for revision. Under the chairmanship of Luther A. Weigle, Dean of the Yale Divinity School,

a committee of thirteen was appointed in February 1930. The schedule of work called for completion by 1941. But lack of funds caused a five-year cessation between 1932 and 1937, and only recently has the committee resumed its meetings. This coming summer they will convene at the Island summer home of one of the translators, on Plum Lake in upper Wisconsin. Perhaps 1950 will present the "New American Revised Version."

How many unpublished imminent modern speech translations are at this moment being privately planned or quietly worked out, it is impossible to say. There may be a "breathing spell" while the newest manuscript discoveries are being assimilated. Possibly in the present generation we shall have a successor to the Westcott and Hort Greek base. When it does come, we shall have our quota of new translations. This is as it should be. No English translation can be permanent, even if the Greek base were fixed. Every successive revision or translation of the New Testament is a new expression of the conviction that its enduring content is worthy of a suitable form for each new generation, though at the immeasurable cost of a persistent task, ever to remain unfinished.

KENNETH W. CLARK.

STAFF AND CURRICULUM DEVELOPMENTS

Important plans have been made for certain lines of work in the curriculum of the School of Religion next year, and there are some changes in the faculty. Professor Branscomb will return to the University next year and will give two-thirds of his teaching time to the School of Religion. Professor Rowe will spend the fall semester at Drew University in exchange with Professor J. F. Benton who will take over his courses in the School of Religion during the fall semester. Professor H. Shelton Smith will be on leave the fall semester in order to complete a book which he has in preparation. Professor Homer H. Dubs, who has been acting professor of Philosophy in Duke University this year and has taught one of the courses in History of Religion and Missions, will join the faculty of the School of Religion. In addition to courses in Philosophy, he will give a course on the Philosophy of Religion and also one in the department of History of Religion. Mr. Albert Outler, who receives his Doctor's Degree from Yale this spring, comes to the University as an instructor in English Bible. He will also give during the fall semester a course in the

History of Theology. Professor Hornell Hart, professor of Christian Ethics at Hartford Seminary, comes to Duke next fall as professor of Anthropology in the department of Sociology. He will be professor of Social Ethics in the School of Religion.

Other changes, affecting several departments, and especially the required courses, have been made by recent action of the faculty. The greatest changes will be in the department of Homiletics. In response to a growing sense of the importance of homiletic training for the ministry, this department will be enlarged. One whole year's work, six semester hours, in that department will be required of all students. These required courses will be given by Professor Frank S. Hickman who is to give most of his time to this and to his work as University Preacher. In addition, Professor Myers will offer a course on Biblical Materials for Preaching and one on History of Preaching. The department of Public Speaking will provide training in the practice of speech for students in the School of Religion. During the second semester Professor Rowe will assist in arranging for practice in preaching in churches near Durham. This set-up will provide the students with ample instruction in the theory and practice of preaching. Examples of the homiletic work of some of the ablest preachers in America will be available as heretofore in the guest preachers who come to the University Chapel.

In Old Testament the required course will be given jointly by Dean Russell and Dr. Stinespring. Dr. Garber and Dr. Petry share the required course in Church History, as during the present year. The requirement in Psychology of Religion will be temporarily suspended at the request of Professor Hickman so long as he offers a six-hour required course in Homiletics. In the field of Christian Doctrine one-half of the requirement will be given by Dr. Rowe and for the second course a choice may be made between a group of courses in Christian Doctrine, Christian Ethics, and the Philosophy of Religion, given respectively by Professors Rowe, Smith, and Dubs.

Professor Branscomb will resume the required course in New Testament. A course in Psychiatry, offered by Dr. R. S. Crispell, of the Duke Medical School will be available to School of Religion students. The work in Practical Theology has been separated from Homiletics, and in this department choice will be made of two courses, totalling six semester hours, from a list of courses offered by Professors Ormond, Cannon and Dubs, and Professor Hart. The required course in Missions, together with its three-hour requirement, has been transferred to the department of

Practical Theology, and Professors Cannon and Dubs will give a joint course to fill this need.

A department of the Philosophy of Religion has been set up including courses offered by Professors Smith and Dubs of the School of Religion faculty, and Professors Morgan and Widgery of the University department of Philosophy. While there is no specific requirement in this department as such, courses offered by Professors Smith and Dubs may be chosen to fulfill part of the requirement in Christian Doctrine.

In addition to the existing courses in Sociology, Professor Hornell Hart offers a number of new courses as professor of Social Ethics in the School of Religion. One of these is listed as fulfilling part of the requirement in Practical Theology. Professor Hickman becomes Professor of Preaching and the Psychology of Religion, and Professor Smith becomes Professor of Religious Education and Christian Ethics. Mr. Merrimon Cunningham will aid Mr. Barnes in the course in Church Music.

The requirement of one course in the History of Religion remains, to be taught by Professor Cannon. The required course in Missions is listed as a course in Practical Theology, and is one of the three courses that can be taken to complete the six-hour requirement in that field. During the present year the University has considerably expanded its offerings dealing with the civilizations of the Middle and Far East. Professor Paul Clyde offers several courses in the department of History, Professor Paul Linebarger gives work in Political Science, and Professors Dubs and Widgery have courses in Philosophy, all bearing on the Middle and Far East and available to School of Religion students who have need of them.

These adjustments in required work have been carefully studied by the faculty, and have been made without any increase in the total number of required hours. They have been made possible chiefly by the voluntary action of Professors Cannon and Rowe in sharing part of their requirements with others, and by Professor Hickman's desire to suspend the requirement in Psychology of Religion so long as he gives the extended course in Homiletics.

While Greek and Hebrew are not required for graduation, the faculty has shown its interest in encouraging these studies by appointing a committee to present to incoming students facts of interest in relation to language study.

During the year 1936-37 the faculty gave much attention to the subject of the B.D. thesis, and finally took action which may

be summarized as follows: "There is general agreement . . . that the present thesis work occupies a place in the curriculum out of proportion to that intended by the faculty in establishing it. . . . It should be strictly limited in scope and bulk so as to accomplish the purpose intended for it." It was therefore decided that "B.D. theses shall be between 100 and 125 pages in length, inclusive of introduction, conclusion, appendices and bibliography, except in unusual cases clearly recognized as such by the Thesis committee in approving thesis subjects. The student, the director, and the Thesis committee shall be responsible for the selection and approval of such subjects as can be treated satisfactorily within these limits. An instructor may undertake to direct as many as six theses, but no instructor shall be under obligation to direct more than four."

Under this plan the thesis work of the present year has proceeded with much more general satisfaction to all concerned. Many theses were completed in early April, and the majority considerably before the time limit of May 15. In considering the thesis matter the faculty approved in principle the idea of a comprehensive examination, but after long study has indefinitely postponed this matter.

These changes will round out the curriculum and staff of the Duke School of Religion so that it will be on a par with the leading theological schools of this country. During the present year a list of accredited theological schools is being prepared by the American Association of Theological Schools. Our school has, along with many other similar institutions in this country, made application for accrediting and has been inspected recently by a representative of the Association. The first list of accredited schools will be published soon after the meeting of the Association in Toronto next summer.

At the beginning of the current year the Social Room was redecorated and furnished so that it has become an active and important social center for the students this year. During the first semester it was necessary to use the kitchen for a typing room, but during the second semester, Room 06 was redecorated and fitted up with tables and chairs for typing. This will make it possible to use the kitchen next year for its original purpose. An electric range and other necessary equipment have been ordered. These arrangements made it possible for the students to enjoy opportunities for social life and recreation which were not possible before. It also relieves the pressure upon the reading room and the carrels. The Social Room has also been used for

socials, forums, conferences and other informal gatherings. These changes have made a notable improvement in the social and religious spirit of the School.

During the year the School of Religion Assembly has been held on two days each week: Mondays and Thursdays. The arrangement of the programs has been in the hands of the student committee. During the first semester the programs were planned to fit in with the Aldersgate Celebration.

Another innovation has been the weekly tea conferences which have been held in the office of the Dean, usually on Thursday afternoons at 4:00 o'clock, for informal discussions of the spiritual life of the School.

ELBERT RUSSELL.

ANNUAL ALUMNI BANQUET

The annual banquet of the School of Religion Alumni will take place on Thursday evening, June 9. This is during the Pastors' School, which is to be held this year on the West Campus. Leon Russell, B.D. '30, of the Hayes-Barton Church, Raleigh, is to give the alumni address.

A special effort will be made to increase the attendance at the banquet. This is the only meeting held by our alumni association during the year. It deserves more attention from our graduates and should have a larger attendance.

On Monday of Pastors' School, immediately after the evening meal, there will be a meeting of the Council of the Association, together with the banquet-attendance committee. At this time the Council will name the nominating committee which will make recommendations to the banquet meeting concerning the officers of the Alumni Association for the next year. Suggestions will be welcomed respecting the personnel of the nominating committee.

The following suggestions are made for the attention of those attending the annual meeting:

1. What can we do as ministers to assist Duke University in attaining the goals of the Centennial program?
2. What contribution can the alumni make to show a real interest in the present student life of the School of Religion?
3. Should the Association elect a continuing committee to work with the officers of the Alumni Association in seeking to establish a lectureship foundation at the University? This would help

to give continuity to the effort, and it is possible that a member or two from outside our alumni classification might give valuable service.

J. G. PHILLIPS, *President.*

THE SCHOOL OF RELIGION BANQUET

The climax to much busy preparation was the first School of Religion banquet, which was held at the Washington Duke Hotel on Friday evening, April 22. There were some one hundred in attendance, consisting of students, their dates, and members of the faculty.

In the past there has been no attempt to have a banquet for the School of Religion. But through the efforts of a group of students interested in furthering the feeling of unity and friendship in the student body the idea of a banquet became a reality. There is a decided need for the opportunities which such occasions furnish to the students to know each other better, because at the present time there is very little possibility of intimate contacts. This is true because the students do not room in the dormitories. It is particularly encouraging to note that the students themselves are beginning to sense the need for a better balanced routine of life while in the seminary.

The toastmaster for the evening was Mr. Claude Evans who was introduced to the guests by the outgoing Student Body president, Mr. Floyd Patterson. Mr. Patterson introduced the incoming officers for the Student Body and for the Duke Foundation workers before he turned the program over to the toastmaster. After a few jokes by the toastmaster the guests enjoyed the evening meal. Immediately following the dinner the group joined in the singing of several songs, the last of which was dedicated to Dean and Mrs. Russell, who were departing soon afterwards for a Church unification conference in Holland. Dean Russell responded with a few remarks concerning the proposed conference.

One of the highlights of the evening was the humor displayed by Professor Cannon as he reviewed some of the events of the school year 1937-38. Professor Cannon availed himself of the opportunity to even the count with the toastmaster who had held the advantage in verbal combat until that point. The group was entertained next by two vocal selections by Miss Catherine Allen. The toastmaster then introduced the speaker for the evening, Dr.

John W. Rustin, pastor of Mount Vernon Place Church, Washington, D. C. Dr. Rustin was introduced as "Southern Methodism's Representative Preacher." He addressed the guests on the subject, "What is Religion?" Dr. Rustin's address was followed by the singing of "Dear Old Duke," after which Dean Russell pronounced the benediction.

The comments of the students following the banquet were very favorable, so favorable in fact that there seems to be good reason to let this first banquet be the precedent to annual banquets in the future for the School of Religion.

JULIAN A. LINDSAY.

SCHOOL OF RELIGION STATISTICS

Enrollment, 1937-38

Men	104
Women	1
Total.....	<u>105</u>

Denominations Represented

Methodist Episcopal Church, South.....	93
Baptist	3
Congregational-Christian	3
Methodist Protestant	3
Presbyterian	2
Methodist Episcopal	1

States Represented

North Carolina	50
Virginia	12
Texas	11
South Carolina	6
Arkansas	4
Alabama	3
Florida	3
Tennessee	3
West Virginia	3
California	2
Maryland	2
Mississippi	2

Georgia	1
Kentucky	1
Korea	1
Pennsylvania	1

Colleges and Universities Represented

Duke University	19
Wofford College	10
High Point College.....	7
Southern Methodist University.....	7
Emory and Henry College.....	5
Birmingham-Southern College	4
Elon College	4
Lenoir-Rhyne College	4
Catawba College	3
Davidson College	3
Morris-Harvey College	3
Randolph-Macon College	3
Wake Forest College.....	3
Berea College	2
Hendrix College	2
University of Mississippi.....	2
University of North Carolina.....	2
American University	1
Centre College	1
Emory University	1
Gordon College	1
Greensboro College	1
Hampden-Sydney College	1
Henderson State College.....	1
Lambuth College	1
Louisiana State University.....	1
McMurry College	1
Newberry College	1
Redlands College	1
Scarritt College	1
Shepherd State Teachers College.....	1
Southeast Missouri State Teachers College.....	1
Southwestern University	1
St. John's College.....	1
St. Paul's University.....	1
Tennessee Polytechnic Institute.....	1
University of South Carolina.....	1
University of Texas.....	1
Virginia Polytechnic Institute.....	1

DEAN RUSSELL ABROAD

Last summer the Church Conferences at Oxford and Edinburgh recommended to the constituent churches the establishment of a permanent World Council of Churches. This recommendation has been approved and delegates have been chosen to meet in Utrecht, Holland, May 9-13, 1938, to set up the proposed Council.

Dean Elbert Russell was elected as the representative of a group of smaller American churches. He and Mrs. Russell sailed on the Holland-American ship "Statendam," April 26th.

After the Conferences they hope to attend London Yearly Meeting of Friends, which begins May 17th, and then to spend June, July and August in London, where Dean Russell hopes to work on a history of the Society of Friends. He plans to attend the meeting of the Edinburgh Continuation Committee at Clarens, Switzerland, September 7th. The proposed World Council of Churches is one result of the Oxford Conference on Life and Work and the Edinburgh Conference on Faith and Order, held during the summer of 1937. At those conferences a preliminary sketch of a World Council of Churches was approved. The conference to be held at Utrecht will be for the purpose of drawing up a constitution for the proposed World Council to be submitted to the churches and of making provision for the maintenance of the work of the Faith and Order and Life and Work movements during the period until the proposed general assembly of the World Council shall be convened. The membership of the Utrecht Conference will be limited to sixty official delegates, of which twelve will represent the religious bodies of the United States and Canada, nine from Great Britain, eighteen from the continent of Europe, nine from the Orthodox churches, six from the younger Churches of the mission fields and six representing South Africa, Australia and areas not otherwise represented.

Dean Russell is well qualified for leadership in the proposed World Council of Churches. He was a member of the Universal Christian Conference on Life and Work at Stockholm, Sweden, in 1925. During 1924-25 he was lecturer for the American Friends Service Committee in Germany and Austria. In 1927-28 he was a member of the Special Commission of the Fellowship of Reconciliation and the American Friends Service Committee to Central America. Dean Russell played an important part in the Conference on Life and Work at Oxford in June, 1937, and at the Conference on Faith and Order at Edinburgh in July, 1937.

PASTORS' SCHOOL AND RURAL CHURCH INSTITUTE

Date: June 6-11

Place: West Campus, Duke University, Durham, N. C.

Teachers and Speakers:

Alexander, W. M.
Collins, Trela
Dawber, M. A.
Haines, H. N.
Hart, Hornell
Hinnant, R. N.
Holman, Charles T.
Homrighausen, E. G.
McLaughlin, H. W.
McPherson, N. C.
Mims, Edwin
Morrison, Charles Clayton
Myers, H. P.
Overton, Mrs. Grace Sloan
Peele, W. W.
Purcell, Clare
Raper, Arthur
Simpson, J. Fisher
Vogt, Paul L.
Walthall, D. B.

Expense: A registration fee of \$1.00 and board.

Note: The Boards of the North Carolina Pastors' School and Rural Church Institutes have decided to conduct a five-day session this year. The 1938 institutes will officially begin Monday evening, June 6, at 8:00 p. m. with an address in Page Auditorium. The daily schedule will start at 8.00 a. m. Tuesday morning, June 7, and will continue until noon Saturday, June 11. It is hoped that this shortened session will result in a larger attendance and more comfortable entertainment on the campus.

J. M. ORMOND, *Dean*,
N. C. Pastors' School and
Rural Church Institute.

LECTURES BY NOTED RABBI

Dr. W. H. Fineshriber, Rabbi of the Reform Congregation Keneseth Israel, Philadelphia, delivered three lectures to the School of Religion on April 26. The first lecture was on the sub-

ject: "A Comparative Study of Rituals of the Church and Synagogue." His second lecture was on "Post-Biblical Jewish Literature." The subject of the third lecture was: "A United Front of Jew and Christian." Dr. Fineshriber came to Duke as a representative of the Jewish Chautauqua Society. This society also furnished the services earlier in the year, of Professor Abraham Cronbach, of the Hebrew Union College, who delivered two lectures before the School of Religion.

MISSIONARY INSTITUTE

Speakers in the annual Missionary Institute on March 28 were Dr. H. P. Myers, of Nashville, Tennessee, Dr. Charles P. M. Sheffey, of Lynchburg, Virginia, and Reverend W. G. Thonger, of Brussels, Belgium. The Institute was under the direction of Mr. J. Clair Jarvis, Chairman of the Missionary Committee of the School of Religion Association.

DUBS LECTURES ON CHINESE PHILOSOPHY

Dr. Homer H. Dubs came to Duke University in September as acting professor of Philosophy. He has been assisting in the department of History of Religion this year and has been continued as acting professor of Philosophy for next year with an appointment also to the School of Religion faculty.

Beginning February 11, Dr. Dubs delivered a series of lectures on the subject, "The Influence of Philosophy in China." The lecture topics were: "Oriental Philosophy and the Nature of Chinese Thought," "The Great Teacher of China and his Disciples," "A Philosophy of Universal Love," "Retreat from the World and its Philosophy," "The Thought of China Today."

Dr. Dubs is director of translation of Chinese dynastic histories for the American Council of Learned Societies.

JUNALUSKA SCHOOL OF RELIGION

The Junaluska School of Religion, conducted under the approval of the School of Religion faculty, has in recent years been combined with the Junaluska Summer School. Dr. Paul N. Garber is director of the combined schools. The 1938 session will run from June 10-July 22 at Lake Junaluska, North Carolina.

Headquarters of the School are at the Mission Inn. Five courses have been approved by the School of Religion faculty for credit towards the B.D. degree. Two courses in New Testament will be given by Dr. K. W. Clark, one in Church History by Dr. Paul N. Garber, one in Rural Church by Professor J. M. Ormond, all of the School of Religion faculty. A course in Missions will be given by Dr. E. T. Clark of the Southern Methodist Board of Missions.

DR. PEELE ELECTED BISHOP

Dr. William Walter Peele was elected a bishop of the Methodist Episcopal Church, South, at the recent General Conference of that body in Birmingham, Alabama. He was assigned to preside over the Virginia, Baltimore, and Western Virginia Conferences.

Bishop Peele is the first alumnus of Trinity College and Duke University to be elected to the episcopacy in the M. E. Church, South. Dr. John C. Kilgo was elected while president of Trinity College. Bishop Peele was a member of the Trinity College class of 1903. He was headmaster of the Trinity Park school from 1911 to 1915, and Professor of Biblical Literature in Trinity College from 1915 to 1918. From 1924 to 1928 he was pastor of Trinity Church, Durham. He was elected to alumni membership by the Duke Chapter of Phi Beta Kappa in 1921. In 1928 Duke University conferred upon him the honorary degree of doctor of divinity. He was elected a member of the Board of Trustees of the University in 1921, and is chairman of the trustees' committee for the School of Religion. Bishop Peele has been a good friend of the School of Religion and a personal friend of long standing of many members of its faculty.

DUKE DELEGATES TO GENERAL CONFERENCE

The 1938 General Conference of the Methodist Episcopal Church, South, included six Duke University officers and professors as delegates; President W. P. Few, Dr. R. L. Flowers, Dr. W. K. Greene, Dr. Paul N. Garber, Dr. Gilbert T. Rowe and Professor J. M. Ormond. Three of the alumni of the School of Religion were also members of the General Conference: W. L. Clegg (North Carolina); C. V. Morris (Cuba); J. L. Rowland (North Arkansas).

Dr. Few is president of the Board of Lay Activities, Dr. Flowers a member of the Judicial Council, and Professor Ormond a member of the Rural Church Commission of the Board of Missions. Dr. Greene was chairman of the General Conference Committee on Lay Activities and Dr. Rowe was chairman of the Committee on Revisals. Dr. Few was elected a member of the Commission on the Junaluska Assembly and of the Federal Council of Churches. Professor Ormond was elected a member of the General Board of Missions.

On Tuesday evening, May 3, a Duke banquet was held at the Tutwiler Hotel in Birmingham. Several hundred alumni attended. T. Herbert Minga, who was awarded the degree of Bachelor of Divinity in 1931, was the toastmaster. The main address was given by President W. P. Few.

STUDENT ELECTIONS

At a recent meeting of the School of Religion student body the officers for the school year 1938-39 were elected. Julian Lindsay was elected to the office of president, Bob Martin was elected to the office of vice-president, James Overton was elected secretary, and Clair Jarvis was elected treasurer. These men were installed at the School of Religion banquet on April 22.

The Duke Foundation men elected Elgar Soper as the president of that group for the year 1938-39. Mike Garrison was elected to the office of vice-chairman. Talmage Mallory was elected as program chairman and Walter McLeod was elected as vice-chairman of this committee. The treasurer of this group is elected from the incoming class in the fall of each year, hence the office of treasurer will not be filled until September.

The Executive Committee of the School of Religion appointed the following men to head the various committees during the coming year:

Chapel Committee—Finis Crutchfield and Wesley Dodge—Co-chairmen.

Spiritual Life Committee—McMurry Richey.

(This committee will be operating for the first time during the coming school year. It was formed as the result of a feeling on the part of the students that there should be an increased emphasis upon spiritual things. It is proposed to have a series of lectures at the beginning of the 1938-39 term in order to emphasize the necessity of a more spiritual seminary life.)

Social Projects Committee—Robert Arbaugh.

(This committee is operating for the first time during the 1938-39 term. Its object is to bring speakers before the student body who will give an insight into vital problems confronting the modern minister in the present-day world.)

Deputation Committee—Robert Nicks.

Field Work Chairman—Claude Collins.

Athletic Chairman—Charles Hubbard.

Missionary Promotion Chairman—Walter McLeod.

Social Chairman—Marvin Vick; Claude Evans—Vice-Chairman.

School of Religion Representative on Student Religious Council—Talmage Mallory.

Publication Chairmen—Sterling Wheeler and Virgil Queen—Co-chairmen.

(This is a new committee that is working upon the possibilities of a publication in the School of Religion during the year 1938-39. It is hoped that the way will be clear for the monthly or bi-monthly publication of a four-page newspaper which will be indicative of the efforts of the students in literary endeavor and which will also contain items of interest to the students.)

JULIAN A. LINDSAY.

COMMENCEMENT PROGRAM

Dr. Norman Vincent Peale, pastor of the Marble Collegiate Reformed Church, of New York City, will preach the Commencement sermon on Sunday, June 5. The Commencement address will be delivered on June 6 by Dr. Felix Morley, editor of the *Washington Post*, Washington, D. C.

FACULTY NOTES

PROFESSOR CHARLES A. ELLWOOD made one of the principal addresses before the southeast division of the Texas State Teachers Association which held a meeting at Houston, Texas on April 22. His subject was "The Place of Social Studies in the Education of the Child." He also spoke before the Social Science section on "The Cost of Our Sociological Ignorance."

DR. PAUL N. GARBER attended the Regional Conference of the Association of Theological Seminaries of the United States and Canada at Atlanta, Georgia, March 28, 1938. In connection with

Dr. Garber's research on early Methodist circuit riders, he has visited Drew Theological Seminary, the New York Methodist Historical Society, the Pennsylvania Methodist Historical Society, and the Baltimore Historical Society and Emory and Henry College. Dr. Garber has published two articles "John Wesley in Savannah" in *World Outlook*, January, 1938, and "Memorials to the General Conference of 1938" in *Nashville Christian Advocate*, March 25, 1938; his recently published pamphlet *Legal and Historical Aspects of Methodist Unification* has attracted wide attention and he has received many favorable comments. The decision of the Judicial Council which declared the action of the General Conference in adopting the Plan of Union to be legal coincided with the views expressed by Dr. Garber in his pamphlet.

DR. FRANK S. HICKMAN, in addition to his Chapel sermons, preached before the Greensboro District Conference on April 26; on April 29 he spoke before the SpheX Club in Lynchburg, Virginia.

PROFESSOR H. E. MYERS spoke on Wednesday of Holy Week at Duke Memorial Church in Durham, and also took part in the Holy Week services of Trinity Church, Durham, on Thursday night. Professor Myers delivered the sermon to the graduating class at Cary, North Carolina, on May 1.

PROFESSOR J. M. ORMOND has given two series of addresses before the Mission Study groups at Duke Memorial and Trinity Methodist Churches in Durham. He also made Aldersgate addresses at West Durham Methodist and Middlebury Methodist Church. Professor Ormond met with the Rural Church Commission of the Methodist Episcopal Church, South, in Nashville, in April.

DR. GILBERT T. ROWE participated in a series of one-day institutes conducted by the Board of Education of the Western North Carolina Conference in the Marion and Salisbury Districts during the spring holidays. He spoke twice each day—in the morning on "Jesus as Model and Example," and in the afternoon on "A Satisfactory Religious Experience." Beginning on Palm Sunday and closing on Easter Sunday, Dr. Rowe preached twice daily in a series of services conducted in the Methodist Church at Newton, North Carolina.

DEAN ELBERT RUSSELL spoke at Greensboro on March 17 at the Kiwanis Club on "The Road to War" and in the evening of the same day to the Guilford County Peace League on "Patriotism and Peace." He preached at Cornell University chapel on March 20 and in the evening at the Vesper Service at Wells Col-

lege; on Monday morning, March 21, at Elmira College chapel. On March 29, Dean Russell spoke at the Pastor's Short Course at Guilford College and on April 10 he preached at Sweet Briar College. On Monday, April 11, he addressed the Women's Auxiliary of the First Presbyterian Church of Chapel Hill. On Easter Morning, he gave an Easter meditation at the Duke Sunrise Service.

PROFESSOR H. SHELTON SMITH addressed the Woman's Missionary Conference of the North Carolina Conference, Methodist Episcopal Church, South, on Wednesday evening, April 20. He gave two addresses at the state-wide meeting of the YMCA-YWCA student officers, April 30-May 1. Dr. Smith preached the baccalaureate sermon at LeLeansville High School on May 1.

PROFESSOR H. E. SPENCE delivered the Centennial address at the Founders' Day celebration of Greensboro College in March. Among his dramatic activities for the quarter are listed: a radio broadcast of his play "The First Easter Morning." This was given by his class in Religious Drama and broadcast over station WDNC on Good Thursday. Professor Spence arranged and wrote a large part of the program for the Easter Sunrise service which was given at Duke University this year. He has written a pageant entitled "The First Fruits" commemorating the reception of the first children in the Oxford Orphanage. This pageant was produced April 20 before a visiting delegation of the Grand Lodge of Masons in North Carolina.

PROFESSOR W. F. STINESPRING attended the 150th meeting of the American Oriental Society in Philadelphia, April 19 to 21. On March 9 he gave an illustrated lecture on "Archaeology and the Bible" at Louisburg College.

PROFESSOR RAY C. PETRY has preached in the Baptist Churches at Wakefield and Rolesville, North Carolina. He delivered the Commencement Sermon before the Rolesville High School on May 1. Dr. Petry presented a paper entitled "The Gallican Church in Its Relationship to the Popes and to Louis XIV," before the Erasmus Club of Duke University on April 11.

VAN HARBIN IN JAPAN

In March, 1934, Rev. W. C. Huckabee, a missionary of the Methodist Episcopal Church, South, who had been in Japan one year, wrote to me and asked me if I were interested in coming to Japan to help him in Fraser Institute, an English Night School in Hiroshima, which is located in the southern part of the main

island. I was to pay my own transportation and as to salary he said, "Let me hasten to say that since the school receives nothing from the Mission Board and must be self-supporting that no salary can be offered, but some compensation could be given which would take care of incidentals and Susie (Mrs. Huckabee) and I would love to board and lodge you free." He also assured me that I might be able to get a job in the Hiroshima Normal College teaching English conversation. This arrangement was to be for two or three years or until I could get something better. As my plans for the following year were uncertain and I was anxious to get into missionary work, I immediately accepted the proposition.

On August 19, 1934, I landed in Yokohama and Mr. Huckabee met me. Before we landed immigration officials came aboard to make their examination. I could not convince the official who inspected my passport that I had any means of support in Japan and I had only twenty-six dollars, while a person is required to have a return ticket or one hundred dollars before landing. I was detained on the boat for about two hours until Mr. Huckabee went with the official to the water police office and signed a paper saying he would be responsible for my support.

About the first of September we went to Hiroshima and negotiations were begun with the Normal College for the position open for an English teacher in the Attached High School. After meeting the officials the go-between came the next morning and asked if I would be satisfied with seventy yen (about twenty dollars) a month. I was disappointed, but said "Yes". I waited for about a month and no answer came. The go-between came and said that the job would come through but since it must be approved by the National Bureau of Education there was some delay. When the certificate of appointment was read to me, the contract was for one hundred yen a month instead of seventy. My work was to consist of a few hours of English conversation with the students each week and to aid the teachers in the preparation of their English lessons.

My work in Fraser Institute was three hours of teaching four nights each week. On Sunday morning I had a Bible class which was taught through an interpreter. There was an English Forum of Normal College and University students which met every other week in which I helped. At the Annual meeting of the Japan Mission in January I was invited to become an associate member of the Mission.

During my second year the Japan Mission paid me one hundred yen a month for my work in Fraser Institute. At the Mission Meeting in November, 1936, the following was passed by the Mission: “. . . to ask the Board of Missions to provide \$500 a year for the next three years, 1937-39 inclusive, for Mr. Van Harbin's salary. Further to include the amounts for both 1937 and 1938 in the askings for 1938, with the request that they provide the \$500 needed in 1937 within that year.” This would put my salary and allowance on the regular missionary basis with what I was earning in the high school. As it was impossible for Dr. Wasson, Foreign Secretary of the Board of Missions who was in Japan at the time, to complete these arrangements at once, my former arrangement with the Mission was continued through May, 1937.

In the spring of 1935 I began a part-time study of the language. In January, 1937, I took an examination given me by “The School of Japanese Language and Culture” in Tokyo and passed off the first year of the three year course of language study all new missionaries are required to take. At present I spend ten hours a week on it and am about half way through the second year.

About the first of April, 1937, Mr. Huckabee was required to return to America with his family because of his illness. Since then I have been acting principal of the school, supervisor of the work at the Nursery and settlement house in the poorest section of the city in addition to my usual tasks. In September Dr. and Mrs. J. T. Meyers came to Hiroshima to help in this work. They took over only part of this work as Dr. Meyers has a full-time job as superintendent of one of the districts. I expect to spend the year 1938-'39 at Union Theological Seminary in New York.

A. VAN HARBIN, JR.,
323 Zakoba Machi,
Hiroshima, Japan.

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.

Fifty Years of British Theology. John Dickie. Edinburgh: T. and T. Clark, New York, Charles Scribner's Sons, 1937. 125 pp. \$1.25.

This book is composed of a series of six lectures delivered at New College, Edinburgh, by a teacher of theology in Knox College, Dunedin, New Zealand. The author traces the course of British theology during the last half century and presents a brief estimate of the contribution made by each of the principal religious leaders of the time. The style of the book is easy, and the reader will greatly profit by the wealth of information and the discriminating judgment of the author.—G. T. R.

Five Minutes to Twelve. Adolf Keller. Nashville Cokesbury Press, 1938. 127 pp. \$1.00.

Since the war Adolf Keller has constantly mediated between the religious thought of Europe and that of the English-speaking world. The arresting title of this book is meant to indicate the perilous condition of the world and the necessity for prompt and decisive action on the part of the Christian Churches. The book is the outgrowth of the Oxford and Edinburgh conferences, especially of the effort to make the spiritual experiences of the conferences bear fruit in local situations. It is an earnest plea for a deeper religious life, and although it is too much inclined toward the Calvinistic interpretation of God, it will prove a spiritual tonic.—G. T. R.

Recoveries in Religion. Ralph W. Sockman. Nashville: Cokesbury Press, 1938. 284 pp. \$2.00.

The Quillian Lectures for 1937, delivered by an able and distinguished Methodist minister, who has spent his entire ministry in one church in New York City. In regard to the book the author says: "It represents thoughts which have been gathering in my mind throughout several years." In five successive chapters recoveries in authority, balance, radiance, power, and preaching are convincingly and encouragingly presented.—G. T. R.

My Country and My People. Lin, Yu-t'ang. New York: Reynal and Hitchcock, 1935. xviii + 328 pp. \$2.00.

The Importance of Living. Lin, Yu-t'ang. New York: Reynal and Hitchcock, 1937. xvi + 459 pp. \$2.00.

Two interesting, well written, and deservedly popular books by a Chinese author. The first book is an interpretation of China, the second a philosophical view of life contrasting eastern and western ideals.—J. C.

The Story of the Bible. Sir Frederic Kenyon. New York: E. P. Dutton & Co., 1937. 151 pp. \$1.50.

Another of Sir Frederic's many valuable books on the preservation and transmission of our Bible text. It is a brief, readable account which includes the latest manuscript discoveries and a survey of "The Position To-day." Eight plates.—K. W. C.

After Pentecost. MacKinley Helm. New York: Harper & Bros., 1936. 335 pp. \$2.50.

The story of the early Christian development through the first two centuries. A solid book by an independent thinker, who often leaves the beaten path. Some of his venturesome reconstruction is inadequately supported.—K. W. C.

Introduction to the New Testament. Edgar J. Goodspeed. Chicago: University of Chicago Press, 1937. 362 pp. \$2.50.

Another "Introduction" of the usual type, but welcome because from the mature pen of the retiring chairman of Chicago's New Testament Department. Its special character derives from the organization of the New Testament books around the central event of the "publication" of Paul's letters in the 90's.—K. W. C.

Problems of the Hebrew Verbal System. G. R. Driver. New York: Charles Scribner's Sons, 1936. xii + 165 pp. \$3.25.

This is No. 2 in the new series of "Old Testament Studies." Great interest is attached to the fact that the author is the son of the late S. R. Driver, famous for his Old Testament Introduction and the book on *Hebrew Tenses*. The son carries on from where his father left off in *Hebrew Tenses*; the new findings will prove to be of the greatest interest to lovers of the beautiful language of the Old Testament.—W. F. S.

The Arabs. Bertram Thomas. London: Thornton Butterworth, Ltd., 1937. 372 pp. 21 shillings.

The entire history of the Arabs from pre-Islamic times to the present is covered in a brief, yet correct survey. Thomas's first-hand acquaintance with modern Arabs and his excellent literary style combine to make his book both valuable and interesting. A chapter on "Palestine" treats the present difficulties there very fairly. This is the best book on the subject for the general reader; but see the next notice.—W. F. S.

History of the Arabs. Philip K. Hitti. London: Macmillan and Co., Ltd., 1937. xvii + 767 pp. 31s 6d.

The author is himself an Arab, born in Syria; he is now a teacher of Arabic language and literature at Princeton University. Seldom does one find such a combination of oriental background and occidental training. His thorough and scholarly book will serve as a mine of information for deeper study, after the reader has mastered the simpler work of Bertram Thomas.—W. F. S.

The Ministers Job. Albert W. Palmer. Chicago: Willett, Clarke and Co., 1937. 102 pp. \$1.50.

This is the more recent volume in "The Minister's Professional Library" series. Dr. Palmer has written a practical, suggestive discussion of those vital duties which every minister is called upon to perform. It is not easy to say something new upon this subject, but the author has said it well.—J. M. O.

The Church and State in Contemporary America. William Adams Brown. New York: Charles Scribner's Sons, 1937. 360 pp. \$2.75.

Dr. Brown continues to write well. He is here dealing with a current subject of wide interest which is closely related to much that is being said today about the larger and vital function of the church.—J. M. O.

The Roman Primacy. B. J. Kidd. New York: The Macmillan Co., 1936. 159 pp. \$1.75.

This scholarly little work traces the developing primacy of the Bishop of Rome from 100 A.D. to 461 A.D. Major factors contributing to that growing pre-eminence are clearly described and authoritatively supported. The claims to, and the nature of, Roman headship are evaluated.—R. C. P.

The Mind of Latin Christendom: I, 373-496. Edward Motley Pickman. New York: Oxford University Press, 1937. 738 pp. \$5.00.

Mr. Pickman presents a sober, well-documented study of the Latin Christian mind in relation to the problems of revealed religion, philosophic speculation, monastic idealism and papal imperialism. Augustine, Bishop of Hippo, heads the list of those who re-think and re-live a critical era in the resourceful pages of this book.—R. C. P.

Catholic Liturgy: Its Fundamental Principles. Gaspar Lefebvre. O. S. B. London: Sands and Co., 1937. 294 pp. \$2.25.

The genius and language of the Catholic liturgy are here presented in clear, readable fashion. No one genuinely interested in the heart of Roman Catholic worship as it is and has been can afford to neglect this book. There is a balanced, vital consideration of the Trinity, Church, Holy Sacrifice of the Mass, Sacraments, Mary, Angels, Mental as well as Collective Prayer, and Sacred Music.—R. C. P.

The Preacher of Today. John A. Morrison. Anderson, Indiana: The Warner Press, 1937. 136 pp. \$1.00.

This brief discussion of an effective approach to preaching attempts to restate in interesting and vital form the generally accepted ideas of the minister as called, possessed of gifts, informed and trained, spiritually empowered.—H. E. M.

The History of Social Philosophy. Charles A. Ellwood. New York: Prentice-Hall. 563 pp. \$2.60.

This volume, just off the press, is indispensable to anyone who would understand how man has come to think as he does about himself and his social destiny. It represents the matured wisdom of a lifetime spent in fruitful contemplation upon the works of the greatest social thinkers from Plato and Aristotle to Sumner and Ward.—H. E. J.

Civitas Dei. Lionel Curtis. New York: Macmillan Co. 3 vols. \$9.00. Vol. I, 1934, pp. xxiii, 296, Vol. II, 1937, pp. xliii, 557, Vol. III, pp. xi, 131.

The Latin title of this work is unfortunate, for it is not a work of ponderous scholarship, but a fascinating survey of world history, interwoven with a philosophy of history which gives adequate recognition to the spiritual element in the social process, culminating in a confession of faith in the competence of human intelligence and the efficacy of human effort to resolve the present chaos of the world.—H. E. J.

THE DUKE SCHOOL OF RELIGION FACULTY

BRANSCOMB, BENNETT HARVIE, A.B., M.A. (Oxon), Ph.D.
Professor of New Testament

CANNON, JAMES, III, A.B., A.M., Th.B., Th.M.
Ivey Professor of the History of Religion and Missions

ELLWOOD, CHARLES ABRAM, Ph.B., Ph.D., LL.D.
Professor of Sociology

GARBER, PAUL NEFF, A.B., A.M., Ph.D.
Registrar and Professor of Church History

HICKMAN, FRANKLIN SIMPSON, A.B., A.M., S.T.B., Ph.D.
Professor of the Psychology of Religion

JENSEN, HOWARD EIKENBERRY, A.B., A.M., B.D., Ph.D.
Professor of Sociology

MYERS, HIRAM EARL, A.B., S.T.B., S.T.M.
Professor of English Bible

ORMOND, JESSE MARVIN, A.B., B.D.
Professor of Practical Theology

ROWE, GILBERT THEODORE, A.B., D.D., Litt.D.
Professor of Christian Doctrine

RUSSELL, ELBERT, A.B., A.M., Ph.D.
Dean and Professor of Biblical Interpretation

SMITH, HILRIE SHELTON, A.B., Ph.D., D.D.
Professor of Religious Education

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

CLARK, KENNETH WILLIS, A.B., B.D., Ph.D.
Assistant Professor of New Testament

PETRY, RAY C., A.B., A.M., Ph.D.
Assistant Professor of Church History

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

McDOUGALL, 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

DUBS, HOMER H., A.B., Ph.D.
Acting Professor of Philosophy

