

DURHAM, N. C.

NOV 21 1939

THE DUKE  
SCHOOL OF RELIGION  
BULLETIN

Fall Number

VOLUME IV

November, 1939

NUMBER 3

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DUKE UNIVERSITY  
DURHAM, N. C.

## THE DUKE SCHOOL OF RELIGION BULLETIN

This publication is issued by the faculty of the Duke University School of Religion through an editorial committee composed of Dean Elbert Russell, Chairman; Professors Cannon, Garber, Rowe and Spence, of the faculty; Reverend A. C. Holler, of the School of Religion Alumni Association; and Mr. Key Taylor, representing the students of the School of Religion.

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

### NOTIFY CHANGES OF ADDRESS

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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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PUBLISHED IN FEBRUARY, MAY, NOVEMBER, AND JANUARY  
Entered as Second-Class Matter February 19, 1936, at the Post Office at  
Durham, N. C., under the Act of August 24, 1912.

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## SCHOOL OF RELIGION OF DUKE UNIVERSITY

Duke University is built around Trinity College, which goes back in its origins to the year 1838-39. In that year a group of Methodists and Quakers in Randolph County, North Carolina, formed an association for the support of a school which they called Union Institute. This institution continued under this name until 1851, when it was reorganized under the name Normal College, and was devoted to training teachers for the newly established public school system of the state. In 1859 the college became affiliated with the North Carolina Annual Conference of the Methodist Episcopal Church, South, and was reincorporated under the name of Trinity College, which continues today as the undergraduate college for men in Duke University. The University was organized in 1924.

In his deed of indenture establishing the endowment of Duke University, James B. Duke put as the first objective the "training of preachers, teachers, lawyers, and physicians, because these are most in the public eye, and by precept and example, can do most to uplift mankind." The School of Religion was the first professional school to be established in the organization of the new University. The School of Religion began with the academic session of 1926-1927, the formal opening exercises being held on November 9, 1926.

The following statement of the purposes of the School of Religion was placed in the first bulletin:

Christian work has now expanded to the extent that it covers far more than the work of a preacher or minister. The School of Religion of Duke University proposes to offer training for all types of Christian service. This includes missionaries, teachers of Bible and other religious subjects in the schools and colleges of the South, directors of religious education, and social workers. In the future it is planned to fit the courses more completely to the needs of these workers. Still it must be kept clear that the minister in charge of a church, who is

placed before the people to preach the Gospel of Christ, is the center and key to the whole problem of Christian work in the church. It is felt with strong conviction that the training of all Christian workers should be maintained on a high level. Consequently, the School of Religion is organized on a strictly graduate basis. It is sincerely hoped that the standard thus set may increasingly influence the type of men and women entering Christian work and may lead them to demand the best of themselves in the prosecution of the work of Christ among men.

The School of Religion is rendering a service in the field of rural church work which is unique among theological seminaries. Through the gift of the late James B. Duke for the maintenance of rural Methodist churches in North Carolina, a plan has been adopted whereby students in the School of Religion give service during the summer vacation by assisting pastors in rural sections. Five students were sent out in 1926, while sixty-six served during the summer of 1939.

This unique plan has been justified during the past thirteen years. Not only do the theological students render earnest and efficient service to the rural churches, but they also receive practical experience that is invaluable. For their service the students receive an honorarium that makes it possible for them to continue their theological training. Professor J. M. Ormond, who administers this work, states that the plan "has provoked a multitude of inquiries from many educational administrators. The results have been gratifying both as an educational factor in training students and as a valuable contribution to the rural churches throughout the state."

Much progress has been made in the building of a great library for the School of Religion. One notable feature of the library is the collection of minutes and journals of the leading American denominations, especially the Methodist, Protestant Episcopal, Baptist, Lutheran, and Friends. The library is also strong in the field of Comparative Religion, and has recently been emphasizing the collection of Palestinian archaeological material. Outstanding possessions of the library are a magnificent Greek manuscript of the thirteenth or fourteenth century containing the entire text of the New Testament, and a copy of the King James edition of the Bible of 1611.

In addition to the course of study leading to the degree of Bachelor of Divinity, the facilities of the University make it possible for further graduate study and research in religion. Three students were awarded the degree of Doctor of Philosophy in

June, 1939. Duke University is rapidly becoming a graduate religious research center comparable with the great eastern and western universities. Through Duke University there will be equipped, during the next decades, outstanding teachers and leaders of religious thought for the South of the next generation. On June 14, 1938, the School of Religion was placed on the first list of accredited schools announced by the American Association of Theological Schools. Its educational standing was further enhanced when on November 10, 1938, Duke University was admitted to membership in the Association of American Universities.

The academic session of 1938-1939 concluded the thirteenth session of the School of Religion. During that period 702 students have been enrolled, of which number 264 have received the degree of Bachelor of Divinity. The enrollment for the academic session of 1938-1939 was 118. Of the students receiving the degree of Bachelor of Divinity only six are not at present engaged in some form of religious activity.

Although thirteen years is a relatively short period, the alumni of the School of Religion are rapidly being assigned places of leadership in their various denominations. The majority of the alumni are serving as pastors. The School of Religion is represented in the ministry of nearly all the Southern annual conferences of the Methodist church. Graduates of the School of Religion are now either executive secretaries or extension secretaries of the Boards of Christian Education in the following Methodist annual conferences: North Carolina, Western North Carolina, South Carolina, Florida, Alabama, North Mississippi, and Missouri. The presidency of the Eastern Virginia Conference, the largest Southern Conference of the Congregational-Christian Church, is held by a graduate of the Duke School of Religion. Eight of the alumni are foreign missionaries. One is a member of the official staff of the General Board of Christian Education of the Methodist Episcopal Church, South, and another is an official on the Board of Church Extension of the Methodist Episcopal Church, South. Alumni of the School of Religion are faculty members of the following institutions: Birmingham-Southern College, Brevard College, Catawba College, Coker College, Duke University, Emory University, Granberry College, Louisburg College, Morris-Harvey College, Queens-Chicora College, Southern Methodist University, Southwestern University, Wofford College, and Yale University.

The statistics relating to the admission on trial of preachers into the Western North Carolina Conference during the past

twenty years show how the School of Religion has aided in raising the educational level of the ministry of that conference. During the ten-year period from 1918 through 1927, ninety-six preachers were admitted on trial into the Western North Carolina Conference. Twenty-nine of that number, or thirty per cent, had some theological training beyond the college education. The School of Religion was opened in 1926, and in June, 1928, the first students who had completed their entire theological training in the School of Religion were graduated. From 1928 through 1937, 106 preachers were admitted on trial into the Western North Carolina Conference. Eighty of that number, or seventy-five per cent, have had some theological training beyond the college degree. Sixty-nine of these eighty trained preachers received their theological education in the School of Religion of Duke University.

Prior to the union of the Methodist Protestant Church, the Methodist Episcopal Church, and the Methodist Episcopal Church, South, at the Uniting Conference in Kansas City, April 26-May 10, 1939, the contacts of the School of Religion were primarily with the Methodist Episcopal Church, South. With the union of the three branches of Methodism to form the Methodist Church, the School of Religion enters a large field of service. The Episcopal Address to the Uniting Conference said: "The theological seminaries of the new church will come into a greatly enlarged responsibility." The School of Religion becomes one of the nine official theological schools of the new united Methodism. Concerning theological education the new *Discipline* states: "The theological schools of the church are established and maintained for the training of ministers. They exist for the benefit of the whole church and their support shall be provided by the whole church as part of its general benevolence giving." The theological schools of the Methodist Church are: Boston University School of Theology, Boston, Massachusetts; Candler School of Theology of Emory University, Atlanta, Georgia; Drew Theological Seminary, Madison, New Jersey; Duke University School of Religion, Durham, North Carolina; Gammon Theological Seminary, Atlanta, Georgia; Garrett Biblical Institute, Evanston, Illinois; Iliff School of Theology, Denver, Colorado; Southern Methodist University School of Theology, Dallas, Texas; Westminster Theological Seminary, Westminster, Maryland.

PAUL NEFF GARBER.

## OLD TESTAMENT CRITICISM, ARCHAEOLOGY, AND RELIGION

Old Testament criticism became firmly established among scholars of the English-speaking world in the 1880's. In 1881, W. Robertson Smith published *The Old Testament in the Jewish Church*. In the same year, he was deprived of his chair of Oriental languages and Old Testament at the Free Church College, Aberdeen, Scotland, because of his critical and supposedly heretical views. This apparent setback only served to increase his fame. He was immediately made editor of the *Encyclopaedia Britannica*, and in 1883 was called to Cambridge University as professor of Arabic; in 1886 he was made librarian of that institution. He had already published his famous *Prophets of Israel* in 1882. In 1885 appeared the Old Testament section of the Revised Version of the Bible, the New Testament section having already appeared in 1881. In 1885, also, was published the English translation of Wellhausen's *Prolegomena zur Geschichte Israels*, perhaps the most important work on Old Testament criticism ever written. Naturally, the preface to this epoch-making translation was contributed by Robertson Smith.

Under Smith's editorship, the ninth edition of the *Britannica*, which was in process of appearing from 1878-1889, began to include articles on Biblical literature and history from the critical viewpoint by Smith himself, Wellhausen, Nöldeke, T. K. Cheyne, and others. Thus not only scholarly circles, but the intelligent lay world as well, came to accept the critical view as standard.

On this side of the water, our scholars were fully aware of what was going on. And over here also, the career of one man summarizes the history of the Biblical criticism of his time. The Robertson Smith of America was Professor Crawford Howell Toy. A native of Norfolk and a graduate of the University of Virginia, he became Professor of Old Testament Interpretation and Oriental Languages at Southern Baptist Theological Seminary in 1869. Toy read German easily and kept up with the new Biblical studies appearing in that language. In 1879 he resigned under outside pressure because of his critical views. The seminary itself would have liked to keep him.

But, as was to be the case with Robertson Smith, persecution brought fame and increased opportunity. Smith had been offered the chair of Hebrew and Oriental Languages at Harvard University, but had decided to hold on a while longer at Aberdeen. So President Eliot straightway offered the chair to Toy, who assumed

his duties at Harvard in 1880. Thus had two of the greatest universities of the English-speaking world taken in the very men who were considered unworthy to teach at lesser institutions. These two men continued to the end of their lives to enjoy great honor and wide influence. Smith died in 1894, while Toy lived on until 1919, and thus saw the practically complete triumph of the ideas for which he had striven so hard in his earlier years. Among the various honors heaped upon him, may be mentioned the LL.D. conferred by the University of North Carolina in 1889.

These triumphs of freedom and common sense as applied to the interpretation of the Old Testament were typified and summarized in 1891 by the appearance of the first edition of S. R. Driver's *Introduction to the Literature of the Old Testament*. This thoroughly critical work, as is well known, has had a tremendous influence, and is even yet, as revised by the author in 1913, shortly before his death, the standard (one might almost say classical) English work on the subject.

Significant also was the action of Union Theological Seminary of New York, which chose to free itself, in 1892, from the control of the Presbyterian Church of the U. S. A. rather than dismiss Professor C. A. Briggs, eminent critical scholar, who was charged with heresy by the church. In 1905 this institution removed the last trace of sectarianism by withdrawing the assent to the Westminster Confession of Faith formerly required of all officers of instruction and administration. Thus Union became completely undenominational largely as the result of a case involving the critical interpretation of the Bible.

Indeed, the whole idea of the undenominational seminary, having no other basis than the elements of Christianity common to all denominations, stems to a great extent from the revolution in Christian thinking brought about by Biblical criticism. The same is true of the recent movements toward Protestant unity. The Bible is so important in Protestantism that varying interpretations led to all sorts of schisms. Today, critical study has established an intellectually sound and religiously satisfying view of the Bible that is shared in common by so many members of all denominations that the foolishness of schism has become increasingly apparent. It is precisely in those sections of American Protestantism where critical views have made the least progress that the most bitter opposition to movements of unification holds sway.

Another symbol of the unifying effect of the critical movement is the Society of Biblical Literature and Exegesis. This society founded the *Journal of Biblical Literature* in 1881, that important



year in the progress of Biblical criticism. In the society and in the pages of its journal men and women of all sects and creeds, Protestant, Catholic, and Jewish meet to study and discuss the Bible from the critical viewpoint. In this democratically managed organization, which exists solely for Biblical criticism, and the meetings of which are never marred by sectarian controversy, we have an example of that higher brotherhood which should exist especially in the field of religion, but which alas! is often most lacking in that very field.

It is now in order to set forth briefly a few of the main points of this view of the Bible which has been holding sway for half a century, particularly as it applies to the Old Testament. We shall then consider the relation of archaeology, that other great aid in modern Biblical study.

1. The study of Biblical history and literature is to proceed according to the same rules as are applied to other histories and literatures. No a priori assumption of historicity or literary value can be allowed on the mere grounds that these books are Holy Writ. However, superior religious value may be assumed because of the demonstrated usefulness of the Old Testament to church and synagogue throughout the ages. It is particularly to be noted in this connection that theories about the Bible are of no value in themselves. The Bible must be allowed to speak for itself, with the aid of external evidence of a scientific nature.

2. The Pentateuch is a compilation from various sources that were written down from time to time during the course of Israel's history in Palestine. The chief documentary sources are (in the probable order of their composition) J, a narrative with legal elements emanating from the Southern Kingdom, E, the corresponding document from the Northern Kingdom, D, the book of Deuteronomy (probably connected with Josiah's reform), and P, a largely legal document with narrative elements, prepared by the priestly class after the Babylonian exile. Earlier elements, however, are included, and it is possible that the Decalogue or other brief legal formulae may go back to Moses. Archaeological research has shown also that there are elements in the Pentateuch from ages much earlier than the time of Moses.

3. The religion which Moses gave his people was not monotheism, the doctrine of one God for the entire world and universe, but monolatry (sometimes called henotheism), the worship of a single god by a single group, in this case Yahweh and Israel, respectively. A great deal that we read in the Pentateuch about Moses is traditional rather than historical, yet there is no reason for doubting his historicity or importance. He made a tremendous and all-important contribution by giving his people a sense of unity rooted in their religion and by implanting within them the germ of the idea that religion is funda-

mentally ethical—an idea that later, as developed by the prophets, became the most important religious development in the history of mankind. Moses must be regarded apart from the mass of priestly legislation in the Pentateuch.

4. The greatest contribution of the Old Testament to literature and religion is not the legal system of the Pentateuch, which is dominated by the priestly emphasis on sacrifice and ritual, but rather the teaching of ethical monotheism by the writing prophets. In this teaching, righteousness, not ritual, is the chief aim of religion. Ethical monotheism makes righteousness a world principle that inevitably moves toward the salvation of all mankind. In Amos, the first of the writing prophets, this principle is practical only; that is, it is a sort of instinctive basis for speech and action. But by the time of the Second Isaiah, ethical monotheism was understood and taught as a theory or doctrine as well.

5. Psalms and Proverbs, typical books of the Hagiographa, like the Pentateuch, were not struck off in a short time by single authors, David and Solomon respectively. Rather, they are composite works the composition of which extended over a long period of time. However, just as we can speak of a Mosaic kernel of the Pentateuch, so also it is possible to conceive of a Davidic kernel of the Psalms and a Solomonic kernel of Proverbs. Yet none of these kernels, Mosaic, Davidic, or Solomonic can be identified with certainty.

These five points do not cover the entire sweep of Old Testament criticism, but they are enough to give an idea of its basic tendencies.

It will be necessary now to return to the fourth point, the supremacy of the prophets in the critical view, in order to document it, since it is more important and less well understood than any of the others.

The name of the distinguished Dutch scholar, Professor A. Kuenen of Leyden, is often linked with that of his contemporary, Wellhausen, in discussions of the spread of the critical method as applied to the Old Testament. As early as 1874, Kuenen's famous book *The Religion of Israel* appeared in English. In this book the prophets came into their own as the great religious contribution of the Old Testament. However, Kuenen's viewpoint on this matter in the briefest possible space is best given at the end of his article on "Yahweh and the 'Other Gods'" in *The Theological Review* for July, 1876. He says there:

When once we have fairly escaped from them [i.e. uncritical views], we shall continue to recognize the great historical significance of Moses and Mosaism, but at the same time we shall learn to appreciate far better than was possible before, the supreme importance of the

task performed by the *prophets of Yahweh* [italics are Kuenen's]. The loss may well be borne, and the gain is incalculable.

Robertson Smith also exalted the prophets above ritualism, legalism, and priestcraft in his famous works, *The Old Testament in the Jewish Church*, and *The Prophets of Israel*. He furthermore wrote in the preface to the English translation of Wellhausen's *Prolegomena* as follows (p. viii) :

. . . it appears that the plain natural sense of the old history has constantly been distorted by the false presuppositions with which we have been accustomed to approach it—that having a false idea of the legal and religious culture of the Hebrews when they first entered Canaan we continually miss the point of the most interesting parts of the subsequent story, and above all fail to understand the great work accomplished by the *prophets* in destroying Old Israel and preparing the way first for Judaism and then for the Gospel [italics mine].

Perhaps the most remarkable expressions of this kind are to be found in George Adam Smith's *Modern Criticism and the Preaching of the Old Testament* (Lyman Beecher Lectures at Yale, delivered 1899, published 1901). In the lecture on "The Spirit of Christ in the Old Testament," Christ is said to be pre-figured not by messianic predictions nor by the bloody slaughter of animals in the sacrificial system, but by the divine righteousness as taught by Amos and his successors and by the Suffering Servant of the Second Isaiah. In Lecture VII (on the prophets) G. A. Smith said (p. 216) :

It is pertinent to our purpose to remind ourselves once more that there is no part of the Old Testament upon which Modern Criticism has been so constructive as within the prophetic writings.

On page 219 we read this arresting statement :

The noble examples of the preaching of social duties which were afforded by Kingsley and Maurice bore little fruit, largely I believe because they were not sustained upon a thorough historical criticism of the Prophets.

G. A. Smith then went on to say that just before the rise of the new criticism ethical preaching from the Old Testament had fallen into desuetude :

In Scottish preaching the broad influence of Thomas Chalmers had almost disappeared; social subjects were infrequently treated by the pulpit, and the Gospel was preached with but little reference to the social and economic duties of Christians.

Then came Robertson Smith's *Prophets of Israel*:

Every department of religious activity felt its effects. Sermons became more ethical; the studies of Bible-classes in the Old Testament, instead of being confined to the historical Books, were extended to the prophetic; and a considerable body of popular literature has appeared, which expounds the teaching of the Prophets and in many cases applies it to modern life (p. 222).

At the conclusion of this section, the written form of the lectures has in a footnote (p. 222) the following apt quotation from a Dutch scholar who had fallen under the spell of the prophets through critical study of the Old Testament (J. J. P. Valeton, *Amos en Hosea*, 1894):

These prophecies have a word of God, as for all times, so especially for our own. Before all it is relevant to "the social question" of our day, to the relation of religion and morality. . . . Often it has been hard for me to refrain from expressly pointing out the agreement between Then and Today.

We may conclude documentation of this point by quoting the words of George Buchanan Gray in the *Encyclopaedia Britannica*, 14th ed., Vol. III, article "Bible," p. 509. Gray says of the critical method as applied to the Old Testament:

Its fundamental peculiarity lies in the fact that it is a criticism of what is supreme in Israel—its religion—and that it has rendered possible a true appreciation of this by showing that, like all living and life-giving systems of thought, belief and practice, the religion of Israel was subject to development. *It seized on the prophetic element, and not the ceremonial, as containing what is essential and unique in the religion of Israel* [italics mine].

Having concluded this brief survey of the results and tendencies of Old Testament criticism, we turn now to an even briefer consideration of archaeology and its relationship to literary and historical criticism.

Biblical archaeology in the modern sense began with the first expedition of Edward Robinson to Palestine in 1838. But Robinson's work was entirely surface exploration, and scientific excavation in Bible lands did not begin until somewhat later.

The discovery of the Tell el-Amarna tablets in 1887 seems to have been the occasion for the rise of the idea that archaeology would overthrow the newly established Biblical criticism. A hue and cry arose that the critics were now proven wrong in their contention that Moses did not write the Pentateuch, because the Amarna letters showed that extensive writing was done in the

Mosaic age. As a matter of fact, no critic ever denied that writing of one kind or another was done long before the time of Moses. The decision against Mosaic authorship was based entirely on internal evidence, such as the obviously composite literary structure of the Pentateuch and the fact that the Pentateuch itself nowhere claims Mosaic authorship for itself, but always treats of Moses in the third person, except where Moses is represented as speaking. If the Amarna letters have any such decisive bearing on the composition of the Pentateuch, then the Pentateuch must be claimed to have been written in the Akkadian language, or at least in the cuneiform script, and later translated or transliterated into Hebrew. Such theories of translation or transliteration have of course been advanced, but a candid examination of the text shows them to be without any foundation whatever.

If Moses wrote in any language, he most probably used that of Egypt, since he was educated in the lore of that country. Naturally, therefore, there have also been theories that the Pentateuch is a translation from Egyptian. But again, examination of the text reveals little evidence for such a procedure.

More significant are the proto-Sinaitic and early Phoenician inscriptions which have come to light in the last few years. If Moses could write anything besides Egyptian, we now have the glimmer of an idea of what it was. This, however, has little bearing upon the criticism of the Pentateuch, except to give us a clue as to how a portion of the Book of the Covenant (Exodus 21:2-22:17), which was probably borrowed by Israel from the Canaanites, was preserved.

The discovery of the Code of Khammurabi in 1901 was also hailed as a defeat for the critics because it showed that legislation of the type found in the Book of the Covenant existed before Moses. This find was a wholesome warning to certain critics who had gone to extremes in late dating even of the non-priestly portions of the Pentateuch. But the fundamental point of the critics that the priestly document is postexilic was not touched, since there is not a single parallel between P and the Code of Khammurabi. The critical view that P is comparatively late and JE comparatively early was thus reinforced.

To bring our discourse up to date, we must mention one other semi-archaeological reaction against the critical view that is still going the rounds to this day. It is based on so-called pan-Orientalism, which argues that the ancient Near East was a place of such mixing of cultures that cultural phenomena (including those of religion) in one region were almost sure to be connected

with similar phenomena in nearby regions. As one looks over the field of Near Eastern history, it is seen that there was something in Israel called monotheism, and something in Egypt under Ikhnaton called monotheism. The date of Moses is uncertain, but scholars have proposed dates for him running from 100 years before Ikhnaton to 150 years after Ikhnaton. Moses and Ikhnaton, therefore, so the argument goes, lived at about the same time, and since Ikhnaton was a monotheist, Moses probably was too.

It need only be said that this questionable theory has won the assent of very few trained Biblical scholars. Its most striking adoption and defense has been furnished by the late Sigmund Freud in his new book, *Moses and Monotheism*. Freud proposed that Moses was not only a monotheist, but was an Egyptian as well, who was trained in Ikhnaton's school, and only took up with the Hebrews when he failed to win any sympathy for his ideas from his fellow-Egyptians. Freud went on further to accept another fantastic theory, that of Sellin, that Moses was murdered soon after the escape from Egypt because the primitive Hebrews could not stand the pure and exalted form of religion which Moses tried to teach them. From these premises, Freud then proceeded to psychoanalyze the Hebrew and Jewish people throughout their subsequent history, in an attempt to explain their peculiar mental characteristics and their unfortunate troubles, individual and collective, with other members of the human race. All this, of course, makes fascinating reading, but has little basis in fact, insofar as the historical groundwork is concerned.

Archaeology, then, does not overthrow Biblical criticism. And the proper relationship between these two branches of study was well set forth by S. R. Driver as long ago as 1899 (in Hogarth, *Authority and Archaeology*, pp. 150-151):

The fact is, the antagonism which some writers have sought to establish between criticism and archaeology is wholly factitious and unreal. Criticism and archaeology deal with antiquity from different points of view, and mutually supplement one another. Each in turn supplies what the other lacks; and it is only by an entire misunderstanding of the scope and limits of both that they can be brought into antagonism with one another. What is called the "witness of the monuments" is often strangely misunderstood. The monuments witness to nothing which any reasonable critic has ever doubted.

My own final word is this: Criticism has helped bring back to common notice the greatest spiritual message of the Old Testament; archaeology has helped remarkably in bringing back knowledge of the material culture of Old Testament times. A view in

which truth is the touchstone reveals no conflict between these branches of learning, just as the same view reveals no conflict between the larger fields of science and religion. Religion begins where science leaves off. Science discovers and deals with material reality. For example, one of the triumphs of science is the airplane. Yet science cannot prevent the use of the airplane for the bombing of helpless men, women, and children. The best that science can do is to construct anti-aircraft guns or more planes to fight the bombers. Religion, on the other hand, when it is true to its real nature, makes a clear demand that science, and indeed all human activity, be addressed to the preservation and increase of human values, not to their destruction.

And so it is with archaeology and criticism. Archaeology, by its very nature, deals mainly with material objects. It is hardly conceivable that it will ever bring to light new texts of greater significance than those already preserved in the prophetic books of the Old Testament. But even if it did, the texts would have to be turned over to critics for elucidation and interpretation. Criticism, on the other hand, deals more directly with the great spiritual heritage of the Old Testament, and its responsibility is consequently much heavier. So far it has amply justified itself by showing for once and all time that the prophets come before the law, not necessarily in a chronological sense, but in religious value.

And in doing this, it has saved the very basis of Protestantism. Protestantism traditionally bases itself on the Bible. The old orthodoxy made the legalism of the Pentateuch the supreme contribution of the Bible. Even Christ was validated by being interpreted as the last and greatest victim of the sacrificial system. The findings of science, and the terrible realities of the modern world have shattered this view completely. A Protestantism based on such an interpretation was doomed to extinction. But a Protestantism based on an interpretation that puts the prophets first in religious value need have no fear of any future, for it has in the prophets a spiritual dynamic that no amount of scientific discovery can ever discredit. The orthodoxy of the late nineteenth century accused the critics of "putting the prophets before the Law." Today the critics can admit the truth of the accusation. Indeed, they glory in the fact, and the Protestant church must learn to do likewise.

W. F. STINESPRING.

[Address delivered at the opening of the Duke School of Religion  
on September 28, 1939]

**SERVICE OF DUKE STUDENTS TO RURAL CHURCHES**

During the past summer sixty-six students from the Duke University School of Religion rendered ministerial service of many types to the rural churches of North Carolina. Sixty of the men worked ten weeks and six of them worked five weeks. A brief statement of the scope of service that was given and some of the visible results follow herewith.

When the theological-student-rural-work was initiated by Duke University some decade or more ago, it was an educational experiment in practical training. The students were given opportunity to participate in the actual ministerial work carried on in rural churches during the summer months. The plan provided for certain supervision by both the University and the ministers in charge of the churches. Two considerations entered into the assignment of the student ministers; first, it was thought advisable to place the student in a church or group of churches where there was the greatest need for the additional service; second, it seemed just as essential that the student be assigned to assist a minister who had a constructive program for his churches and surrounding communities.

By means of the careful selection of students who are privileged to work under this plan, the experienced counsel given the students in the form of practicum discussions and personal conferences, the cooperation of the ministers in whose pastoral charges the students work, and the earnest efforts of the students to render acceptable service, this ministerial clinic which was at first an experiment has now developed into an educational-service enterprise of great value. The service benefits are well recognized by the ministers of the two North Carolina Methodist Conferences so that it is not now necessary for those in charge of the Duke University end of the enterprise to seek places to which the students may be assigned. During the past several years requests for the student pastors have been more numerous than could be granted.

When the student is thought to be prepared by background and special training for this rural summer work he is assigned to one or more churches and is expected to work ten weeks under the supervision of the minister in charge. It sometimes happens that a student will not remain the entire period on the same circuit, but his time may be divided between two or more circuits by agreement with the pastors concerned.

Based upon the experience of the past years, three major types



of work have been opened for the service of the students. The greatest number of the men serve as assistant ministers, which means that the ministers in charge of the circuits will use the students in preaching, pastoral visitation, educational and evangelistic activities of the churches. In such a program there is obviously a wide variety of experience, all of which is valuable to the student as well as serviceable to the membership of the churches. A second type of work is referred to as evangelistic. In this the student devotes his entire time to special phases of religious activities with evangelistic emphasis. It has seemed wise in the evangelistic work to assign two students to the same churches. In this way one of the two can bear the responsibility of preaching while the other gives attention to singing and personal work.

A third type of work is that of conducting training courses and vacation schools. Before the student is assigned to such work for the summer it is necessary for him to become accredited by the General Board of Education of the Methodist Church. Accreditation for any training course is granted to a suitable person after he has read certain prescribed materials and submitted a satisfactory teaching outline to the secretary in charge of training in the Board of Education at Nashville, Tennessee. When duly accredited the student is able to give the usual certificate of credit to a member of his class who meets all the requirements of attendance upon the class sessions and all assignments of reading and writing that are made by the instructor.

In the case of pastors' assistants each student is assigned to one pastor's circuit for the entire ten-weeks period. Occasionally, wherever it seems advisable, the student may be assigned to two circuits for five weeks each. Those who give time exclusively to evangelism or education may spend each week in a different circuit.

Gathered from the ten weekly reports of both students and ministers with whom they worked during the summer of 1939 are some visible results:

Total number of sermons preached.....	1,325
Total number of pastoral visits.....	7,807
Number of community surveys made.....	12
Number of additions to the church by profession of faith.....	427
Number of additions to the church by certificate.....	65
Total number of additions to church membership.....	492
Number of training courses offered.....	80
Number enrolled in training courses.....	1,795
Number given certificates in training courses.....	502
Number of vacation schools conducted.....	214

Number enrolled in vacation schools.....	9,271
Number of instructors and helpers in vacation schools.....	1,122

The sixty-six men this past summer served either the full season or part of it under the direction of 112 pastors in charge and were able to minister in one way or another to the memberships of 320 churches. Referring to the records in the matter of additions to church membership during the past nine summers' work of the students, it is found that 5,368 persons have been added to the church.

These tabulated results indicate something of the service value there is in this ministerial clinical enterprise. There are, no doubt, less tangible yet more potent results which cannot be reduced to mathematical terms. Evidences of such results come out in correspondence with the ministers in charge of circuits who have supervised the students and with the students who have had one or more years of experience in the work. Every student who takes this practical training seriously and gives liberally of his time and ability to it recognizes its educational value to him. He knows that he is better equipped to assume the responsibilities of a church that will be under his ministerial care later on.

Some fifteen or more ministers have made requests for the use of students during the summer of 1940 who were their assistants in 1939. More of such requests would have been made were it not that many ministers do not yet know where they will be during the next conference year.

J. M. ORMOND.

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### ANNUAL MEETING OF THE ALUMNI ASSOCIATION

On Thursday evening, June 8, 1939, fifty-seven persons assembled in the ballroom of the Union Building for the annual meeting of the School of Religion Alumni Association. A delicious meal, a congenial crowd and a fine program made a promising occasion for the beginning.

President Few and Dean Russell brought appropriate words of welcome and inspiration. The group was delighted with two solos as rendered by Mrs. H. E. Myers. Garland Stafford, the presiding officer, presented A. E. Acey, of the class of '32, Pastor of Boulevard Methodist Church, Richmond, Virginia, who delivered an address on the subject: "Some Recent Trends in Evangelism."

Messages were received from thirteen alumni who were unable to attend.

By way of business, C. C. Herbert presented the revised Constitution, which was adopted. C. H. Peace reported on the various meetings of the Alumni Association during the past year. Professor James Cannon III reported on the Lectureship Fund, stating that \$500.00 had been raised to date among the alumni. The officers and committees for the Association for the ensuing year are: President, Adalai C. Holler; Vice-President, J. W. Braxton; Executive Secretary, Carlos P. Womack; Executive Councilors, Ralph B. Shumaker and Worth Cotton. Lectureship Committee: J. G. Phillips, R. L. Jerome, C. C. Herbert, Wilson O. Weldon, Professor James Cannon III and Dr. G. T. Rowe.

Mr. Henry Dwire invited all of the School of Religion men to visit the Alumni Office when on the campus, and offered to the School of Religion Alumni Association the full assistance of the Alumni Office at all times.

CLIFFORD H. PEACE, *Secretary.*

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### RECENT TRENDS IN EVANGELISM

The International Missionary Conference held at Madras, India, in December of 1938, was significant in many respects. Designated as a missionary conference, delegates report that the predominant note was that of evangelism.

A survey of the findings of the Madras Conference reveals the truth of these statements. In its introduction the report states that there are conditions in the world that should cause the church to be more diligent in its evangelistic task. In substance, the reasons given for this position were five. First, in many countries there is a revival in local religions as indicated by trends within Buddhism, Hinduism, Islam, and Shinto. The result is that the people are less open-minded to Christian influence. Second, there is more organized opposition to Christianity than at any time within the past hundred years. Third, the nations of the earth are seeking substitutes for God. In many places nationalism is replacing old religious loyalties. Fourth, there are more non-Christians in the world today than there were ten years ago, church membership not having overtaken the increase in population. Fifth, with the reduction of funds from the sending countries, there has resulted a curtailment of evangelistic efforts on mission fields.

In the light of these facts the Madras report sends out the challenge for the Christian church to go forward if it would offset

these tendencies from abroad. The optimistic note in the report may be found in these words: "We stress the fact that nothing in the present world situation in any way invalidates the gospel."

A knowledge of these conditions abroad, as well as those at home, should cause the church to examine its evangelistic program. It needs to recognize that the methods of a generation ago will not meet the needs of our modern world. Those who are giving thought and prayer to the many approaches to our evangelistic task note several significant trends. The order in which these trends are listed is not intended to indicate their relative importance.

The church still places the primary responsibility of soul-winning upon the local pastor. This is in keeping with the traditions of Methodism; for if the early Methodist circuit rider was ineffective as an evangelist, he was not expected to continue in the traveling ministry. A recent writer in the Nashville *Christian Advocate* declares, "Pastoral evangelistic visiting is the answer screaming across the headlines of our modern revival efforts."

Lay evangelism is recognized as a close second to the efforts of the pastor himself. It was Dr. Charles L. Goodell who stated that the three notable periods in the history of the extension of the Kingdom were the time of the martyrs, the time of the monks, and the time of the Methodists. He reminds us that each was an era of lay activity. The Madras report states that the church's evangelistic enterprise arises directly from the local congregation. A significant statement of the report is to the effect that modern evangelism has a specific task for the women of the church. Every local pastor is aware of the significance of this statement.

An encouraging trend in modern evangelism is that which is designated by the Federal Council of the Churches of Christ in America as the "University Mission." Such missions were conducted in fourteen centers last fall and winter. The Federal Council's report on these missions states that scores of students who were confused religiously have received an inner clarity and an inner adequacy to live. It also reports volunteers for the ministry and for mission fields.

What might be termed "Social Evangelism" is finding a large place in our modern efforts. The late Dr. O. E. Goddard said that while we have thought much about getting people home to heaven, Jesus was concerned with bringing the Kingdom on earth; that while we talk much about saving people from hell, Jesus was concerned about getting hell out of the world. The Madras report speaks clearly on this subject when it states that "the gospel car-

ries with it the vision and hope of social transformation and of the realization of such ends as justice, freedom, and peace." It declares that efforts to serve the community and faith in God's power and desire to save it are inescapable results of the new personal relationship to God which men realize when the gospel is truly presented.

There is an increasing realization on the part of the church of the place of educational evangelism in its total program. Bishop C. C. Selecman quotes Dean Lynn Harold Hough's definition of evangelism as being "Intelligence on Fire." The Bishop commenting on this declares that "in the realm of religion 'Intelligence and Fire' are joined." He reminds us that Christian evangelism and education are not two traffic lines that are parallel, but that they must overlap and permeate each other.

Many church leaders are seeing in the Youth Crusade an opportunity for an "Intelligent and Permanent" evangelistic effort among our youth. The Christian church might do well to recognize that the Totalitarian States are placing their emphasis upon the early training of youth through an appeal to youth's inherent desire for adventure. Our leaders of youth are attempting to capture for the church this characteristic of youth through a sane and purposeful four-year plan of the Youth Crusade. The attempt is being made to present Christianity as a joyous experience in adventurous living.

The field of pastoral counseling is one that is all but unused by many ministers. In our urban centers the ministers who make themselves available and have equipped themselves for counseling are finding these personal contacts with their people to be fruitful sources of evangelistic efforts. Much helpful material in the form of books and pamphlets is to be had by ministers desiring to make themselves more useful in this newer field of evangelistic effort.

The Madras report gives a concluding summary of these types of evangelism when it says,

The Council believes that every part of the Christian enterprise must be saturated with and controlled by the conscious evangelistic purpose. . . . Works of healing, education, the distribution of the Bible and Christian literature, rural uplift and social betterment, have their place for the varying ways in which they express the spirit of Christian love and compassion and interpret Christ to man. Those who take part in special activities find themselves constantly challenged by the need of winning men for Christ. Without this their witness to an interpretation of Christ would be incomplete.

As a technique in evangelistic efforts, many of our ministers are finding the use of the "Fellowship Evangelism" as outlined by the Commission on Evangelism of the former Southern Methodist Church to be most helpful. It utilizes the continual evangelistic powers of the entire membership of the church without additional organizations. Where it has been tried, it has been accompanied by unusual results.

A distinctly new trend in evangelism is noted in plans that were promoted by the Commission on Evangelism by its director, Dr. Harry Denman. Simultaneous evangelistic services were conducted in the winter and spring of 1939 in four areas of the church. The first of these was in a rural situation at Ocala, Florida. Here nine churches in five charges combined for a simultaneous effort. Some of the results were stated as a fifty per cent increase in membership in one rural circuit. Another church had one hundred additions. The three other efforts were in urban centers. One was in Richmond and Petersburg, Virginia, with forty-eight participating churches. The second was at Little Rock, Arkansas, in which twenty-three churches took part. The third, the Tidewater Virginia campaign, included the four cities of Norfolk, Portsmouth, Hampton, and Newport News. Sixty churches united in this effort.

The distinctive feature of these simultaneous meetings was the fact that the preaching in every instance was done by visiting ministers including a number of our bishops and most prominent ministers. No compensation was given to any of these speakers for their services. Approximately 2,500 additions to the church was the result of these four efforts. Ministers and laymen alike accept this method as having many advantages over the old plan of the individual church promoting, conducting, and trying to conserve its own revival.

The new evangelistic emphasis resulted in a net gain of 754,000 in church membership in the United States during 1938. In the southern area of the Methodist Church, 116,268 were received on profession of faith. However, there is occasion for deep concern in the fact that out of 6,460 pastoral charges, 253 reported no additions on profession of faith, and 820 reported no church school pupils uniting with the church. Bishop C. C. Selecman is responsible for the statement that there are 14,644,158 white persons, ten years old and up, wholly unchurched in our Southland.

As a Conference Director of Evangelism, the writer is in a position to note some encouraging trends on the part of the ministry itself. Many of our younger ministers are seeking to find an

answer to the reason for their ineffectiveness in evangelistic work. This is an indication that the responsibility for the evangelistic task of the church is being placed where it belongs; namely, on the pastor himself. The report of the Madras Conference says:

It is on the ordained leaders of the congregation, minister, priest, or pastor, that the main responsibility for evangelism rests. While his responsibility is for the evangelization of the community at large, his first duty is to labor to bring every member of his flock into conscious fellowship with God. Everyone whose activities whether of preaching, teaching or of direct pastoral relations with individuals will have that aim behind it. By example and teaching and by the contagion of his evangelistic enthusiasm, he will seek to inspire the whole of the congregation to play each his part in the evangelistic effort and will prepare their hearts and train their minds for witness in the community and will plan their work and guide them in carrying it out.

The Episcopal address to the recent Uniting Conference of American Methodism pleads for a recovery of the seeking spirit of Christ, of St. Paul, and of John Wesley. "It is," say our bishops, "our judgment (also) that this supreme phase of our churches' life merits and requires the most distinct and powerful leadership." It pleads for an "intelligent, intense, ardent, throbbing evangelism to the end that there may be added unto the church constantly multitudes that are being saved."

The pastor who would keep abreast of modern trends in evangelism will do well to have a place in his yearly program for a series of "revival" services. If at all possible, he will cooperate with other churches in his community in a simultaneous effort. He will make careful preparation for these services, through a thorough organization of his congregation for cottage prayer meetings, personal workers' groups, and every member visitations in interest of the services. He will use the educational forces of his church in a year-round program of evangelism. He will make himself available to his people for the purpose of counseling with them on their personal problems. He will let it be known by his pulpit and parish ministry that he expects something to happen as a result of his efforts. He will disabuse his people's minds of the idea that the "second week in August" or "Holy Week" are the only times during the year one may give his heart to Christ. He will seek to convey by his every act that he believes the supreme purpose of his ministry to be that of winning and conserving souls for Christ.

—A. E. ACEY.

[Address delivered at the annual Alumni Association dinner, June 8, 1939.]

## WITH THE FACULTY

DR. B. HARVIE BRANSCOMB went to San Francisco in July in connection with the meeting of the American Library Association, to which he read a paper on undergraduate use of libraries. His volume on College Libraries written for the Association of American Colleges is now in press. Dr. Branscomb also published an article in *Religion in Life* on the subject "Biblical Doctrine of the Holy Spirit." He received the honorary degree of Doctor of Letters from Birmingham Southern College in June.

DR. JAMES CANNON, III, delivered the annual Phi Beta Kappa address at the University of North Carolina just before commencement, taught a course in Missions at the Baltimore Conference Pastors' School at Front Royal, Virginia, in June and also taught in the second term of the Duke University Summer School.

DR. KENNETH W. CLARK taught in the Junaluska Summer School. He then made a trip to the eastern part of the United States to work on manuscripts in libraries. He preached at Centenary Methodist Church in Winston-Salem on September 24th, and taught in the Winston-Salem School for Christian Workers, September 24-29.

DR. PAUL N. GARBER served as Director of Junaluska Summer School, Inc., affiliated with Duke University and Junaluska School of Religion, June 9-July 21, 1939. He delivered an address at the Methodist Protestant Pastors Conference at High Point College, June 7, on the subject: "The Next Step in Methodist Union." Dr. Garber read a paper at the Southeastern Section of the American Association of Theological Schools, Montreat, N. C., on June 29, subject "The Struggle for a Trained Ministry in the Methodist Episcopal Church, South." Among the preaching engagements of Dr. Garber during the summer and fall were the following Methodist churches in North Carolina: Davidson College; Canton; Waynesville; Burnsville; Weaverville; Fletcher; Park Street, Belmont; Coburn Memorial, Salisbury; Midway, Kannapolis; Bessemer, Greensboro; Pleasant Garden; West Market and Centenary, Greensboro. He has also published the following articles: "The Spread of Methodism to 1844," in *World Outlook*, May, 1939; "The School of Religion of Duke University" in the *Daily Christian Advocate* of the Uniting Conference, May 1, 1939; "Baltimore's Background of Methodist Unification," in *Methodist Protestant Recorder*, April 28, 1939. He has completed the first draft of his new book, *Fighting Sin on the Frontier*. Dr. Garber was elected a member of the Western North Carolina



ference delegations to the General and Jurisdictional Conferences of the Methodist Church.

DR. HORNELL HART spent a very busy summer in the lecture field. He made commencement addresses at Ethel Walker School, Simsbury, Conn.; the Winchester School, of Pittsburgh, Pa. and lectured to parents in Calvary Church, Pittsburgh, Pa.; a series of addresses, at the Annual Convention Virginia Council of Religious Education, Martinsville, Va.; an address to Older Youth Conference for Older Rural Boys and Girls, State College, Raleigh, N. C.; a series of addresses, at Young People's Assembly, North Carolina Conference, Louisburg College, June 19-22, a series of addresses at Northfield League Girls' Conference, Northfield, Mass., June 23-30; a series of addresses, at the Young People's Leadership Conference, Lake Junaluska; and a series of addresses at Battle Ground, Indiana. He made a series of addresses, on July 24-30, at Lakeside Association, Lakeside, Ohio; and a series of addresses and panel participations at the United Brethren Convention, Lakeside, Ohio. He preached the Summer School Chapel sermon at Duke University, August 13; and a series of addresses at Eastern Hazen Conference on Student Guidance and Counseling, Ursinus College, Collegeville, Pa. Dr. Hart gave a series of addresses at the Organized Bible Class Association of D. C., Western Maryland College. He also preached the Freshman Week Sermon at Duke University. During the summer he lectured under the auspices of the Graduate School of the United States, Department of Agriculture, Washington, D. C. He made an address at the Men's Organization of First Presbyterian Church, Winston-Salem; and preached at the Germantown (Pennsylvanian) Unitarian Church. During intervals between these conferences and addresses, he has been conducting research into Operational Sociology and working on a revision of his book, *Personality and the Family*.

DR. FRANK S. HICKMAN gave a course of lectures in Pastoral Psychology at Lake Junaluska Summer School; attended the Summer Conference for Ministers at Westminster College, Maryland, the last week in August, and gave lectures under the general head of "In God's Image." He also gave a series of lectures before the Illinois Conference of the Methodist Church at Springfield, Illinois in the early autumn. He lectured at the Educational Banquet and at the annual dinner of the "Retired Ministers Association." While in Illinois Dr. Hickman made a chapel talk at the Illinois Western University. He will represent the North Carolina Conference at the Jurisdictional Conference.

PROFESSOR H. E. MYERS taught in the first session of Duke University Summer School at which time he served as director of public worship in the Sunday Chapel services. He also prepared a six-months series of "Exposition and Explanatory Notes" for the *Church School Magazine*, a publication of the Board of Christian Education of the Methodist Church. These articles will cover the period of time extending from October, 1939, through March, 1940. Among his preaching engagements Professor Myers lists Pleasant Green Methodist Church; Steele Street, Sanford; Front Street, Burlington; and Coburn Memorial Church in Salisbury. He is a delegate of the North Carolina Conference to the Jurisdictional Conference.

DR. J. M. ORMOND served as Dean of the North Carolina Pastors' School and Rural Church Institute. During the summer he taught two Standard Training courses, one at Wilmington, N. C., and the other at the Kentucky Pastors' School. Among his speaking engagements are listed sermons at Roxboro Methodist Church; Wanchese Methodist Church; Manteo Methodist Church; Sanford Methodist Church; and Richlands Methodist Church; all in the North Carolina Conference. He also dedicated Zion Methodist Church in Gates County; spoke at the Rotary Club of Greenville and addressed the U. D. C. at Hookerton, N. C. Dr. Ormond spent seven weeks in touring Europe where he attended the All-European Methodist Conference at Copenhagen. He lists as the greatest event of this trip the fact that he left Europe a week before hostilities began. Dr. Ormond received the honorary degree of Doctor of Divinity at Randolph Macon College, Ashland, Virginia, in June. He is a member of the North Carolina Conference delegations to the General and Jurisdictional Conferences.

DR. ALBERT C. OUTLER preached in All Saints Episcopal Church, at Birmingham, Alabama, and at several churches in Georgia. He has published an article on "Origen and the *Regulae Fidei*" in the October issue of *Church History*, Volume viii, Number 3.

DR. GILBERT T. ROWE delivered a series of addresses at the Troy Conference, Saratoga Springs, N. Y., early in the summer. He spent several weeks in Texas teaching in the Pastors' Schools at Georgetown, and also at Dallas. He taught a course during July at the Conference for Adult Workers, Lake Junaluska. He also conducted a Bible Conference at Gastonia, Sept. 3-6. Dr. Rowe assisted the Reverend Daniel Lane in a revival at Calvary Church, Durham, during the early days of October. He is a

delegate of the Western North Carolina Conference to the General and Jurisdictional Conferences of the Methodist Church.

DEAN RUSSELL gave a series of five devotional addresses at the N. C. Pastors' School; attended the New York Yearly Meeting of Friends at Keuka College, New York, where he lectured on "The World Council of Churches" and preached; he also preached at the Summer School Chapel of Cornell University. Dr. Russell attended the North Carolina Yearly Meeting of Friends, August 10-13; August 18-20 he attended another similar meeting at Wilmington, Ohio, where he lectured and preached. He gave the baccalaureate sermon for the summer term of Wilmington College. Dr. Russell also preached at the Methodist Church, Myrtle Beach, S. C., at which place he spent most of the summer. He prepared a series of lessons on the prophets for the *Church School Magazine* to appear next spring. On October 6-8 he attended a Regional Conference of the Peace Committee of the North Carolina Yearly Meeting of Friends at Guilford College, where he lectured on "Friends, Peace Principles," and also preached. The degree of Doctor of Letters was conferred on Dean Russell on October 18 by Boston University in connection with the celebration of the Centennial of Boston University School of Theology.

DR. SHELTON SMITH taught in the Duke Summer School during the first term and during the second term wrote an article for *Christendom* which will be published this fall. He also served as Acting Secretary of the North Carolina Council of Churches.

DR. H. E. SPENCE taught in the first session of the Duke University Summer School during which time he also acted as supply Pastor of the Trinity Avenue Presbyterian Church. Other preaching engagements for the summer included the preaching of the commencement sermon at Louisburg College and sermons before the congregations of the Second Presbyterian Church in Raleigh; Steele Street Methodist Church, Sanford; and Halstead Memorial Church, Norfolk, Va. Other religious activities included arrangement and conducting of the program of worship for the Pastors' School and teaching a standard training course at the Raleigh Training School. The course given was "The Teachings of Jesus." Dr. Spence also gave a series of lectures in August at the Blue Ridge Drama Institute. During that week he also spoke before the Black Mountain Lions' Club and made a radio address over radio station WWNC, Asheville, N. C. Dr. Spence spoke at the banquet of the State-wide Retail Merchants Association on the subject "Seven Secrets of Success in Salesmanship." He

addressed the Conference on Education as Guidance, held at Duke University in August, on the subject, "Guidance in Religion and a Sane Philosophy of Life." He recently spoke at the Woman's Club in Raleigh on the subject "Religion in Public Education."

DR. W. F. STINESPRING spent the summer in research on the history of Palestinian archaeology. He also prepared a series of articles for the *Church School Magazine* to appear during the summer quarter of 1940. His article on "Hadrian in Palestine, 129/130 A.D." has just appeared in the September 1939 issue of the *Journal of the American Oriental Society*. He delivered the address at the formal opening of the School of Religion on September 28.

DR. RAY C. PETRY spent the first part of the summer in teaching at the Junaluska Summer School. The remainder of the summer was given over to a new series of researches on the History of Christian Community in the Middle Ages.

DR. H. H. DUBS spent the greater part of the summer in Durham working on a translation of the history of the Former Han Dynasty. He attended the Conference on Education as Guidance the latter part of July.

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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.

*The Christian Hope for World Society.* John T. McNeill. Chicago: Willett, Clark & Co., 1937. 278 pp. \$2.50.

This tells "the story of the ideals and expectations for human society of leading Christian minds since the age of the church fathers." The book is clear, scholarly and illuminating.—H. H.

*New Frontiers of Religion.* Arthur L. Swift, Jr. New York: Macmillan, 1938. 171 pp. \$2.00.

Reviews "basic patterns of religious behavior" as found among primitives, "the church as a product of social change" in history and modern development, "the church as the cause of social change" and the "new frontiers" on which the church is called upon to function.—H. H.

*The American City and Its Church.* Samuel C. Kincheloc. New York: Friendship Press, 1938. 177 pp. \$1.00.

A brief and interesting picture of the modern city and its church, discussing what effect the city has upon the church and what effect the church has upon the city.—J. M. O.

*A Seven-Day Church at Work.* William S. Mitchell. New York: Funk and Wagnalls Company, 1929. 255 pp. \$2.00.

This is a story of the development and program of Wesley Church, Worcester, Mass., written by the minister of the church. Many of its activities are duplicated in some churches of the south. All those ministers who are concerned with a constructive program for a full community service will be interested in this story.—J. M. O.

*The Circuit Rider Dismounts.* Hunter D. Farish. Richmond: The Dietz Press, 1938. 400 pp. \$5.00.

This book is an interesting account of how the preachers of the Methodist Episcopal Church, South, in addition to riding circuits wielded great influence in racial, educational, social, and moral areas in the period between 1865 and 1900. The basis of the book was a thesis written by the author at Harvard University.—J. M. O.

*Our Faith.* Emil Brunner. Translated by John W. Rilling. New York: Charles Scribner's Sons, 1936. x + 153 pp. \$1.75.

The most intimate, helpful, and personal of all the writings of the man who is doing more than any other writer to bring about a cordial relation and understanding between advocates of the "Continental Theology" and the religious thinkers of this country. Pastors who may not find the larger works of Brunner accessible will greatly profit by carefully reading this book.—G. T. R.

*The Faith We Declare.* Edwin Lewis. Nashville: Cokesbury Press, 1939. 236 pp. \$2.00.

In these Fondren Lectures Dr. Lewis undertakes to present as plainly and directly as possible the vital doctrines which underlie the Christian experience of salvation. Here the speculation and controversial elements in theology are reduced to a minimum and the conviction common to all evangelical Christians are urgently pressed upon the reader. Nothing essential is left out, and less is added in the way of traditional interpretation than some of the more recent writings of Dr. Lewis would have led one to expect.—G. T. R.

*Contemporary Continental Theology.* W. M. Horton. New York and London: Harper and Brothers, 1938. xxi + 246 pp. \$2.00.

A companion volume to his *Contemporary English Theology*, published in 1936. This is a survey of the significant men and movements in European thought including the Greek Orthodox thinkers such as Berdyaev and Bulgakoff; the Roman Catholic theologians including Maritain and Przywara; German Protestant theologians including the Barthians and their critics; and, finally, Protestant thought outside Germany in Scandinavia, Holland, and France. The bibliography is especially useful.—A. C. O.

*A Companion to the Summa.* Walter Farrell. London: Sheed and Ward. viii + 459 pp. \$2.50.

To the man who would like to know more about Saint Thomas Aquinas but shrinks from tackling his *Summa Theologica* this book is a happy solution. In clear and interesting language Farrell accurately paraphrases the section of the *Summa* dealing with the principles of Christian ethics. As a concluding chapter he gives an analysis of modern ethical opinion which is very significant.—A. C. O.

*True Humanism.* Jacques Maritain. New York: Sheed and Ward. xvii + 304 pp. \$2.50.

Maritain refuses to give up the word *humanism* to the pagans and secularists of our time. He rejects with equal vigor any statement of Christian thought which insists upon the complete denial to man of ethical or cosmic significance. This book is a real resource for those who are trying to find a middle way between Barthianism and the secular liberalism from which it is a reaction.—A. C. O.

*Revelation and Response.* Edgar P. Dickie. New York: Charles Scribner's Sons. 278 pp. \$2.50.

This is an earnest grappling with the problems of religious knowledge. It seeks to lay down a certain basis for the affirmations of Christian faith and to establish the finality of the Christian gospel. It is very rewarding but not easy reading. A religious book club selection.—A. C. O.

*His Truth Endureth.* A Survey of the Beginnings and of Old Testament History in the Light of Archaeological Discoveries. James C. Muir. Philadelphia: National Publishing Co., 1937. viii + 304 pp. \$2.50.

The subtitle gives the real purport of the book; the title proper suggests the pervading homiletical tone. The author is an amateur and like many amateur archaeologists inclines toward fundamentalism, especially in regard to Moses; we are assured, e.g., that "the laws and ordinances of Moses owe nothing to previously existing codes of law." Good maps and illustrations decidedly improve the scientific value of the volume.—W. F. S.

*Abraham to Allenby.* G. Frederick Owen. Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., 1939. 351 pp. \$2.50.

This book is much like the one noticed above, except that the scope is larger, carrying the account through the mediaeval and modern periods including Allenby's campaigns. A photograph of a Canaanite-Israelite revetment taken by the reviewer at Gibeah is included. In the light of subsequent events, it may be honestly doubted whether the British conquest was the glorious liberation which the author seems to think it was.—W. F. S.

*Die Zwölf Kleinen Propheten* (Handbuch zum alten Testament, Erste Reihe 14). Theodore H. Robinson and Friedrich Horst. Tübingen: J. C. B. Mohr, 1938. vi + 267 pp. RM 6.60.

Those of our friends, alumni, and students who read German, and occasionally buy a German book are advised to procure this excellent volume on the Minor Prophets. A large part of the work was written by Robinson in English and translated by the editor, Otto Eissfeldt; the German is consequently easy for those whose native language is English. For further details see R. E. Wolfe's review in *J. B. L.* 56.—W. F. S.

## THE DUKE SCHOOL OF RELIGION FACULTY

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

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

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

HART, HORNELL NORRIS, A.B., A.M., Ph.D.  
*Professor of Social Ethics*

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

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