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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 G. R. Stafford, of the School of Religion Alumni Association; and Mr. Julian Lindsay, representing the students of the School of Religion.

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

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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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## N. EDWARD EDGERTON SCHOLARSHIP FUND

Mr. N. Edward Edgerton, of Raleigh, N. C., an alumnus of Duke University of 1921 and vice-president of the Duke University Alumni Association, has established the N. Edward Edgerton Scholarship Fund in the School of Religion. This participation in the Duke Centennial Fund by Mr. Edgerton is one of a number of similar actions by friends of the University. It is especially interesting to alumni and friends of the School of Religion as being the first specific donation for the exclusive benefit of the School of Religion that has been made by anyone since the opening of the School of Religion in 1926.

The purpose of the Edgerton Fund as specified by the donor is a "scholarship or scholarships to be awarded only to student candidates for the B.D. Degree in the School of Religion in Duke University. The awards shall be annually or so often as the income from the investment permits, which shall be made by the Scholarship Committee of the University on recommendation of the Committee from the Faculty of the School of Religion. In awarding the scholarship or scholarships, preference shall be given to a child or children of the donor."

Payments into the fund will begin this year and will continue until 1941 until the amount of the initial subscription has been supplied. Details of the award of scholarships from the fund will be worked out by School of Religion officials.

Mr. Edgerton is President of the Raleigh Bonded Warehouse Co. He is a distinguished amateur golfer, as well as an expert amateur photographer, active in the Kiwanis Club, the Chamber of Commerce, and Edenton Street Methodist Church in Raleigh.

## CENTENNIAL SYMPOSIUM ON MODERN · RELIGIOUS PROBLEMS

The fourth in the series of Duke Centennial symposia will be held on March 20-21, 1939, and will be devoted to the consideration of "Modern Religious Problems." One session will be given to the problems of the modern pastorate and will be under the direction of Dr. Allan K. Chalmers, pastor of Broadway Tabernacle, New York City. The issues affecting the relation of church and state especially in the totalitarian states will be discussed by Charles E. Raven, Regius Professor of Divinity, Cambridge University, and Canon of Ely. "Religion in the Southern States in the Twentieth Century" will be the subject of an address by Bishop Ivan Lee Holt of the Methodist Episcopal Church, South. Contemporary religious thought in Europe and America will be discussed by Professor Emil Brunner, the distinguished Swiss theologian, now of Princeton Theological Seminary, and Professor R. L. Calhoun of Yale University. Dr. Charles Clayton Morrison, editor of *Christian Century*, and Dr. H. Paul Douglass, editor of *Christendom*, will be the speakers at a session devoted to the problem of Christian unity. "The Preacher Looks at the Church" will be the subject of an address by Dr. George A. Buttrick, President of the Federal Council of Churches of Christ in America. At the same meeting a prominent layman will present the viewpoint of the laity toward organized Christianity.

It is hoped that a large number of the alumni of the School of Religion will return to the campus for this symposium. There has never been, with the exception of the annual meetings at Commencement, a homecoming day, primarily for the alumni of the School of Religion. It had been hoped that the new graduate dormitory would be completed by March 20 so as to accommodate the alumni returning for the symposium. The dormitory, however, will not be finished by that date but arrangements are being made to secure special rates for the alumni in the hotels and rooming houses in the city. Since sixty per cent of the alumni of the School of Religion are now located in North Carolina, South Carolina and Virginia, it is hoped that there will be a large attendance.

## DUKE AND THE WORLD CRISIS

## THE FACT OF A WORLD CRISIS

Professor Pitirim Sorokin of Harvard recently asserted: "The organism of the Western society and culture seems to have not merely a number of local or superficial ailments, but to be undergoing one of the deepest crises of its life."<sup>1</sup> This opinion is not an isolated one. Henry Adams wrote, eighteen years ago: "I apprehend for the next 100 years an ultimate, colossal, cosmic collapse. . . . Science is to wreck us."<sup>2</sup> Of late years the warnings have risen to a chorus: "Capitalism is breaking down," asserts Reinhold Niebuhr;<sup>3</sup> "The old order is breaking up," agrees Stuart Chase;<sup>4</sup> "Our civilization is in danger of collapse," says Prof. C. E. M. Joad;<sup>5</sup> "Complete destruction of civilization is quite within the bounds of possibility if another world war be precipitated," avers ex-President James R. Angell of Yale;<sup>6</sup> "Appalling manifestations of disintegration seriously threaten the very foundation of our civilization," Cordell Hull tells us;<sup>7</sup> "(We live in) a world rushing toward destruction," proclaims Lorine Pruette;<sup>8</sup> "Civilization is on the edge of an abyss," Merle E. Curti asserts;<sup>9</sup> and "We are witnessing nothing less than the death of what has been called modern civilization," concludes Michael Williams.<sup>10</sup> "What does all this add up to?" asks the editor of *The Christian Century*. "It is not to the arrival in Europe of a new dark age, when the last controls exercised by an international order which has been disintegrating since 1914 are finally being destroyed? Here is a world revealed in which the pledged word is meaningless. Here is a world in which terror is triumphant. Here is a world in which ruthlessness is the requirement of successful statecraft. In such a world, what can lie ahead but misery and anguish; a reversion to the brute; a society in which trust is unknown and men's days are lived under a continual and corroding fear?"<sup>11</sup>

<sup>1</sup> *Social and Cultural Dynamics*, 1937, Vol. III, pp. 532-535.

<sup>2</sup> *Letters of Henry Adams*, 1892-1918, edited by Worthington Chauncey Ford, quoted in *Books*, Sept. 4, 1938, p. 1.

<sup>3</sup> *Christian Century*, Vol. 52 (April 10, 1935), p. 474.

<sup>4</sup> *Nation*, Vol. 143 (Nov. 21, 1936), p. 599.

<sup>5</sup> *Scribner's*, Vol. 98 (Aug., 1935), p. 111.

<sup>6</sup> Associated Press dispatch, April 6, 1937.

<sup>7</sup> *New York Times*, Aug. 21, 1938.

<sup>8</sup> *N. Y. Herald Tribune Books*, Feb. 27, 1938, p. 5.

<sup>9</sup> *N. Y. Times Book Review*, June 21, 1936, p. 4.

<sup>10</sup> *Commonweal*, Vol. 22 (Sept. 20, 1935), pp. 487-488.

<sup>11</sup> *Op. cit.*, Sept. 28, 1938, p. 1151.

## DIAGNOSIS OF THE CRISIS

To a remarkable extent diverse observers have agreed in their interpretation of the nature of this crisis. Professor Joad puts it thus: "A distinguishing feature of our civilization from which, as it seems to me, most of our familiar troubles spring . . . is its lopsidedness. It is lopsided because of the disparity between our mechanical skill and scientific knowledge on the one hand and our political and social wisdom on the other, between our power over nature and the use to which we put it."<sup>12</sup> Gerald Heard offers the following diagnosis: "We have today increasing neurosis, economic friction, and international anarchy, not because of any economic shortage, but wholly because men are unable to find an ethic and an ideal as clear and objective, as scientific and efficient as the technique whereby they have mastered their environment."<sup>13</sup> Sorokin offers this analysis: "It is the crisis of a Sensate culture, now in its over-ripe stage. . . . The night of the transitory period begins to loom before us. . . . Beyond it, however, the dawn of a new great Ideational culture is probably waiting to greet the men of the future."<sup>14</sup>

Other similar opinions might be cited.<sup>15</sup> These statements are not evidence of the facts which they allege. But it is not difficult to support such opinions with considerable evidence, first as to the swift progress of science and technology, and second as to the depression which many leaders feel in the spiritual realm. Man's maximum speed of travel has doubled since 1921.<sup>16</sup> The maximum length of bridge spans has doubled since 1924.<sup>17</sup> The real wages of workers have at least doubled during the past 100 years, and possibly since 1900.<sup>18</sup> The maximum diameter of telescope lenses and reflectors has been doubled since 1919.<sup>19</sup> Man's expectation of life at birth in the Euro-American civilization has been doubled since 1700.<sup>20</sup> Judging from such indexes as these just cited, our Western civilization has achieved more technologically during the past 250 years than during all the preceding million years of upward struggle. And, over the broad sweep of

<sup>12</sup> *Scribner's*, Vol. 98 (Aug., 1935), pp. 110-112.

<sup>13</sup> *Sociology and Social Research*, Vol. 22 (Jan. and Feb., 1938), pp. 207-208.

<sup>14</sup> *Social and Cultural Dynamics*, 1937, Vol. III, p. 532-535.

<sup>15</sup> E.g., Edmund Walsh, *Annals of the American Academy*, Vol. 180 (July, 1935), p. 186; Herbert Von Beckerath, *Social Forces*, Vol. 14 (Dec., 1935), pp. 175-177; Paul Furfey, *Three Theories of Society*, 1937.

<sup>16</sup> *The Technique of Social Progress*, by Hornell Hart, 1931, pp. 75-78, plus supplementary data.

<sup>17</sup> *Ibid.*, p. 74.

<sup>18</sup> *Ibid.*, p. 139. Harold Moulton, *Income and Economic Progress*, 1936, opp. p. 108, reports an even more sensational increase in real weekly earnings.

<sup>19</sup> *The Technique of Social Progress*, p. 63.

<sup>20</sup> *Ibid.*, p. 491, plus supplementary data.



time, each of these indexes shows a marked and even startling tendency to accelerate.

The accelerating scientific and technological progress thus reflected has not been matched by ethical progress. This fact is suggested by the spectacular increase in man's power to kill his fellows. In 120 B.C. siege machines could throw stones a distance of .2 miles. By 1900 the siege guns in the Boer War had ranges of 5.0 miles. In 1916 the United States had guns effective at a 21-mile range. In 1918 the Germans shelled Paris by means of a gun with a range of 75 miles. Guns to shoot 200 miles have since been designed, but bombing planes have probably rendered them obsolete.<sup>21</sup> The speed of this "progress" far exceeds that of any of the preceding indexes except the telescope.

To measure a deficiency in ethical and spiritual matters is far more difficult than to measure increases in speed and in power to kill. Yet the assertion of spiritual eclipse is made often and authoritatively. Professor Robert E. Park, distinguished sociologist at the University of Chicago, tells us: "The trouble with Europe is not merely that it is divided economically and politically, but that it has outgrown its traditional and religious faith. . . . The ultimate source of the disorders and discontents of Europe and the modern world is the fact that Europe and the modern world have lost faith in themselves."<sup>22</sup> "We move into an age of spiritual exhaustion and despondency," said Will Durant several years ago.<sup>23</sup> Sherwood Anderson announced the following as "about the absolute net of what I have been able to find out about America in these last few years of travelling about": "'If I could believe. I want belief.' It is a kind of cry going up out of the American people. . . . 'I want belief, some ground to stand on. . . . I do not want life to be so stupid—so silly.'"<sup>24</sup> Dorothy Thompson echoes the same cry: "This life which you lead, a voice says to me continually, is in the deepest sense senseless. . . . I am filled with a profound distaste for this world— . . . distaste, indignation, pity, horror, and apprehension. . . . I am in search of a living faith in which to believe, and a body of faith to which to belong. I want to help create, in order to live in a society with which I am intellectually and emotionally reconciled. . . . I am giving publicity to my symptoms only because they are endemic, I believe, to the largest section of western intellectuals."<sup>25</sup>

<sup>21</sup> *Ibid.*, p. 81.

<sup>22</sup> *American Journal of Sociology*, Vol. 41 (July, 1935), pp. 110-111.

<sup>23</sup> Quoted in *The Christian Century*, Vol. 55 (March 2, 1938) p. 259.

<sup>24</sup> *Puzzled America*, 1935 quoted in *New York Times Book Review*, April 7, 1935, p. 1.

<sup>25</sup> *Story Magazine*, 1936, condensed in *The New Current Digest*, Jan., 1937, p. 9.

The longings for lost faith expressed above come from sources outside conventional religion. But spokesmen of the church are equally outspoken in their sense of spiritual eclipse. In 1938 the editor of *The Christian Century* wrote: "There has never been a time when Christian faith was at so low an ebb, when its basic convictions have been so shaken."<sup>26</sup> The National Preaching Mission announced its project as seeking to meet the needs of "a civilization which irreligion is on the verge of destroying."<sup>27</sup> In his General Introduction to the Official Oxford Conference Books, J. H. Oldham said: "What is at stake is the future of Christianity. The Christian foundations of western civilization have in some places been swept away and are everywhere being undermined."<sup>28</sup>

In summary, then: We live in a world which for nine years has been passing through a disastrous economic breakdown and which is increasingly menaced by spreading war and by brutal dictatorships which threaten to engulf civilization. Man's power to master the physical world has been increasing with accelerating rapidity, but his social adjustments are failing colossally. In the midst of the triumph of material science many sensitive persons both in the church and out of it feel a desperate sagging of faith.

We may define the basic elements in this crisis in terms of an experiment. Go into a dark, quiet, breezeless, comfortable room where you will not be disturbed, sit in a comfortable chair with closed eyes and relax as completely as possible. All those parts of your consciousness which can be excluded by carrying out these processes fully belong to "the sensory world." All parts of consciousness not necessarily excluded by these processes, such as memory, imagination, thought, reasoning, love, and worship, belong to what we shall call "the inner world." Our civilization has been obsessed with the sensory world—with its methods of seeking truth (empiricism, positivism); with its values (eating, drinking, physiological sex, money, size, speed, glitter, physical thrills); and with its products and activities (factories, machines, automobiles, airplanes, movies, radio, cities, sports). This obsession has been at the expense of disastrous underemphasis upon the inner world—with its methods of seeking truth (winnowed wisdom of the past, reason, intuition); with its values (meaning, rational coherency, justice, loyalty, truth, love, spiritual experience); and with its products and activities (family devotion,

<sup>26</sup> *Op. cit.*, Feb. 9, 1938, p. 66. *The Christian Century* made similar statements editorially on Dec. 20, 1933, p. 1598, and Oct. 9, 1935, p. 1273.

<sup>27</sup> Quoted in *The Christian Century*, Dec. 11, 1935.

<sup>28</sup> *The Christian Understanding of Man*, by T. E. Jessup and others, 1938, p. vii.



patriotism, international idealism, spiritual religion). The remedy for the crisis consists, then, not in the attempt to retreat from the sensory world, but to bring the insights, values and methods of the inner world fully to bear upon sensory life, and to achieve the highest creative synthesis of the two.

#### RESOURCES OF DUKE FOR GRAPPLING WITH THE WORLD CRISIS

Institutions of higher learning should be radiant centers for cultivation of the inner life. The winnowed wisdom of the past is stored in the symbols of their libraries and museums. Mathematics, philosophy, logic, aesthetics, and ethics are in their keeping. Life becomes richest and soundest when the sensory world is made the servant of the inner world—when our machinery, our laboratories and our physical equipment are designed and used to set free the human spirit and to launch it upon high adventure. But too often the inner powers of man's intellect—his mathematics, his reason, his imagination—have been enslaved by the senses, and have been used even in the temples of learning merely to produce more and more things—more machinery, more money, more buildings—until the meaning ebbed away from life, and the security even of the sensory world was sacrificed.

Duke University, in a unique and extraordinary way, is adapted to grapple with the problems of our world crisis and to contribute fundamentally to the building of the new idealism which can bring the inner world into full and creative relationships with all of modern life. The ideals, the faculty and the student body of Duke are all of a character to make possible a crucial service in this period of supreme peril to the world.

The seal of the university has at its center a cross, surrounded by a laurel wreath, symbolic of the motto "Eruditio et Religio"—learning and religion. Some ancient centers of learning pay little attention to the spiritual aspect of their mottos and seals. But at Duke the entire campus (cross-shaped in form) is centered around a magnificent chapel whose tower is the favorite symbol used in mementos of Duke life. Nor is this chapel a mere outward structure. Filled week after week with reverent members of the Duke community, it is a place of deep worship and of high spiritual experience.

The faculty of Duke is made up of selected men and women of distinction in far-flung fields of intellectual achievement. The sciences of the senses are outstandingly represented in the fields of physics, chemistry, engineering, biology, medicine and other disciplines. The realms of reason have their ambassadors in mathe-

matics, philosophy and law. The sociology department has been known for years as a citadel of faith in the inner values of human life, in the vital import of cultural tradition, and in the basic significance of religion for human destiny.

When Duke is mentioned among thoughtful people in the North and West one of the most frequent responses is, "Oh, that is where Dr. Rhine has been doing the experiments in telepathy!" Those who are in the Duke community sometimes fail to appreciate the position which Dr. Rhine holds in this new scientific field of psychical research. Publications of the British Society and other treatises record the work of at least 20 investigators who, with greater or less precision and caution have been investigating telepathy and clairvoyance since 1840. Taken all together, the most scientific of these investigations included about 22,000 recorded experiments. Dr. Rhine's first published report embodied the results of 90,000 experiments—more than four times as many as all of his scientific predecessors in the field. One of the most famous of the earlier investigations was that by Professor John Coover of Stanford University. On the basis of 10,000 experiments he reported negative conclusions. In the light of Rhine's findings, more careful reexamination of Coover's data shows that instead of disproving they prove fairly conclusively the existence of extra-sensory powers which Rhine has demonstrated among the subjects in his laboratory.<sup>29</sup> Psychologists in various other universities and research centers have repeated Rhine's experiments, some with negative results but about half with confirmatory findings. The work in the parapsychology laboratory at Duke has thus opened up a new field of research which has vast implications as to the significance of the inner world and as to the fundamental tenets of religious faith.

The student body at Duke is outstanding for the enthusiasm and the seriousness with which it approaches religion. In the campus Y.M.C.A. there has been developing during the fall of 1938 a student-initiated and student-led group who have been undergoing together a profound spiritual experience of inner quickening and inspired living. Among the students of the School of Religion the founding of the new quarterly, *Christian Horizons*, expresses a vigor of thought and a devotion of spirit which show how rich are the potentialities which lie within the men who are to be our graduates.

On such a campus the School of Religion occupies a strategic position both physically and spiritually. Given the task of training

<sup>29</sup> Manuscript, *Science Beyond the Senses*, by Hornell Hart, pp. 13-57.

religious leaders, set down in the midst of superb resources, manned by consecrated scholars in various branches of religious thought and life, our school has a unique opportunity to play a leading part in the rekindling of spiritual faith for a civilization threatened with sensate darkness and cold.

#### SOME SPECIFIC SUGGESTIONS

Any such analysis of problems and resources ought to lead to suggestions as to practicable elements for a program of action. Naturally, these can be only brief, tentative, and intended for the stimulation of discussion and of suggestions from other sources.

One practical contribution, urgently needed in our present age, is turning out students skilled in the processes of creative discussion. Our economic system is wracked with conflict because of the inability of sincere and often idealistic men to put aside animosities and to work together wholeheartedly for the common prosperity. Because our statesmen have not become sufficiently proficient in conciliation and reconciliation, based upon extending justice to others rather than merely demanding it for oneself and one's own nation, our international relations threaten to break out in a war which practically everyone dreads. Our political life becomes warped by animosities and our family life often ends in tragic conflict and divorce because our people are not sufficiently schooled in the processes of understanding one another and working out common programs of cooperative action.

The problems of ethics form a field in which the ravages of sensateness have been outstandingly disastrous. Positivistic science has proclaimed that its methods are not adapted to dealing with ethical problems; it has then gone on to insist that positivistic science is the only method of reaching truth. With such views prominent, it is no wonder that our world crisis is above all else ethical. The problems of our day cannot be solved unless thinking men and women develop effective methods for grappling systematically, dispassionately and creatively with the great problems of ethics.

But the ethical problems which must be solved today cannot be handled adequately by any narrow approach. We need to apply all the resources of learning and science. We need the winnowed experience and wisdom of the past, as presented through history and anthropology. We need systematic observation, as provided through social surveys and case studies. We need intuitive insights, no longer merely vague and elusive but deliberately cultivated. We need searching logical analysis of the concepts and

principles involved, as provided by the best in on-going philosophy. When hypotheses have been developed by these methods, they need objective verification, testing, and revision through carefully recorded social experimentation. Such a program calls for wide collaboration by varied departments.

Important as sound ethics are, the crisis of our age cannot be met triumphantly unless we recover the full power of faith. Faith releases the deepest energies of the human spirit and launches them into high endeavor. We cannot as a people avoid or survive the desperate catastrophies which seem to lie before our civilization unless we become deeply aware of the Power which lies beyond all human power. That Power is just as much available today as He has been at any previous period in history. The supreme service to which Duke is called lies in the fresh apprehension of that supreme wisdom and inspiration, and the pouring out of life-changing and civilization-transforming faith through lives awakened, devoted, and dynamic.

HORNELL HART, *Professor of  
Sociology and Social Ethics.*

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## EDWARD ROBINSON IN JERUSALEM

Palestinian archaeology is now a hundred years old. On March 12, 1838, Edward Robinson, professor of Biblical Literature at the newly founded Union Theological Seminary of New York City, accompanied by his missionary friend and former pupil, Eli Smith, started off from Cairo, Egypt, on an expedition to Palestine. Previous to this time many visitors and pilgrims had gone from time to time to gaze upon more or less authentic holy sites; but the idea of a critical and systematic search for the facts of Biblical history and Palestinian civilization had never been put to a test.

The efforts of Robinson and Smith were so successful as to mark a new epoch in Bible study; hence the appropriateness of the recent Edward Robinson Centennial celebration in New York City at the institution from which the pioneer Biblical archaeologist went out. This celebration was held in connection with the annual meeting of the Society of Biblical Literature and Exegesis, during the latter part of December. The present writer, among others, was privileged to read a paper on Edward Robinson at one of the sessions. Cognizance of the occasion was taken recently in the State of North Carolina also, when Professor Millar

Burrows, president of the American Schools of Oriental Research, gave Edward Robinson Centennial lectures at Catawba College, Davidson College, and Duke University.

The present article will confine itself to a discussion of Robinson's observations in Jerusalem. An examination of his successes and failures in the Holy City will give opportunity for reviewing also more recent discoveries which have added to our knowledge of the topography of Jerusalem.<sup>1</sup>

The authenticity of the site of the so-called Church of the Holy Sepulchre depends upon the course taken by the second of the three walls described by Josephus in *Wars of the Jews*, Book V, chapter 4. Since this church claims to house both the tomb of Jesus and the place of his crucifixion under one roof, it must, in order to be genuine, lie outside the line of the Second Wall, which was the outer wall of the city in Jesus' day, the Third Wall having been built later.<sup>2</sup> Robinson made a thorough study of the whole question "repeatedly upon the spot," as he tells us, and decided on topographical grounds against the authenticity of the site: he could not discover a possible course of the Second Wall that would exclude the church. Some have alleged that anti-Catholic prejudice was the real reason for his decision; but one has only to read his thirty carefully written pages on the subject to realize the groundlessness of the charge. Indeed, Robinson was among the first, if not the first, to point out that the controversy over the authenticity of this site was not a question of Protestant against Catholic: there were Protestants and Catholics on both sides; this remains true to the present day.

Another point must be added. After he had decided that the case for authenticity could not be proved, he went on to say this:

If it be asked, Where then are the true sites of Golgotha and the sepulchre to be sought? I must reply, that probably all search can only be in vain.<sup>3</sup>

After a century of further investigation these words remain truer than ever. The authenticity of the traditional site cannot be proved, and yet no other site has offered a serious scholarly claim to take its place. Robinson's conclusion as to the insolubility

<sup>1</sup> Robinson published the results of his expeditions in three volumes, entitled *Biblical Researches in Palestine*. The first edition, based on the expedition of 1838, appeared in 1841. In 1852 Robinson made his second and last trip to Palestine. He combined the results of the two trips in the second edition of *Biblical Researches*, which first appeared in 1856, also in three volumes. Materials from Robinson in this article are drawn from the first and third volumes of this second edition.

<sup>2</sup> The Jews did not permit burial inside cities in the time of Jesus. For N. T. passages specifically stating that Jesus was crucified outside the city, see Matt. 27:32, Mark 15:21, Jno. 19:17-20, Heb. 13:12.

<sup>3</sup> *Op. cit.*, Vol. I, p. 418.



of this question must be considered one of his major successes in Jerusalem; it has stood the test of time.

Robinson attacked realistically the problems of all three walls described by Josephus. He walked about looking for traces of the walls, with the passages from Josephus constantly in his mind. In the cases of the First and Second Walls, he found no helpful material remains. The course of the First Wall has hardly ever been in serious question. The explorer decided that the Second Wall curved towards the north, as Josephus says,<sup>4</sup> and hence included the site of the Church of the Holy Sepulchre. His search for the Third Wall, however, yielded more tangible results. From ancient remains which were clearly perceptible in his day, but which afterwards largely disappeared, he concluded that he had found traces of the Third Wall parallel to the present north wall of the city and some 1,500 feet north of it. Acute observers like Titus Tobler and Selah Merrill supported this conclusion. But afterwards many of the stones were taken for building purposes and the remains above ground gradually disappeared. Scholars came to doubt the correctness of Robinson's observations. George Adam Smith, who, in his *Jerusalem*, Vol. I (London, 1907), has given us one of the best discussions in English of the topography of Jerusalem, concluded that the Third Wall followed approximately the line of the present north wall (p. 247). All editions of Barton's *Archaeology and the Bible* up through the fifth tentatively accept this position (5th ed., p. 228).

Excavations in Jerusalem from 1925 to 1927 changed opinion in this regard very considerably. They showed conclusively that Robinson had seen the remains of a wall; the wall was laid bare for a considerable distance; the masonry was shown to be of a type suitable to the time of Agrippa I, to whom Josephus gives credit for starting construction on the Third Wall; the excavators affirmed in their publication the belief that they had uncovered the Third Wall and hence that Robinson had been entirely correct in his observations.<sup>5</sup> Barton accepted this conclusion in subsequent editions of *Archaeology and the Bible*,<sup>6</sup> as did Albright in *The Archaeology of Palestine and the Bible*.<sup>7</sup>

<sup>4</sup> *Ibid.*, p. 312; Josephus, *Wars* V, 4, 2.

<sup>5</sup> E. L. Sukenik and L. A. Mayer, *The Third Wall of Jerusalem*, Jerusalem, 1930, especially pp. 60, 64.

<sup>6</sup> 6th and 7th eds., 1933 and 1937. See the end of the chapter on "Jerusalem" in all editions.

<sup>7</sup> 1st ed., 1932; 3rd and final ed., 1935. See note 97 to Chap. I in either edition. It is a pity that the map on pp. 59-60 of G. A. Smith's otherwise excellent *Historical Atlas of the Holy Land*, 2nd ed., London, 1936, was not revised, but still labels Robinson's third wall as "improbable."

It might be asked whether the fixing of the course of the Third Wall so far to the north has any bearing on the course of the Second Wall and the authenticity of the Church of the Holy Sepulchre. The answer is, None that is decisive. It has been argued that since the Third Wall was so far to the north, the Second Wall also must be placed as far north as possible, thus putting the Sepulchre site well within the city of Jesus' time, and entirely disproving its authenticity. Unfortunately, there are no data on distances between the walls, so that the problem of the Second Wall is as obscure as ever.

One of Robinson's most important observations in the Holy City was at the place which now bears his name, "Robinson's Arch." Mr. Whitney, a missionary stationed in Jerusalem who accompanied Robinson and Smith on some of their walks about the city, mentioned one evening the fact that the stones protruding from the southern part of the west wall of the Haram esh-Shareef, which they had seen that day, appeared like the beginning of a large arch. In a flash, Robinson's historically trained mind thought of the bridge which Josephus describes as leading from the Temple to the Xystus.<sup>8</sup> The next day, rushing back to the spot to confirm his inspiration, he found everything as he had hoped: the spring of a great arch was there, fulfilling all the conditions of Josephus' narrative.<sup>9</sup>

Others had noticed the resemblance to an arch, but Robinson was the first to connect these stones with the passages in Josephus. The subsequent discovery, by excavation, of the fallen remains of the rest of the bridge has entirely confirmed the identification.<sup>10</sup> In one respect Robinson was wrong, however. Observing the magnitude of the stones and the fine quality of the masonry in the wall adjacent to this arch, he concluded that Herod could not have accomplished such work. Instead, Robinson was inclined to refer it to the times of Solomon, since he labored somewhat under the old impression that those times were in every way the most magnificent in all Biblical history. Herod, thought Robinson, only rebuilt the superstructure; the great lower stones surely go back to Israel's Golden Age. But now we know more about the history of architecture, and realize that so far as building is concerned, Herod's age was the greater; his temple and its surroundings were far more magnificent than Solomon's. Scholars are now agreed in

<sup>8</sup> *Antiquities* XIV, 4, 2; Wars I, 7, 2; II, 16, 3; VI, 6, 2; VI, 8, 1.

<sup>9</sup> A splendid photograph of Robinson's Arch is to be found facing p. 270 in J. N. Schofield's new book, *The Historical Background of the Bible*, which is described in the book notices elsewhere in this issue.

<sup>10</sup> Details are to be found in C. Warren and C. R. Conder, *Jerusalem* (Survey of Western Palestine, Vol. V), London, 1884, pp. 176-186.

giving the name "Herodian" to the typical large drafted masonry, upon which Robinson gazed with so much admiration; and the excavations have furnished good evidence that Herod completely rebuilt arch and wall, as well as temple. A little farther north this wall, from which springs Robinson's Arch, becomes the Wailing Place of the Jews; it was originally a part of the outer enclosure of Herod's temple area.

At the so-called Tombs of the Kings, Robinson carried out his only project in Jerusalem that might be called an excavation. He was really not an excavator, but rather a surface explorer; expeditions carried out entirely by excavation came at a later date. But at the Tombs of the Kings he set a gang of men at work to clear the north end of the portico, with a view to finding, if possible, another tomb entrance similar to the one at the south end. After several days' work, nothing of the sort was found, and hence the project was given up.

This, however, was not his important contribution to the knowledge of this misnamed monument. Pococke, the famous traveler, had proposed in 1738 that these imposing tombs should be connected, not with the kings of ancient Judah, but with Queen Helena of Adiabene, a wealthy convert to Judaism in the first century A.D., who came from her native place east of the Tigris River to Jerusalem, where she built a fine series of tombs for herself and her family. Pococke was probably right, but he had not argued the case very cogently, and so had not won general acceptance. Robinson adopted vigorously the identification with Helena, and with his unexcelled knowledge of ancient literature succeeded in making out a strong case on scholarly grounds. Today this identification is very generally accepted, although the French scholar, de Saulcy, who cleared the tombs of debris in 1851, could still believe that they belonged to the ancient rulers of Judah, in spite of the obviously Graeco-Roman style of architecture and the Aramaic inscription found on one of the sarcophagi.

Robinson also applied critical skill to his interpretation of the monuments in the Kidron valley known as the Tomb of Absalom and the Tomb of Zacharias (Zechariah). He clearly saw they also were of Graeco-Roman design, with a touch of Egyptian influence, such as could have only arisen during the Hellenistic age or later. Hence the connection of the latter tomb with the Zacharias of Matt. 23:25 and Luke 11:51 in the New Testament is chronologically possible, though otherwise highly improbable; whereas the identification of the former with 2 Sam. 18:18 and Absalom

is utterly absurd, since both monuments are of approximately the same date. Robinson was also correct in calling attention to the similarity of these tombs to the remarkable relics of Petra, likewise largely hewn from solid rock.

In one fundamental respect, however, Robinson failed in Jerusalem: he did not provide a satisfactory solution to the problem of the topography of the Old Testament city. In this he was led astray by Josephus. A century ago Josephus occupied a place alongside the Bible in every minister's library, and was usually taken almost as literally as Scripture itself. Nowadays it is known that Josephus is in places very untrustworthy as a historian; but Robinson did not have the benefit of later researches on the subject.

So, it did not even occur to him to question the identification of Zion, otherwise called the City of David, with the southwestern hill of the city. He simply took it for granted, and built up his picture of the ancient capital around this assumption.<sup>11</sup> If he had only somehow been led to doubt, he might have again accomplished one of his brilliant anticipations of later scholarly research. But it remained for other hands to show us that the City of David was on the eastern hill. One of the most conclusive demonstrations was by W. Robertson Smith in the ninth edition of the *Encyclopaedia Britannica* (1881), article "Jerusalem." Since that time there have been few to doubt that the names Zion, Moriah, Akra, City of David, and Ophel all properly belonged at various times to various parts of the eastern hill, and that the southwestern hill did not assume great importance until the expansion and rebuilding under Herod.

One regrettable result of this mistake was Robinson's failure to understand the identity and purpose of the Siloam Tunnel, although he, at great personal risk, crawled through the silted-up passage, sometimes on his hands and knees, sometimes lying at full length and dragging himself along by his elbows.<sup>12</sup> He was one of the first men in modern times to pass through the entire length of the tunnel. Yet, because of his misconception about the location of the City of David, he could not see that the Virgin's Fountain, as it is called today, was the only natural water supply of the ancient city on the eastern hill, and is indeed to be identified with the Gihon of 1 Kings 1:33 and 2 Chron. 32:30, while the tunnel through which he had so laboriously crawled is none other than that constructed by Hezekiah (2 Kings 20:20; 2 Chron. 32:30). Indeed, in order to get it near his southwest hill, he had

<sup>11</sup> Robinson, *op. cit.*, Vol. I, pp. 263 ff.

<sup>12</sup> *Ibid.*, p. 339.

to place his Gihon west of the modern city instead of east. And since no fountain or spring is now to be found on the west, he had to fall back on the explanation that it had been stopped up in ancient times beyond all recovery.

He also had to interpret 2 Chron. 32:30 against the plain sense of the Hebrew. This verse literally and correctly translated reads:

And it was he, Hezekiah, who stopped the spring of the waters of Upper Gihon, and directed them down westward to the City of David.

The Siloam Tunnel does exactly this, bringing the water *westward to the city*; but Robinson had his Gihon already on the west side of the city, so that the waters would have to flow *eastward* to reach the city. So he interpreted the Hebrew word *maarah*, "westward" or "to the west" as meaning "on the west"—"place where" instead of "place whither."<sup>13</sup> Thus he could imagine the waters flowing eastward, even though they were "on the west" of the city. It is noteworthy that this mistaken interpretation is repeated in the American Standard Version of the Bible, and in the University of Chicago's "American Translation." Both these translations make matters even worse by introducing the word "side," which also occurs in the Authorized Version, although there is no equivalent in the Hebrew.

In summary, it can be said that Edward Robinson, in his observations around Jerusalem, showed a critical faculty that was far ahead of his times. His conclusions at the Church of the Holy Sepulchre, Robinson's Arch, the Third Wall, the Tombs of the Kings, and the Tombs of Absalom and Zacharias have stood the test of time. He failed in his attempts to locate Gihon and the City of David, he failed to understand the Siloam Tunnel; but before these items in the topography of Jerusalem could be understood much research had to be done. We cannot blame the man for being limited by the age in which he lived; we can praise him highly for the great work he did accomplish; at times he rose far above the limitations of his age. And after all, his greatest work was done not in Jerusalem, but in the more remote places which had never before been visited. He visited literally hundreds of these, correctly identified a very large number, and published minute topographical descriptions of them. Thus was the whole land of the Bible opened up for scholarly study, whereas before there had been available only a few of the better known places situated on the main routes of travel.

W. F. STINESPRING.

<sup>13</sup> *Ibid.*, pp. 327, 330; Vol. III, p. 244.



## THAT LECTURESHIP

The season is now on for noted Lectureships to be heard from at the various universities where such have been founded. Interested crowds will hear the long anticipated words of some famous man who is there to throw his whole soul into his best effort. And soon the reviewers will be writing about that new book just off the press. With Christianity under fire from so many quarters in the world it really means something for a great man to be heard from on a Christian Lectureship Foundation.

We of the Duke School of Religion Alumni believe that Duke University should be heard from in such a way. If Duke can be heard from with such fine effect three thousand miles away in the Rose Bowl, and shows the ability to take international publicity in such thoroughbred style in athletics, then it is time to be heard from on the platform in an outstanding lectureship.

I have talked with Mr. Dwire about School of Religion graduates and alumni interest. He says that they show an average, or above, interest in alumni doings in the payment of dues and in attending alumni features. That certainly gives reason for confident hope that we are going to take at least the average interest in the donation feature of the Centennial. Please send in the subscription cards and let's give this thing some momentum, and success, someday, will come.

J. G. PHILLIPS, *Chairman,*  
*Lectureship Committee.*

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## FROM PRESIDENT STAFFORD

The alumni of the School of Religion are looking forward to the Centennial Symposium on "Modern Religious Problems," March 20-21. I hope every one will make his plans now to be in Durham for those significant days. A letter with the official program will be forwarded to every alumnus soon.

We are glad to announce that Rev. A. E. Acey, pastor of Boulevard Methodist Episcopal Church, South, Richmond, Va., has accepted an invitation to deliver the address at the annual meeting of the Alumni Association of the School of Religion in June. He is a B.D. graduate of the School of Religion in the class of 1932. Boulevard is one of the leading Methodist churches in Richmond, having a membership of nearly twelve hundred.

Rev. C. C. Herbert, Jr., B.D., 1929, Walkertown, N. C., has been appointed chairman of a committee of the School of Religion alumni to study the matter of the revision of the constitution of the organization and make a report at the June meeting. He requests that any suggestions for a revision of the constitution be addressed to him.

GARLAND R. STAFFORD.

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### WITH THE FACULTY

DR. HARVIE BRANSCOMB has been engaged recently in making a study of college libraries. On January 12 he presented a paper on that subject at the annual meeting of the Association of American Colleges in Louisville, Kentucky.

DR. JAMES CANNON, III, attended the session of the American Association for the Advancement of Science in Richmond, Va., during the Christmas holidays.

DR. PAUL N. GARBER delivered the annual historical address before the Historical Society of the South Carolina Conference of the Methodist Episcopal Church, South, Hartsville, S. C., November 9, 1938. Title of address: "John Carlisle Kilgo, the gift of South Carolina Methodism to North Carolina." He delivered the annual historical address before the Historical Society of the North Carolina Conference of the Methodist Episcopal Church, South, at Elizabeth City, November 16, 1938. Title of address: "The Contributions of John Carlisle Kilgo to North Carolina Methodism." Dr. Garber served as a member of the Committee on Methodist Theological Schools preparing legislation for the Uniting Conference, meeting with the committee at Chicago on November 1, 1938, and at Louisville on January 9, 1939. Dr. Garber also attended the unification session of the General Missionary Council of the Methodist Episcopal Church, South, at San Antonio, Texas, on January 4, 1939. There he delivered an address: "The Spread of Methodism Prior to 1844."

DR. HORNELL HART was one of the speakers on the program of the recent church convocation held in Durham, where he made inspirational talks. On a recent trip, Dr. Hart spoke under the auspices of Skidmore College, Albany State Teachers' College, and Brown University, as well as Dwight Girls' Preparatory School in Englewood, N. J., and the Bi-State Y.M.C.A. of Massachusetts and Rhode Island in Pawtucket.

DR. FRANK S. HICKMAN delivered a lecture before the Indiana Pastors Conference at Indianapolis, Indiana, on Tuesday

morning, January 31. The subject of this lecture was: "The Springs of Religious Experience." On the next day, Dr. Hickman repeated this lecture before the Ohio Pastors' Conference in the afternoon, and addressed the same group that evening on the subject: "I Know." On the morning of the same day Dr. Hickman delivered a lecture before the Women's Section of the Ohio Pastors' Conference at Columbus on the subject: "The Christian Dynamic."

PROFESSOR J. M. ORMOND delivered the ordination sermon at the North Carolina Annual Conference, Elizabeth City, N. C., on November 20, 1938. He attended the meeting of the Rural Work Commission of the M. E. C., S., at Nashville, Tenn., on November 28, 1938. Professor Ormond attended the Convocation of the North Carolina Council of Churches in Durham on January 17-19, and on January 20 he addressed the Mid-year Board of Missions Meeting of the Virginia Conference, at Richmond, Va., on "The Country Challenges the Church."

DR. H. SHELTON SMITH had charge of the Convocation of the North Carolina Council of Churches which met in Durham on January 17-19.

DR. H. E. SPENCE made an extended trip in December on behalf of the Duke Alumni Association, making speeches at Harrisburg and Pittsburgh, Pa., Chicago, Ill., and Rochester, N. Y. Professor Spence also made the Armistice Day address before the American Legion in Durham. Dr. Spence preached the Thanksgiving Day address in the City Auditorium in Durham, N. C. He was on the program of the recent Church Convocation in which he held a conference on practical drama in the local church. Professor Spence was one of the Duke party which went to the Rose Bowl during which time he preached at Spurgeon Memorial Methodist Church in Santa Anna, Calif. He is reported to have spent an undue amount of time around the movie lots and broadcasting studios. Among other out-of-town engagements are his speech before the Rotary Club in Greensboro and an address to a large group of business men and women in Raleigh.

DR. KENNETH W. CLARK taught the Fourth Gospel in the Richmond Training School for Christian Workers, November 6-11. He preached at Vespers for N.C.C.N. on December 4. Dr. Clark attended the Society of Biblical Literature and Exegesis at Union Theological Seminary in New York on December 28-30. He presented a paper at the joint session of the S.B.L. & E. with the American Linguistic Society on December 29, the subject being "Family 2412 in the Text of Acts."

PROFESSOR WILLIAM F. STINESPRING, during the Christmas holidays, attended the meetings of the National Association of Biblical Instructors, the Society of Biblical Literature and Exegesis, and the Edward Robinson Centennial, all held at Union Theological Seminary, New York. He read a paper entitled "The Critical Faculty of Edward Robinson." A volume entitled *Gerasa*, which is a report of the excavations at Jerash, Transjordan, has just appeared. Professor Stinespring was formerly field director of this expedition; he has contributed the first chapter, and is mentioned repeatedly throughout the volume. Most of the photographs are his. The editor is his friend and former teacher, Professor Carl H. Kraeling of Yale. Professor Stinespring has been engaged to deliver an Edward Robinson memorial lecture at Mary Baldwin College, Staunton, Va., on February 6.

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### STUDENT NEWS

Student attendance at the semi-weekly chapel service continues to be unusually good. A pleasant variety of programs has been offered, with the presence of Dr. Henry Sloan Coffin, President of Union Theological Seminary, and Dr. Albert W. Palmer, President of Chicago Theological Seminary, as the outstanding guest speakers. Dr. Walter C. Judd, a returned missionary, spoke to the School of Religion Students on February 2.

Plans for the annual banquet of the School of Religion were discussed at a recent meeting of the Cabinet. Walter G. McLeod was elected as chairman of the banquet committee; the other men who will share the responsibilities of making the preparations are J. Clair Jarvis, chairman of preparations; Seaborn Kiker, chairman of ticket sales; Robert Arbaugh, chairman of publicity, and Clark Ellzey, toastmaster. The banquet will be held in the early spring. Last year was the first year that such an affair had been attempted, but it was so well received that it is to be an annual affair in the future.

The School of Religion publication, *Christian Horizons*, has been well received by the student body, the faculty and outside subscribers. The *Southwest Christian Advocate* and the *Christian Student* have made favorable remarks concerning the Journal, and one of the articles, that by McMurry Richey, is being reprinted in the February issue of *Christian Student*. At the present time there are subscribers in eighteen states and in three foreign countries. Letters from alumni and other interested parties have

revealed a general interest in the student endeavor. Those who have committed themselves seem to think that a good start has been made, and that the publication has fine possibilities. One reader spoke of the journal as one affording interesting reading matter; another liked it because it gave him an insight into what students are thinking about current religious problems. There is every reason to feel that this publication, if properly edited, can make a real contribution to the field of religion.

Visiting Professor John K. Benton, who is a member of the instructional staff at Drew University, and who has been associated with the Duke School of Religion during the first semester of the current school year, has returned to his duties at Drew. The students have enjoyed Dr. and Mrs. Benton's stay, and wish them well as they return home. A cordial welcome was given to Dr. Gilbert T. Rowe, who resumed work in February after having been on exchange with Dr. Benton.

JULIAN A. LINDSAY.

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## NEW APPOINTMENTS

### *Baltimore Conference*

J. L. Robertson, B.D., '35, from Berkeley Springs to Romney.

### *Florida Conference*

M. A. Shaw, '33, to Grand Avenue, Fort Myers.

### *Louisiana Conference*

M. S. Robertson, '38, from Jenkins Memorial, Raleigh (North Carolina Conference) to St. Francisville.

David Tarver, B.D., '34, from Covington to First Church, Houma.

### *Louisville Conference*

R. B. Prentis, B.D., '33, from Adairsville to Auburn.

### *Missouri Conference*

C. W. Kimbrell, B.D., '37, from Platte City to Bogard.

J. F. Trammell, B.D., '33, from Paris to Executive Extension Secretary, Board of Christian Education, Bogard, Mo.

### *North Alabama Conference*

Paul Cooke, '32, from Sulligent to Huffman, Birmingham.

W. E. Dean, B.D., '33, from Rodgersville to Russell Mills, Alexander City.

### *North Arkansas Conference*

W. F. Shell, '30, from Lake City to Leslie.



*North Carolina Conference*

- C. D. Barclift, '36, from Durham Circuit to Fifth Avenue, Wilmington.
- Daniel Boone, '31, from Walstonburg to Robersonville.
- W. L. Clegg, '30, from Bethel to West Durham.
- R. L. Crossno, '36, from Carrboro to Lillington.
- W. A. Crow, B.D., '36, from Ocracoke to Grimesland.
- R. G. Dawson, B.D., '30, from Webb Avenue, Burlington, to Mount Olive-Calypso.
- J. W. Dimmette, '32, from Aurora to Rockingham.
- W. R. Dixon, '38, from Fairmont to Scotland Neck.
- G. S. Eubanks, '36, from Pinetops to Aurora.
- P. H. Fields, '30, from Jonesboro to Wallace-Rose Hill.
- D. L. Fouts, B.D., '29, from Scotland Neck to Jonesboro.
- C. W. Goldston, B.D., '33, from Clark Street, Rocky Mount, to Red Oak Parish.
- L. V. Harris, '31, from Conway to Ahoskie.
- O. L. Hathaway, B.D., '32, from Epworth-Wesley, Wilmington, to Selma.
- J. L. Joyce, '33, from Gloucester to Mt. Olive.
- J. K. Ormond, B.D., '38, from Princeton to Carrboro.
- A. C. Thompson, B.D., '33, from Battleboro to Columbia.
- L. A. Tilley, B.D., '35, from Spring Hope to Ayden.
- M. W. Warren, '34, from Youngsville to Person Street-Calvary, Fayetteville.

*North Georgia Conference*

- W. C. Budd, B.D., '34, from Hardwick to Warrenton.

*North Mississippi Conference*

- K. I. Tucker, B.D., '35, from Arcola to Arcola and Murphy.

*Northwest Texas Conference*

- J. E. Shewbert, B.D., '34, from Jayton to Loraine.

*Oklahoma Conference*

- J. E. Gist, B.D., '30, from St. Mark's, Oklahoma City, to Clinton.
- T. S. Davis, '35, from Bluejacket to Dustin.
- D. R. Hunt, B.D., '31, from Columbia Avenue, Tulsa, to Tahlequah.

*South Carolina Conference*

- F. S. James, '32, from North Charleston to Manning.
- J. H. Justus, B.D., '34, from Bluffton to North Charleston.
- H. L. Spell, B.D., '34, from Assistant Conference Secretary of Christian Education to Lamar.
- R. W. Spears, B.D., '36, from Ruby to Assistant Conference Secretary of Christian Education.

*Southwest Missouri Conference*

- E. R. Hartz, B.D., '37, from East Roxboro-Longhurst (North Carolina Conference), to Institutional, Kansas City.  
T. C. Swackhamer, B.D., '34, from Troost Avenue, Kansas City, to Warrensburg.

*Tennessee Conference*

- J. J. Stowe, Jr., '34, from Hartsville to Spring Hill.

*Texas Conference*

- Darwin Andrus, B.D., '37, from West Circuit, Houston, to Port Acres.  
W. B. Morton, '38, from Houston Circuit to Almeda.  
W. M. Stowe, B.D., '35, from Boston School of Theology to Alta Loma.  
C. T. Thrift, B.D., '33, from North Carolina Conference to Southwestern University.

*Upper South Carolina Conference*

- A. C. Holler, B.D., '30, from Buford Street, Gaffney, to First Church, Laurens.

*Virginia Conference*

- J. B. Brezeale, B.D., '37, from Yale University to Deep Creek.  
J. W. Brown, B.D., '33, from Byrd Park, Richmond, to Junior Preacher, Centenary, Richmond.  
W. K. Cunningham, '33, from Emporia to Denny Street, Richmond.  
H. E. Kolbe, '34, from Tappahannock to Chatham.  
W. L. Scarce, '33, from Decatur Street, Richmond, to Onancock.

*West Texas Conference*

- Kernit Gibbons, B.D., '35, from Edcouch to Pearsall.

*Western North Carolina Conference*

- R. J. Barnwell, B.D., '33, from Cross Mills, Marion, to Dallas.  
P. T. Dixon, '34, from Prospect to Morven.  
W. C. Dutton, '36, from North Monroe-Grace to Midway.  
E. B. Edwards, B.D., '31, from Oakley to Harmony, Concord.  
M. W. Edwards, '31, from Old Fort to Mill Spring.  
L. S. Furr, B.D., '36, from Gibsonville to Junior Preacher, First Church, Charlotte.  
W. K. Goodson, '36, from Oak Ridge to Junior Preacher, West Market Street, Greensboro.  
W. Q. Grigg, B.D., '31, from Mooresville to Catawba.  
W. H. Groce, '33, from Asbury Memorial, Asheville, to Weaverville.  
T. G. Highfill, B.D., '33, from Bethel to Cherryville.  
G. F. Hood, B.D., '32, from Valdese to Saluda-Tryon.  
N. A. Huffman, B.D., '33, from Lilesville to Waxhaw.

- F. E. Howard, B.D., '35, from Battleground Road, Greensboro, to Farmer.
- H. E. Jones, B.D., '36, from McAdenville to Mills River.
- W. R. Kelley, B.D., '28, from Monroe to Canton.
- H. L. LaFevers, '36, from Jonathan to Robbinsville.
- B. W. Lefler, B.D., '35, from Mount Pleasant to Bethel.
- A. A. Lyerly, '35, from Advance to Kannapolis.
- J. B. McLarty, B.D., '30, from Green Street, Winston-Salem, to Mt. Holly.
- D. B. Mullis, B.D., '37, from Monroe to Jonesville.
- E. H. Nease, B.D., '31, from West Asheville to Hawthorne Lane, Charlotte.
- I. L. Roberts, B.D., '29, from Dallas to Franklin.
- H. M. Robinson, B.D., '33, from Trinity to Bessemer City.
- G. R. Stafford, B.D., '32, from Jefferson to Lowesville (Stanley).
- R. J. Starling, '35, from Helton to Helton-Lansing (Sturgillis).
- J. C. Stokes, B.D., '34, from Dellwood to Oak Ridge.
- P. R. Taylor, B.D., '38, from Liberty to Randolph.
- R. H. Taylor, B.D., '35, from Harmony, Concord, to Oakley.
- W. O. Weldon, B.D., '34, from Junior Preacher, Centenary, Winston-Salem, to China Grove.
- J. G. Wilkinson, B.D., '31, from Extension Secretary Board of Christian Education, to Biltmore, Asheville.

*Western Virginia Conference*

- W. R. Houck, '38, from Logan to Spencer.
- C. H. Kelley, '33, from Emmanuel, Huntington, to Fairmont.

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**THESES PREPARED BY MEMBERS OF THE  
CLASS OF 1938**

- Bearden, Robert J. *The Protestant Episcopal Church in the Southern States During the Civil War and Reconstruction.*
- Budd, Allen C. *The Relation of the Ethics of Jesus to the Ethics of the Wisdom Literature of the Old Testament.*
- Greene, John Thomas. *The Implications for Christian Education of Shailer Mathews' Theory of Liberal Christianity.*
- Hardin, E. Wannamaker. *The Attitude of the Southern Methodists of North Carolina in Regard to the Textile Industry in North Carolina.*
- Holmes, J. Julian. *Some Christian Influences in the Establishment of the Chinese Republic.*
- Hyde, F. Erwin. *The Relations of the Ethical Teachings of Paul to the Ethics of the Wisdom Literature.*
- Keller, Albert. *A Survey of Narcotics and Stimulants in Relation to Delinquency in Durham.*

- Kester, G. S., Jr. *Testimony of the Chinese Pilgrims as to the Condition of Indian Buddhism from 405 to 695 A. D.*
- Lowman, Everett H. *The Attitude of the Methodist Episcopal Church Toward War and Peace, 1917-1937.*
- Mathison, O. W. *Attitudes of the Methodist Episcopal Church and the Methodist Episcopal Church, South, on the Question of the Equity of Salaries Since 1900.*
- Miller, Carlisle. *Jesus' Conception of the Nature of Man.*
- Morris, Clarence P. *The Ideal of Christian Conduct in Its Social Relation to the World as Interpreted by Tertullian.*
- Ormond, J. K. *The Attitude of the North Carolina Conference of the Methodist Episcopal Church, South, Toward the Rural Church Since 1900.*
- Patterson, Floyd. *Paul's Conception of the Nature of Man.*
- Rickard, H. C. *A Study of the "Lord's Acre" Movement.*
- Rink, James E. *Garrison's Liberator as an Agency of Christian Social Education and Action.*
- Smalling, James. *The Relation of the Jewish Apocalyptic Literature of the First Two Centuries B. C. to the Apocalyptic Teachings of Jesus in the Gospels.*
- Swann, Edgar A. *The Attitude of the Methodist Episcopal Church toward Sabbath Observance, 1917-1937.*
- Taylor, Paul R. *Paul's Teaching on Salvation.*
- Waggoner, J. P., Jr. *Ideas of the Future Life in the Religions of India.*
- White, Percy D. *The Motives for Philanthropic Activity in the New Testament Teaching Compared with Those of the Old Testament Teaching.*
- Young, J. D. *Changes and Proposed Changes in the Presiding Eldership of the Methodist Episcopal Church, South, 1900-1938.*

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### NOTES ON RECENT BOOKS

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

*A Southerner Discovers the South.* Jonathan Daniels. New York: The Macmillan Co., 1938. 300 pp. \$3.00.

The author is editor of *The News and Observer*, and in this book is giving a story of observations and conversations with some representative

citizens of the South, while taking a rapid swing through the South on an automobile trip. It is much like a diary of daily doings. One who is familiar with the area covered will be interested to see just what spots and persons the author selected for his material, but will be impressed with the omission of much that is characteristic of the South.—J. M. O.

*Interchurch Community Programs.* Charles Reed Zahniser. New York: Thomas Nelson and Sons, 1932. 286 pp. \$2.00.

A wide practical experience lies back of this book. Dr. Zahniser was engaged in a cooperative church enterprise in Pittsburgh for several years. It will be of interest to ministers who are attempting to serve the whole of community life.—J. M. O.

*The Art of Church Management.* Clarence E. Lemmon. St. Louis: The Bethany Press, 1933. 177 pp. \$1.00.

This is prepared for a text in the study of church management, in the Department of Religious Education of the Christian Church. Suggestions in detail for the large and small church are offered.—J. M. O.

*The Founding of the Church Universal.* Lietzmann. Translated by Bertram E. Wolf, New York, Scribners, 1938. 432 pp. \$4.00.

This is volume 2 of the author's famous work, *The Beginnings of the Christian Church*. The present volume deals with early Christianity from the end of the first century to the time of Origen. The chapters on the formation of the creed and on the organization of the early church are particularly valuable.—H. B.

*The Haverford Symposium on Archaeology and the Bible.* E. Grant (ed.). New Haven: American Schools of Oriental Research, 1938. 245 pp. \$2.00.

This volume, published jointly by Haverford College and the American Schools, contains nine essays by as many writers summarizing the present state of summary studies in various fields. George A. Barton writes the one on the Old Testament; Henry J. Cadbury on the New Testament. The chapters on the present state of Egyptian studies and of Arabian studies are also of special interest.—H. B.

*Symbolism and Belief.* Edwyn Bevan. New York: Macmillan, 1938. 391 pp. \$5.00.

This volume contains the Gifford lectures given at the University of Edinburgh in 1933-34 and presents the matured thought of one of the most distinguished historians and religious writers of Great Britain. The lectures deal with the extent to which our religious ideas are essentially symbolic and in what ways they can be assumed to correspond to reality. The lectures are not easy reading, but justify thorough study.—H. B.

*History and the Gospel.* C. H. Dodd. New York: Charles Scribner's Sons, 1938. 189 pp. \$2.00.

One of the foremost New Testament scholars in England presented these five lectures last March at three American theological schools. His thesis is suggested in these excerpts: "The Gospels are religious documents, but their witness to faith is bound up with their witness to certain events that happened in history." "History, as the field of the self-revealing activity



of God, does not consist of bare events, nor of any casual event, but of a particular series of events to which a unique intensity of meaning belongs."—K. W. C.

*Locality and Doctrine in the Gospels.* R. H. Lightfoot. New York: Harper and Bros., 1938. 166 pp. \$2.50.

Another leading British critic, whose earlier volume on *History and Interpretation in the Gospels* gained him wide respect, in this new volume considers the significance of Galilee and Judea with reference to the historical ministry of Jesus and the subsequent doctrine that developed about him, as both strata composed the later written Gospels.—K. W. C.

*The Validity of the Gospel Record.* Ernest Findlay Scott. New York: Charles Scribner's Sons, 1938. 213 pp. \$2.00.

The question of the historicity of the Gospel records has long been a difficult problem. Professor Scott, one of America's conservative critics, now retired, here expresses his assurance in "the historical validity of the Gospels as a whole." It is the immediate question of historical validity in which he is concerned, rather than the ultimate question of a spiritual validity.—K. W. C.

*The Jew in the Medieval World, A Source Book, 315-1791.* Jacob R. Marcus. Cincinnati: Sinai Press, 1938. 504 pp. \$3.00.

This is a scholarly compilation and translation of primary documents in Jewish history. It provides a thoroughly trustworthy picture of internal and external Jewish life across the centuries. The unbiased character of the work makes it an invaluable aid to the understanding of the modern Jew and his problems.—R. C. P.

*Saint Catherine of Siena.* Johannes Jorgensen. London, New York: Longmans, Green, and Co., 1938. 446 pp. \$3.50.

This sympathetic interpretation of one of the world's greatest women provides a clear insight into the character of mysticism. The author's research is characteristically adequate and his presentation quite stimulating.—R. C. P.

*Those Gay Middle Ages.* Frederick D. Kershner. Chicago: Willett, Clark and Co., 1938. 235 pp. \$2.00.

The author's purpose is to provide a corrective for the romantic glorification of the middle ages. His work is highly popular in style, full of entertaining episodes, and based in the main upon tenable premises.—R. C. P.

*The Historical Background of the Bible.* J. N. Schofield. London and New York: Thomas Nelson and Sons, Ltd., 1938. x + 333 pp. 7s 6d or \$2.50.

The author formerly spent some time in Palestine, where the reviewer became acquainted with him. Schofield has produced a book that will be very useful as a textbook in Biblical history for undergraduates. The treatment of archaeology is especially good, owing to the first-hand knowledge gained by the author in the Holy Land; likewise good are the sensibly objective remarks about the political problems of modern Palestine.—W. F. S.

*They Wrote On Clay.* Edward Chiera. The University of Chicago Press, 1938. xv + 235 pp. \$3.00.

Students often complain that popularizing archaeological books are not sufficiently illustrated; unfortunately, author or publisher are too often under financial or technical handicaps. But the Oriental Institute of the University of Chicago suffers from no such handicaps; the present volume is profusely and beautifully illustrated. Furthermore, it contains the most readable popular account of Mesopotamian archaeology and the science of Assyriology that has ever been written.—W. F. S.

*The Book of Psalms: A Commentary.* Solomon B. Freehof. Cincinnati: Union of American Hebrew Congregations, 1938. xiii + 414 pp. \$2.50.

This is the first of a series to be known as "The Jewish Commentary for Bible Readers." The exegesis makes use of traditional Jewish interpretations without sacrificing modern critical methods. Such a work should recommend itself to Christians as an opportunity to learn something about the results of centuries of reverent Bible study by the greatest Jewish minds.—W. F. S.

*A History of Chinese Philosophy. The Period of the Philosophers.* Feng Yu-lan; translated by D. Bodde. London; Allen & Unwin, 1937. 472 pp. \$6.00.

This is the best book on Chinese thought for many decades. While written as a textbook for his students, Professor Feng has given us a picture of the intellectual forces that have made China the extraordinary country it is. No one who hopes to keep abreast of human thought and ideals can afford to neglect this volume.—H. H. D.

*The Christian Message in a Non-Christian World.* H. Kraemer, New York: Harper, 1938. 455 pp. \$2.00.

This book is a very excellent account of present-day religion in the great mission fields, comparing it with Christianity. But it is marred by a clinging to an authoritarian, absolutistic, and Barthian theology. It was written for the Madras Conference, but it is to be feared that it will be divisive.—H. H. D.

*Types of Religious Philosophy.* Edwin Arthur Burtt. New York: Harper, 1939. 512 pp. \$3.00.

A careful and fair-minded statement of all the important varieties of religious thought today, from Catholicism to humanism. It states these positions so simply, in terms so comprehensive even to a layman, that the tremendous amount of learning embodied in the book is not apparent. A reading of this book will prove unusually enlightening to anyone, layman or teacher, who is interested in religious problems.—H. H. D.

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