

THE DUKE  
SCHOOL OF RELIGION  
BULLETIN **FEB 21 1940**

Winter Number

VOLUME V

February, 1940

NUMBER 1

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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.

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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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## THE HISTORICAL APPROACH TO THEOLOGY

It is but dimly remembered now but the time was, at the turn of the last and the beginning of this present century, when there was in this western world a glowing mood of optimism and faith in the destiny of mankind. The concepts of evolution, progress and universal education combined to cheer men's hearts and minds with the prospect of a golden age when Christian humanitarian ideals, implemented by intelligence and good will, would "bring in the day of brotherhood and end the night of wrong." Only those who read the literature of this Indian summer of Victorian culture can realize how strong and how sincere were the hopes of the men and women who, emerging from the bondage of what seemed to them a lifeless theological tradition, now faced the future with bright new banners waving. The mood was epitomized in Ozora S. Davis' hymn (1909):

At length there dawns the glorious day  
By prophets long foretold;  
At length the chorus clearer grows  
That shepherds heard of old.

The day of dawning Brotherhood  
Breaks on our eager eyes,  
And human hatreds flee before  
The radiant eastern skies.

With man's hopes so vivid and his faith so sure, it was natural that theology, when it was not contemned, was regarded as interesting but not essential. The main thing was the technique for the new age's inauguration.

It was the first World War which gave the *coup de main* to this kind of faith in the future. But it was not widely brought into question, by many, until after the disillusionment which followed the deterioration of the dreams of world peace and the disorganization of the economic structure of post-war Europe, and,

in a lesser degree, of America. The decade just passed has witnessed more than one seismic shock in the inner depths of civilization. And as we stand on the threshold of a new decade, listening to the prelude of the second World War, there are many men who wonder when they shall ever again be able to sing, with Clifford Bax, "Earth shall be fair and all men glad and wise," and believe it.

It is in a mood of wonder, however, that philosophy takes its rise, as Whitehead has reminded us. The same is true of vital theology. It was in the depths of the despair of post-war Germany that an obscure German pastor, searching through the wreckage of his ideas and ideals, achieved the insights that went into what will probably stand as a landmark in the theological history of our century, Karl Barth's *Römerbrief*. It was in the debacle of Czarist Russia and the turmoil and confusion which followed, that the religious philosophy of another great prophet of our times, Nicholas Berdyaev, came to maturity. From these, and similar beginnings, a revival of interest in theological problems has followed which is one of the most significant aspects of contemporary Christianity. The prospects are, moreover, that this interest is going to continue and increase, for men are never satisfied with their first answers to fundamental questions. Our concern here is not to consider these questions and answers, but to raise the problem of our approach to them. For in this moment of tremendous opportunity, there are equally grave dangers.

There is danger in the first place that theology will become a "fad." Vital theological thought is born out of an anguish in the soul to comprehend the ultimate ends of life, but the phrases of the prophet may be repeated by the scribe with no sense of the travail in which they were conceived and uttered. The older liberalism had a real vitality to it when men like Gladden and King and Rauschenbusch were seeing new horizons of responsibility for the Christian faith in the social order. It died when their concepts became glib counters in the mouths of men who had never earned the spiritual right to repeat them so easily. There are signs, too, that much of the contemporary interest in theology is the sort that Paul found at Athens. Already one hears the terms "transcendence," "tension," and "faith" used as shibboleths, much as we used to hear of "divine immanence," "progress" and "religious experience." The desire to be theologically up-to-date is the flimsiest possible basis on which any theological re-awakening can be sustained. Intellectual integrity is the *sine qua non* of authentic theology.

There is a further danger that much of the new theology may be misappropriated by reactionaries and fundamentalists and thus used to deny the very ideals which brought it to birth. Such men may look to Barth and Brunner as allies without ever knowing the soul-shaking struggles of heart and mind that have made it impossible for these men to find refuge in simple authoritarianism. If theology is ever used to deny the church's social responsibility or the moral and spiritual freedom of man, it will become sterile and will deserve to be so.

A final danger we may mention here is that theology may become academic. Its only true matrix is the living, working church, and the gauge of its value must be in its service to the faith and insight of the men and women who constitute the Christian community. It will be of slight significance if this current theological movement is confined to discussions between professors at our seminaries and fails to become a part of the spiritual life and breath of our pulpits and our Church Schools. It is, indeed, unfortunate that so many ignore the implications of the fact that the most influential Christian theologian of them all, Augustin, was the bishop of Hippo Regius, an obscure diocese of northwest Africa.

How may these dangers be avoided? How may theology again become a medium of the Holy Spirit? An obvious beginning might be the effort to discard our prejudices against the term itself and to frame a dynamic concept of what theology is and ought to be. Having defined theology as logic-chopping and hair-splitting babble, it is no wonder that the average religious leader is anxious to disavow any interest or competence in such a sterile business. If, on the other hand, it should be discovered that theology is and can be nothing more than the application of rigorous thought to the facts and implications of the Christian faith, it would then be clear that the dichotomy between theology and vital religious life is entirely false. But how can such a discovery ever be made? One way, and not a fool-proof one at that, is by a careful but sympathetic investigation of what theology has been, over the long procession of Christian history, and especially in those periods in which the Church has been most instinct with spiritual insight and power. This may be called the historical approach to theology. It is only one of many, and the others, biblical, philosophical, psychological, sociological, certainly ought not to be neglected. Nevertheless, it is not too much to say that the promise of our present religious situation will be denied unless our approach to the fundamental questions which it has flung in our faces is rooted in an

awareness and an appreciation of the historical process in which Christianity emerged and has, through all its vicissitudes, continued.

Two immediate reasons call for a renewed emphasis upon the historical approach to theology. The first is that, without it, it is almost impossible to be able to understand or to interpret the thought of the leaders in the present theological renaissance. Almost without exception these men, Barth, Brunner, Berdyaev, Tillich, Niebuhr and Maritain—to mention a few of those best known—have turned back to the past and have drawn their most fructifying thoughts from the Christian tradition, either of the Reformation or the 13th century. How shall we understand these men and how shall we distinguish them from each other? How shall we mark the chasm between their views and those of the fundamentalists to whom, it must be confessed, they bear a certain superficial resemblance? Clearly there is no other way than by means of historical analysis. The second reason for the historical approach to theology arises out of the confusion and demoralization of which we have already spoken. In such times, men often find that they cannot get their bearings in or find a way out of a situation, until they have gone back and tried to understand, even in part, how they got into it. It is hazardous to affirm too strongly that men learn from the mistakes of the past, but to deny it altogether is practically equivalent to denying that they learn at all. It is difficult to understand the weaknesses of the older liberalism without an historical analysis of the assumptions on which its creed was based.

The historical approach to Christian theology presupposes a serious interest in theological problems and a recognition of an organic continuity of some sort in the history of Christian thought. Otherwise it becomes mere antiquarian curiosity. The man who affirms, on the one hand, that theology is superfluous, or the one who holds, on the other, that modern Christianity can dispense with all traditional forms and categories and mold a valid theology out of experience alone—neither of these will find sufficient motive for the effort to understand and reflect upon the struggles of mind and heart of Christians in other times, the premises of whose religious thought were diametrically opposite. If, regarding the tradition as nugatory, one nevertheless proceeds to study it, there is bound to be a serious error of refraction in his interpretation. For example, one still hears occasionally that the controversy about the Nicene Creed was a dispute over a diphthong: *homo* or *homoī*? Thus one reduces to nonsense one of the crucial epochs of the church when the fate of Christianity itself was at stake. As even



Carlyle came to see, if the Arians had won, Christianity would have dwindled away into a legend.

The historical approach has been and can be misused in any one of three main ways. First, it may be abused by the authoritarian who is interested in the history of doctrine merely to illustrate how right his own particular system is. This is the charge commonly raised against the average Roman Catholic scholar, but it may be levelled with almost equal force against many Protestants, particularly in their anti-Catholic polemic. No historical discipline can be manipulated in the interests of special pleading and retain its intellectual integrity and fruitfulness. A second abuse is what we might call primitivism. In the beginning the Gospel was pure, but little by little its predilection for Greek philosophy and the lust for power corrupted it; and until this spell was broken by Luther and Calvin, the grain of Christian truth was hidden by the chaff of sacerdotalism. In this way, one can prove that only by a return either to the 16th century or, better yet, to the first, can Christianity regain its pristine power. Such an un-historical Quixotism is doomed because of its own subjectivity. A third abuse is to try to wring from historical theology some sort of definitive statement of "the Christian faith" which may be used as a substitute for systematic theology. Men have looked in vain for a sort of lowest common denominator of all the conflicting theological formulations in the history of Christianity. There is, indeed, a kind of healthy disillusionment that comes to one as he discovers that Vincent of Lerins' definition of orthodoxy, "that which has been believed always, everywhere and by everybody," is, in the main, the expression of a wish rather than the description of a fact. In short, historical theology is not a shortcut to theological certainty or a royal road to final truth.

Having disclaimed omniscience for this particular kind of approach to theology, what can we say concerning its positive values? It has been well said that the history of science is not science, but that the history of philosophy is an introduction to philosophy itself. Something of the same thing may be claimed for the history of theology. It is actually a creative theological enterprise for one theologian, or would-be theologian, to attempt to enter sympathetically yet critically into the mind of another; nor is the enterprise less fruitful if a gap of years or even centuries separates the two minds. A modern thinker should have no desire merely to reproduce the views of an ancient one, but there might be much in them of stimulus and suggestion. For example, the doctrine of Irenaeus concerning the nature of man and the origin of sin

offers real insight into a problem that is at present engaging the most earnest attention of thinking Christians. Much of Origen's thought, especially his grandiose cosmology, must certainly seem fantastic to a modern mind, but his underlying assumptions as to the relation of God and man and the relation of moral faith and reason might conceivably serve as a better starting point for a re-statement of the Christian faith than the anti-intellectualistic premises of the Protestant reformers. Etienne Gilson and Jacques Maritain have given us signal proof in their writings of the fruitfulness of a life-long study of the Thomist system of philosophy and theology.

Another value in the historical approach to theology lies in the fact that although the historical approach may not be able to demonstrate that there has been a single, unchanging body of belief which has always constituted "the Christian faith," it does suggest that there is such a thing as a Christian *theologia perennis*. It is difficult, indeed impossible, to state the form or substance of this perennial theology without exception or remainder. At the same time, it is certainly possible for one who has read the great theologians and creeds of Christendom to see that, however varying the forms of statement, there has been a fairly constant *objective* of them all: to affirm God's transcendence without surrendering the hopes of man's effectual communion with him; to set man's place in nature as high as possible, giving the while a realistic account of human sin; to affirm that the life and death of Jesus Christ affords an indispensable clue to the nature and purpose of God; and, finally, to declare the meaning, purpose and destiny of the Christian Church, as a continuing fellowship of the faithful, bound by common commitment to the Kingdom of God. Such concepts as these have received an amazing variety of interpretations but they remain as salients in Christian thought, never quite absent from Christian experience or reflections about it.

To put it another way, the historical approach divines beneath the surface diversity of theological opinion the relatively simple substructure of the basic problems of which Christian theology must take account. In so far as it remains purely historical, it cannot claim, of course, to judge between the differing answers. It does, however, bring us face to face with certain reiterated and insistent themes of Christian thought. In an interesting recent essay, a distinguished exponent of the historical approach, N. P. Williams, suggests that there are six major problems which have persistently recurred in the history of Christian thought: first, the doctrine of God; second, the doctrine of the Person of Christ,



i.e., Incarnation and Christology; third, the doctrine of the work of Christ, i.e., the basis of Christian salvation; fourth, the doctrine of the Church and Christian community; fifth, the doctrine of the sacraments and means of grace; and, sixth, the doctrine of man's final destiny, i.e., eschatology. This may not be exactly the same list that another historian would make, but there can be little doubt that these are each and all issues which have extraordinary relevance in any contemporary quest for vital faith and intelligible thought. Every man who speaks of religion or ethics has some implied assumption about every one of these problems. The creative criticism of these assumptions is theology. In every age they have been discussed, although not always with equal emphasis. The first five centuries were concerned with the Christian conceptions of God and Jesus Christ. The Middle Ages were primarily concerned with the concepts of salvation, church and sacraments. The Reformation raised the problems of faith and grace. The primary problems of contemporary theology appear to be the relation of God to the world, the nature of man, the nature of Christian community, and the relation of the church to secular culture. A man need not have a definitive answer to all these theological problems in order to speak of Christian truth with life and power. But his own grasp of that truth becomes clearer and more impelling the more he strives to see the web of reality into which its strands are woven.

One final positive value that we may expect from a historical approach to theological questions is that by it, we should be able to overcome the modern prejudice against such terms as "creeds" and "dogmas." These words have a horrid sound in modern liberal ears and are regularly used in connection with the unyielding closed-mindedness of others. A survey of the circumstances in which the Christian Church has tried to formulate its basic faith would help us to see that creeds of Christendom have had two parallel functions. A creed, as liturgy, has a positive intention: to give the believer a majestic and solemn form of expression for certain basic convictions which he shares with other Christians. As theology, it has mainly a negative intention: to mark off the boundaries between that which is and that which is not Christian faith, and to rule out concepts which are felt by the church at large to be inadequate or false. As the most vivid example in point, consider the Chalcedonian formula of "the two natures of Christ." As a logical formulation it is very nearly hopeless, with its contradictions and paradoxes and obscurity. Its theological intention, however, is quite clear; namely, to affirm that no state-

ment of faith about Jesus Christ is adequate unless it takes into full account his humanity and his deity. Incidentally, it is pertinent to observe that this bids fair to become one of the most crucial issues in contemporary Christian thinking.

Thus the symbols of Christendom still constitute a challenge to the contemporary theologian to give them meaning and interpretation for our times and our needs. Altogether too many of the so-called "re-statements of theology" have been mere feats of term-juggling. Theology must avoid the fascination of words. What we need to know is what there is in the Gospel which makes it "the power of God and the wisdom of God." Further, even if this be glimpsed, can it be made intelligible and compelling to the minds and hearts of men living in an age of bewilderment and conflict? Authoritarianism in religion is surely not our road; it seems incredible to believe that men will seek refuge for long in arbitrary or partial truth. We must be equally cautious about the attempt to ignore the historical basis of Christianity. Ernst Troeltsch has pointed out the trend in modern liberalism toward what he called *Kultur-Protestantismus*: a religion which seeks above all things to be "up-to-date," that gladly adapts its faith and practice to current scientific and technological pronouncements, that draws its life and breath from the political and economic culture in which it lives. Such a religion is so shackled to the world that even in its attempt to reform the world it must adopt the weapons and strategy of the world. In such a faith, theology naturally loses its own integrity and unique task.

History for its own sake will never be the passion of many men. Theology, as an academic game, is not likely to be revived as long as men find equal pleasure in their debates about the "-isms" of social, economic and political theory. But religious thought will go on as long as man is aware of a Reality "in knowledge of whom standeth our eternal life, whose service is our perfect freedom." As long as men reflect upon this mystery, its supreme revelation in Jesus Christ and the transmission of this Gospel through the centuries, in an incompatible culture, there will be Christian theology, the earnest effort of moral faith to find a rational explanation of itself.

ALBERT C. OUTLER.

## MANUSCRIPT DISCOVERIES AND RE-DISCOVERIES IN AMERICA

The manuscripts referred to in this paper are all witnesses to the Greek New Testament text, and all are found in American collections. The activity to which we call attention here is not actually the discovery of the manuscripts themselves, but rather of the identity of these manuscripts. To be sure, in the past few years it has developed that persistent searching has uncovered the existence of a large number of manuscripts previously unknown in official circles, and shortly before the death of Professor von Dobschütz it was possible, after combing the American field, to send him descriptions of about 100 American codices hitherto unlisted. But our attention is here confined to those discoveries which involve a special problem and interest. They are of two types—first, manuscripts which have been lost from sight and re-discovered and identified; and second, manuscripts which have been broken and scattered, presenting the problem of discovery and identification of the separate parts.

Included in the first group of manuscripts lost and re-discovered are a number of codices which never left the libraries where they were last known, and yet were literally lost. For example, when in 1930 the request was made in the library of a prominent eastern theological seminary to examine a thirteenth-century lectionary reported to have been acquired in 1900, the librarian denied the possession of any such book. Insistence stimulated a search, and the book was finally presented with an explanation that for twenty years no one had requested this forgotten manuscript. Again, in September, 1930, inquiry was made for a thirteenth-century fragment which Hoskier had presented to a New York institution in 1922. It was not to be found. Two years later, however, another visit resulted in its re-discovery. This sort of experience has been duplicated many times, in many libraries, and valuable manuscripts have been once more brought to light which had been lost for all practical purposes.

This kind of re-discovery may seem ultimately inevitable, nevertheless one which occurred only last fall in a New England library was as gratifying as any discovery could possibly be. In the summer of 1930, a visit was made to a well-known school in Massachusetts to examine a lectionary reported there by Gregory in 1912. The librarian, who had been there for thirteen years, knew nothing whatever about it. Finally a card was found in the catalogue listing the book which, however, was not to be found in

its place on the shelf. Further search revealed an entry in the acquisition record, made August 14, 1924, stating that the manuscript had been missing since 1915. The search for the manuscript instituted in 1930 continued for over five years, and not till 1935 did the report of its re-discovery come to hand—after being lost for over twenty years.

But we pass on to report the more complicated instances of the re-discovery of those manuscripts which have shifted location and changed owners. Seven years ago, in the Christmas holidays, a visit was made to the fine library established by Alfred C. Chapin at Williamstown. When the librarian brought out a complete Greek New Testament manuscript, there on the last recto was the familiar colophon of the well-known scribe, Theodoros Hagiopetrites, who has left us at least ten New Testament manuscripts by his hand. This particular copy bore the date 1295, and immediately revealed itself as the manuscript which Scrivener had collated almost 100 years ago, when it belonged to William Pickering in England. But in his *Augiensis* in 1859, Scrivener declared, "I know not what has become of it, and have not seen it since 1845."

It was still lost when Gregory listed it in 1900 as Codex 483, by which number it has since become well known for its text. As late as 1932\*, Professor Riddle reported in his volume on the text of the Rockefeller McCormick New Testament (p. 180), "Codex 483 is the lost Codex Theodori, . . . noted as a secondary associate of 2400 in the Gospels." Just too late to revise this statement, Codex Theodori was identified as the Chapin New Testament. It had been purchased for Mr. Chapin by Lathrop Harper at the Lord Vernon sale in 1918, and transferred to Williamstown when the Chapin Library was established in 1923. Its re-discovery in an American collection reveals an important addition to our manuscript materials. Furthermore, we now have in America two manuscripts written by the famous Theodoros Hagiopetrites, the second one having been recently identified by Dr. E. K. Holzhäuser as Chicago MS 727, in spite of the loss of a probable colophon.

Seven years ago, at the meeting in Chicago of the Society of Biblical Literature and Exegesis, an opportunity was given to examine a private collection near Chicago, comprising a very significant group of Greek manuscripts. Among them was a lectionary of the thirteenth century, which turned out to be a manuscript previously listed by Edward Miller in 1893 in Quaritch's possession. In 1908, Gregory reported that it was lost. But, interestingly enough, Gregory in that same year on September 24

\* In 1934, Benedikt Kraft published the second, revised edition of *Die Zeichen für . . .*, in which he still declares Codex Theodori "verschollen."

examined this same codex in the hands of the Leipzig dealer, Hiersemann, without recognition of its identity, and therefore gave it a new number. Today, it appears that three lines of evidence converge, and Quaritch's manuscript of 1893, Hiersemann's codex of 1908, and Gruber's lectionary (MS 52) of 1932 are all to be identified as the same. In that same collection (MS 44) there has come to light another lost codex which also had belonged to Quaritch a generation ago. There Gregory examined it in 1893. It later passed to John E. Gilmore of Ireland, and then out of sight, until in 1932 its identity became known.

Another thirteenth-century piece originally came to this country as the possession of Charles F. Gunther, Chicago inventor of caramel. When he died in 1920, it was bequeathed to the Chicago Historical Society. But it was soon disposed of and the trail was lost. In August, 1930, when Wilberforce Eames of the New York Public Library granted the courtesy of an examination of his fragment of John, at once it became evident that the trail was again picked up, for here was the Gunther fragment. Mr. Eames had acquired it in 1925 at an auction of the American Art Association.

Once more, it was in Chicago in August of 1931, that a visit to the Newberry Library brought another re-discovery. Mr. Ernst F. Detterer had acquired in July a lectionary fragment of eighteen folios, from the Munich dealer, E. Hirsch. For almost twenty-five years it had been missing, for Gregory had last seen it at Karl Hiersemann's in Leipzig September 28, 1908, before it disappeared. It still carries the binding of blind-stamped English purple morocco which J. Rendel Harris had prepared by Wilson and Son in Cambridge, even before Gregory first saw it.

Still another fragment was among the earliest Greek manuscripts brought to this country, for it was included in a collection of eleven codices brought back from Crete in 1844, by an Episcopalian missionary from North Carolina. Several of these were passed on to his son, Angelo Ames Benton, in 1862, and in 1912 to a grandson, William Lane Hall Benton. A year later, two of the manuscripts were presented to General Theological Seminary by two grandchildren of George Benton, at which time the librarian, Mr. Virgin, observed in correspondence that a fragment of Luke, listed by Gregory as MS 670, was not included in the transfer. For twenty years this piece was lost, until on December 13, 1932, the Reverend W. L. H. Benton was finally located in retirement in California, and wrote that he still possessed this Lukan fragment. Since then he has kindly provided a photographic facsimile of the re-discovered piece.



When Professor Riddle was in Paris in the fall of 1929, he observed in the shop of Léon Gruel a Four Gospels manuscript of the fourteenth century, with such perfectly rounded  $\epsilon$ 's,  $o$ 's and  $\theta$ 's that it has since come to be known as the Circle Gospels. It was acquired at Chicago in 1930. It seems to be unique in the fact that leaves have been cut out to provide its own cover guards. It is badly mutilated and lacks 108 leaves out of an original 230. On a visit to the Walters Art Gallery in June, 1932, it was a surprise to observe upon opening a manuscript purchased from Gruel that it contained cover guards also cut from the Circle Gospels. There were the perfectly circular letters that could belong to only one manuscript. A closer check on the details proved the identification, in spite of the fact that over the recently procured cover guard was pasted the bookplate of Benigne Charles, of about 1750. More recently, Mr. Theodore Conrad has identified two more fugitive leaves of the Circle Gospels, seen by Gregory (MS 2222) in Therapia in 1906.

Two manuscripts recently acquired at Duke University both have interesting histories. The one is a complete New Testament including the Apocalypse. It was found in Munich by Professor Harvie Branscomb, in 1929. While the purchase was under consideration, the dealer's description was sent to Chicago. By a search through the published lists it became evident to me that the manuscript in question was the same as that which had been seen by von Soden's representative almost thirty years before, then located at the Monastery of Kosinitza (MS 60).

Two characteristic marks served to identify the re-discovered codex—one was a special detail of agreement in the two descriptions, the other paradoxically was a contradiction. Both descriptions agreed in the unique order of the books—Gospels, Acts, Preface to the Catholic Epistles followed by the Epistle of James alone, Pauline Epistles, then the other Catholics, and the Apocalypse. But while von Soden claimed that the manuscript contained the commentary of Andreas on the Apocalypse, without the text, the dealer claimed the text without the commentary. They agreed in that only one and not both of these features was present. When the manuscript was acquired at Duke in 1931, it was found that after the Catholic epistles it contained the *preface* to the commentary of Andreas on the Apocalypse, followed not by the commentary itself, but by the text of the Apocalypse. Von Soden's statement, later repeated by Gregory, was found to be in error, but it also became clear that the contradictory descriptive detail was but the result of a hasty examination. This Kosinitza-Duke New Testa-

ment is one of only two known complete Greek New Testament manuscripts in America, to include the Apocalypse.

The other Duke manuscript referred to is of the Acts and Epistles, therefore known as a Praxapostolos. We know of only eight of this type of manuscript in America. It was five years ago that Professor Willoughby passed on the information that this thirteenth-century codex was offered for sale by a New York dealer. That December came the opportunity to examine it, and in February it was purchased for the Duke Library. About the same time that we first learned about the manuscript, word came from Dr. William J. Wilson at Washington that another New Testament manuscript, previously unknown, was privately owned by a resident near New York. Efforts to see it that December failed. Ever since, through correspondence and personal visits, every means has been tried to arrange a meeting with the owner. He proved exceedingly elusive, with the result that his manuscript became surrounded with increasing mystery. For a long time it was supposed to be another of the rare complete Testaments, and was reported to be of the ninth century. A remarkable piece, if true! The puzzling mystery of the situation was quickly clarified, when on September 25 of 1935 word finally came from the owner stating that he had disposed of the manuscript through the very dealer who had sold the Praxapostolos to Duke University. Little further inquiry was needed to establish the fact that for the past eight months while the search went on for the mysterious privately-owned manuscript near New York, it was resting securely in our own North Carolina library.

The second type of discoveries, several of which have recently developed, is the more fascinating identification of broken parts of American manuscripts. On September 4, 1930, the privilege was afforded of examining in New York a lectionary of the eleventh or twelfth century, in the library of Mr. George A. Plimpton. It was still in the original wooden covers, but unfortunately had been badly mutilated. It contained only 60 leaves out of an original codex of about 136. Fifteen months later occurred the trip to the Chapin library referred to above, at which time there was brought out a 24-leaf fragment of a gospel lectionary which seemed strangely familiar in form and palaeography, and was contained in a recent binding. Drawing out from an accumulation of notes the detailed description of the Plimpton lectionary examined in 1930, it was found that these two pieces precisely matched, with many exact conjunctions where lacunae occurred. A few days later in New York, re-examination of the Plimpton codex substantiated

the identification beyond any doubt. Unfortunately the two portions did not together make a complete codex, but they did total 84 leaves out of the original 136. The separate pieces were purchased almost twenty years apart, both having been acquired from Dr. Joseph Martini, and both having passed through the hands of Lathrop Harper.

Another interesting identification culminated in the summer, 1935. It was five years since the examination in a New York shop of a Four Gospels manuscript which contained two evangelist portraits. It was then observed that these miniatures obviously had been inserted from another manuscript. Not only had they been cut down from a larger codex, but they also showed the offprint of a lectionary title; furthermore the miniature of Matthew had been inserted before the Johannine section. The portraits of John and Mark were not included. That June at Princeton, Professor Friend called attention to a miniature of Mark which he had seen on exhibit at the Byzantine Exposition in Paris in 1931. No. 653 in that exhibit, he pointed out, was loaned by a French dealer, and was a mate of the two miniatures inserted in the New York codex. But that was not all, for Professor Friend went on to show that in 1927 Charles Diehl had published in *Art Studies* the complete series of the four evangelist portraits, as they then stood in a lectionary belonging to the Bibliothèque de l'École du Phanar. The present location of the Phanar lectionary and the portrait of John is not known to us, but the intrusive miniatures in the New York manuscript have been definitely identified.

During a visit at the Walters Art Gallery in Baltimore in June, 1932, before the gallery was set in order for the public opening, Mr. Morgan Marshall brought out an unwrapped manuscript which was one of the last purchases made by the late Henry Walters. On examination, it showed on the front fly leaf the library stamp of the Monastery of St. Andrew on Mt. Athos, and bore the library number 754. Two years before, examination of another private collection in Baltimore revealed seven manuscripts from this same monastery library, bearing the same library stamp, and all acquired between 1925 and 1930. Subsequent to the World War, financial stringency forced this old monastery to part with its entire collection of Greek New Testament manuscripts. Eight of them have now turned up and been identified in American collections. The Walters piece not only has the library stamp, as do most of the others, but is unique among them in carrying on the second recto the interesting circular stamp of the monastery itself.

The last group that we would report is involved in a somewhat complicated relationship. To follow the story as it has unfolded, we must return to 1929. In June of that year the University of Chicago acquired two manuscripts from Athenas Grivakas, a Four Gospels and a Praxapostolos. The former once belonged to a Demetrius, who signed a colophon at the end, and has thus given his name to the Demetrius Gospels. The latter contains a colophon at the beginning, which claims, "This Praxapostolos belongs to Theophanes . . .," and hence is known as the Theophanes Praxapostolos. The Demetrius Gospels was badly mutilated, lacking 73 folios out of an original 278. The Theophanes Praxapostolos lacked only three leaves, one of which had been extracted some time before a penciled numeration. This numeration appeared to have been done by the same hand which had inserted notes at three points in the codex, and signed himself G. W. Phillips. It was since the leaves were numbered that two other missing leaves had been extracted, presumably numbered 135 and 144.

It was more than three years after these two pieces had been acquired at Chicago, when it was learned that a Canadian business man, F. Cleveland Morgan, had come into possession of some fragments of Greek New Testament texts. In response to a request, he sent them on to Duke University for examination, three leaves in all. It proved that two of them filled lacunae in the Theophanes Praxapostolos, and still bore the penciled numbers 135 and 144. The other was one of the missing leaves from the Demetrius Gospels (qu.  $\kappa\theta$ , leaf 8). All had been acquired from a Gordon Phillips, doubtless the same G. W. Phillips who had written his name in the Theophanes Praxapostolos.

But this is not the end of the story, for in 1935, when the Canadian Society of Biblical Studies met, Principal George Abbott-Smith delivered the presidential address on "Two Uncharted Leaves of Gospel Parchment Minuscule MSS." Published in the society's *Bulletin* in September, the address came to hand that fall. It pertains to two single leaves presented early in 1935 to the library of the Diocesan Theological College in Montreal, the gift of a recent alumnus, the Reverend Gordon Phillips, who had received them from Athenas Grivakas. Abbott-Smith points out that MS A, containing Mt. 5:30-47, is a fragment belonging to the McGill University MS 2 (qu.  $\delta'$ , leaf 1), a twelfth-century manuscript of the four Gospels lacking about thirty folios, acquired in 1929 from Grivakas. The other is still another leaf from the Demetrius Gospels, and restores part of a lacuna in Luke (qu.  $\iota\eta$ , leaf 3). Altogether, the codices and fragments released by Athenas

Grivakas and handled by his agent, Gordon W. Phillips, involve three manuscripts, four libraries, and seven separate pieces.

We submit these items as representative of the most recent developments in the work of finding, describing, identifying and cataloguing Greek New Testament manuscript materials in America.

KENNETH W. CLARK.

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## A REVIVAL OF RELIGION

There are signs that a general revival of vital aggressive Christianity, such as has been prayed for and expected in various quarters since 1917 may be at last on the way in this country. The Preaching Mission and the University Preaching Mission are signs of an aggressive spirit which speaks a common message to this generation in a language which it understands. The Ecumenical Movement has reinforced this spirit greatly.

The Methodist Church seems to be in a position to participate or even to lead in this. The Aldersgate Celebrations, the Bishops' Crusade and the liberated energy and enthusiasm of Unification and the Methodist Advance indicate, as the mystics used to say, the "sound of a going in the tops of the mulberry trees."

There are signs of rising religious eagerness and dedication among the students of the School of Religion, which seem to promise that they are preparing to take places of leadership in such a forward movement in the church. I can only mention here some of the signs and manifestations of this freshening enthusiasm. Most of them have been chronicled from time to time in the *Bulletin*.

At student "teas" in my office we have been discussing during the last two years the questions: How can a revival of vital religion be started in our time? Why could it not start at Duke? The Assembly programs of the fall of 1937 were made an integral part of the Aldersgate Celebration. Professor Hornell Hart made a distinct contribution the next fall by a searching address on the personal religion of the preacher.

Among the outward evidences of the deepening of the personal life and the "stepping-up" of the religious zeal are the greater interest in the Assembly programs; the many voluntary groups formed for worship and the discussion of personal religious problems, such as the Spiritual Quest Group, the Morning Watch at 8:50 in York Chapel, and the Worship Groups meeting in the afternoon and evening; the publication of *Christian Horizons*; the



revival of the Fall Retreat this year at the students' request, an account of which appears elsewhere in this issue; the radio vesper program begun on student initiative last spring, and the expanded program of community services, which is also given in this issue. A plan to establish a university settlement in a neglected section of Durham involved so many interests that it was carried to the Ministers' Association of Durham where it is still under consideration. The School of Religion offered to cooperate in such an enterprise.

The results of the Fall Retreat were so satisfactory that arrangements have been made to hold another with emphasis on the practical dedication of the minister to his task, on March 26-28, with Professor Hornell N. Hart as the speaker.

ELBERT RUSSELL.

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### THE CLASS OF 1939

There were twenty-nine members in the Class of 1939 of the School of Religion. Twenty-eight of the graduates were Methodists and one was a member of the Presbyterian Church of the United States. Twenty-seven of the graduates are already serving as pastors while two are continuing further graduate study. The Class of 1939 is represented in eleven annual conferences of The Methodist Church.

Eight graduates joined the Western North Carolina Conference. Their appointments are as follows: G. W. Bungarner, Murphy; J. R. Hamilton, Stanfield; C. L. Heckard, Midland; J. A. Lindsay, Norwood; R. W. McCulley, Bethpage; R. V. Martin, Harmony; M. S. Richey, assistant pastor, Central Church, Asheville; G. M. Schreyer, Leicester-Bell.

The North Carolina Conference has four members of the Class of 1939. They have been appointed as follows: Daniel Lane, Roanoke Rapids; J. H. Overton, Jr., Bath; M. O. Stephenson, Morehead City; T. M. Vick, East Roxboro-Longhurst.

C. R. Collins, J. C. Jarvis, and R. T. Mallory were admitted on trial in the West Virginia Conference with the following appointments respectively, Frankford, Fayetteville, and Beaver.

Three of the graduates returned to their annual conferences in South Carolina. T. E. Jones is a member of the South Carolina Conference and is stationed at Mullins. C. F. DuBose, Jr. and D. W. Reese hold appointments in the Upper South Carolina Conference, the former being pastor at Irmo while the latter is assistant pastor, St. Paul's Church, Greenville.

The Class of 1939 is represented in six other annual conferences of The Methodist Church as follows:

H. O. Morton (California), Grace, Tudor.

W. C. Ellzey (Colorado), Colorado Springs.

J. J. Rooks (Florida), Northside and Trinity, St. Petersburg.

P. H. Grice (Mississippi), Long Beach.

M. C. Wilkerson (Virginia), Cartersville.

R. S. Tate, Jr. (West Texas), Tuleta.

W. J. Huneycutt and Melvin J. Williams are continuing their graduate studies leading to the degree of Doctor of Philosophy. The former has enrolled in Boston University while the latter is a student in the Graduate School of Duke University.

Two of the graduates, although planning to return soon to their own annual conferences, have remained temporarily as supply pastors in churches which they served while enrolled in the School of Religion. E. C. Soper is stationed at Walstonburg while V. O. Taylor is pastor of the Community Church at Southern Pines.

J. S. Jones, the Presbyterian representative of the Class of 1939, is now pastor of the Presbyterian Church at Bramwell, W. Va.

PAUL N. GARBER.

### THESES BY CLASS OF 1939

Bumgarner, George William. "Paul's Distinctive Ethical Ideas as They Are Reflected in the Later Christian Epistles."

Collins, Claude Ray. "Philosophy of History in Augustine's *City of God*."

DuBose, Clarence Franklin, Jr. "The Attitude of the South Carolina Conferences of the Methodist Episcopal Church, South, toward the Rural Church, 1878-1938."

Ellzey, William Clark. "Types of Problems Reported by Fifty-Eight Ministers as Encountered in Marriage and Family Counseling."

Grice, Phillip Harold. "Social Christianity as Reflected in the Thought of Washington Gladden."

Hamilton, John Reynolds. "The History of Episcopal Methodism in the Salisbury District of North Carolina, 1775-1938."

Heckard, Cecil Linwood. "The Work of the Methodist Episcopal Church with the White Population of North Carolina during the Period from 1880 to 1937."

Huneycutt, Wiley Jackson. "Historical Introduction to the Epistle of James."

Jarvis, James Clair. "The Struggle for Lay Representation in the Methodist Episcopal Church."

Jones, Joseph Simeon. "The Idea of God in the Theology of John Calvin."

Jones, Theodore Edward. "The History of the Rural Life Movement since 1908 as Reflected in Government Agencies."

Lane, Daniel. "Schleiermacher's Theory of Religious Experience."

Lindsey, Julian Astor. "Zoroastrian Ideas of the Future Life and Their Influence on Judaism and Christianity."

Mallory, Rupert Talmage. "The Freedmen's Aid Society of the Methodist Episcopal Church."

Martin, Robert Vance. "A Comparative Study of Gabriel Tarde's and William McDougall's Theories of Imitation."

McCulley, Robert William. "The Missionary Program and Policy Advocated by *The Christian Century* from 1923 to 1938."

Morton, Hilton Osro. "The Implications for Christian Education of the Social Teachings of Walter Rauschenbusch."

Overton, James Hardy. "The Theory and Method of Preaching as Exemplified in the Ministry of Frederick W. Robertson."

Reese, David Whitehead. "'Christian Community' in the Rule of St. Benedict."

Richey, McMurry Smith. "Some Aspects of the Religious Thought of Horace Bushnell."

Rooks, John James. "Literary and Linguistic Phenomena in the Book of II Samuel."

Schreyer, George Maurice. "Methodist Work among the Plantation Negroes in the South Carolina Conference from 1829 to 1865."

Soper, Elgar Clyde. "The Influence of Joshua Soule on the Polity of Episcopal Methodism."

Stephenson, Marion Osborne. "The Mystical Doctrine of Purgation."

Tate, Robert Spence. "A Study of Negro Churches in Durham, North Carolina."

Taylor, Voight Otway. "The Significance for Christian Belief of William James' Theory of Self."

Vick, Thomas Marvin. "The Religious Milieu of Corinth in the First Century A.D."

Wilkerson, Milton Chick. "The Attitude of the Methodist Itinerant Preachers toward the Founding and Support of Methodist Educational Institutions, 1784-1844."

Williams, Melvin John. "A Comparison of the Contributions of Durkheim, Hobhouse, and Ellwood to Religion and Ethics."

## STUDENT NEWS

The corporate life of the Duke School of Religion is marked this year by an unusual amount of interest in various phases of the program of the Students' Association and by the presence of a type of intellectual ferment heretofore not too prominent. The latter has manifested itself in the appearance of an increased interest in certain theological issues and in a growing consciousness of the World Christian Community. Perhaps these are due to the universal resurgence of interest in theological problems and to the ecumenical spirit as expressed in recent world-wide gatherings. The program of the Students' Association has been centered about the promotion of certain phases of spiritual life and in the development of a spirit of community within the student body itself.

Perhaps the most noteworthy student undertaking of the year has been the Spiritual Life Retreat, sponsored by the Spiritual Life Committee on November 8, 9, and 10. The purpose of the retreat was to bring to the fore the spiritual issues of our corporate living and to emphasize the need for a spiritual dynamic in private living. Classes were dismissed and all other student activities suspended for the period of the retreat. Dr. Rufus Jones, eminent Quaker leader, author, and chairman of the American Friends Service Committee, brought messages of an inspirational nature in a series of seven services. The student body divided itself into ten groups which met immediately after Dr. Jones' morning addresses. These groups, composed of both faculty and students, met for worship and discussion of the stimulating problems raised by the speaker. The values of this undertaking seem to warrant its continuation as a permanent feature of the work of the Spiritual Life Committee in its annual program.

The Forum Committee, under the leadership of Dana Dawson, Jr., has presented a series of forums throughout the fall and winter which have largely dealt with topics concerning the relevance of the Christian gospel to the world order. These informal forums are held in the Social room and usually consist of a brief presentation of the topic by a guest speaker, followed by an hour of discussion based on questions raised from the floor.

The first forum of the year was conducted by Dr. Elbert Russell who selected as a topic "The Minister and the International Scene." Dr. Hilrie S. Smith spoke to the group at the second forum on the subject of "Christian Pacifism and Political Realism." Dr. J. M. Ormond brought to the student body an

interpretation of the world crisis based on his summer tour of Europe, and Dr. J. S. Bradway of the Duke Law faculty led an interesting evening's session on "Law and the Ministry." Dr. James Taylor, dean of the North Carolina College for Negroes, and six students from the college brought a stimulating program with the topic, "The Southern Minister and the Race Problem" as a basis for discussion. An informal social hour followed this forum during the course of which it was decided that the Students' Association would endeavor to broaden its contacts with colored seminaries in the South. It has been observed that the establishment of friendly and active intercourse between white and negro seminaries throughout the South and the mutual benefits derived from such association are constructive steps toward levelling the existing unjust racial barriers.

The last forum, in December, was directed by Dr. J. H. Armbrust, Methodist minister from Reidsville, North Carolina, widely known for his work in the field of juvenile delinquency. At this forum the practical issues of delinquency in the average community or town were raised with particular reference to the obligations and opportunities of a minister regarding such issues. This forum served as a climax to a one-day institute on "A Study of Youth in Crime." This Institute, directed by McKay Brabham, presented speakers of state-wide reputation. Judge Mamie Dowd Walker, Judge of the Durham Juvenile Court, addressed the student body on "The Social Implications of Delinquency With its Causes and Cures." R. Bruce White, North Carolina Probation officer, spoke in York Chapel on "What Is Probation? How It Works in North Carolina."

The ecumenical spirit has been vividly introduced into student life in recent months through the attendance of students upon various ecumenical gatherings. Robert Arbaugh, senior, was delegate to the World Conference of Christian Youth in Amsterdam, Holland, which convened in the summer. Mr. Arbaugh's reports were presented to the student body at large in a lecture delivered by him on November 15, sponsored by the Duke Foundation Association. The School of Religion was represented by three delegates at the North American Consultative Conference of the Student Volunteer Movement and the Student Christian Movement which met in Toronto on December twenty-seventh. The theme of the conference was "The Church and the World Christian Community." Paul Carruth, Warren Sherk, and William Andrews acted as official representatives.

*Christian Horizons*, student-sponsored quarterly journal, cele-



brated its first anniversary with its December issue. In its editorial columns the original purposes of the publication were reiterated, namely, to stimulate an awareness to much neglected spiritual realities and to present the representative thinking of southern seminary students on matters of vital religious significance. A resume of the journal's accomplishments during its first year reveals that the rights to reprint three of its articles were secured by nationally known religious periodicals and that its mailing list has been increased to five hundred. Subscribers are now found in fourteen states and three foreign countries. The December issue carried articles discussing the World Youth Conference, the ministerial student and war, mission work in India, and a first-year man's expectations of seminary training. The second issue, which will be off the press in February, contains articles on the resurgence of classical and Calvinistic theology in modern religious thought, the minister and worship, and the work of the minister in the rural South. *Christian Horizons* will appear again in March and May.

The Students' Association, under the leadership of its president, Key Taylor, and through its various committees has engaged in an ambitious program for this school year. A survey of the titles of some of the active committees may indicate the scope and nature of the work being done: Spiritual life, Hospital ministry, Jail ministry, Mission church, Rural life, York Chapel, Christian Social Action, Probation and Character Rehabilitation. The Duke Endowment Association has done significant work in sponsoring bi-weekly radio vespers.

A summary observation of seminary life and temperament cannot fail to mention that students are becoming increasingly impressed with the peculiar opportunities and responsibilities of the ministry in a world of conflict. The gravity of current affairs with its consequences for the task of extending the World Christian Community both in rural South and in mission fields is more keenly felt than ever before. There are numerous indications of a serious concern for these problems on the part of those now training for the ministry.

FINIS CRUTCHFIELD.

## WITH THE FACULTY

DR. B. HARVIE BRANSCOMB has recently finished his book on college libraries. The book is to be published jointly by the Association of American Colleges and the American Library Association. The subject is "Teaching with Books." Dr. Branscomb was the Chairman of the Program Committee of the National Association of Biblical Instructors last year and has been elected President of that organization for the ensuing year. Dr. Branscomb took part in the symposium on form criticism and eschatology at the recent meeting of the Society of Biblical Literature and Exegesis. Dr. Branscomb is on leave for the spring semester.

DR. JAMES CANNON, III, is a member of a special committee of the Phi Beta Kappa Society charged with the responsibility of writing a ritual for Phi Beta Kappa. He attended a meeting of this committee in New York on December 30, and at this meeting a new ritual was drafted and recommended to the chapters.

DR. KENNETH W. CLARK taught a course on "The Acts" in the Norfolk School of Christian Workers November 12-17. He preached at Ghent Methodist Church, Norfolk, on November 12. Dr. Clark attended the annual meeting of the National Association of Biblical Instructors and the Society of Biblical Literature and Exegesis during the Christmas holidays. At the latter meeting he presented a paper on "Realized Eschatology."

DR. PAUL N. GARBER delivered an address at the meeting of the Alumni of the School of Religion of the Virginia Annual Conference at Richmond, Virginia, on October 18, 1939. He delivered an address at the meeting of Duke University Alumni at Huntington, West Virginia, on December 4, 1939. Dr. Garber read a paper entitled "The Family of God in the Reformation" at the Annual College of Preachers of The Methodist Church, Evanston, Illinois, on December 27, 1939. He preached at the Gibsonville Methodist Watch Night Service on December 31, and preached at St. George's Methodist Church, Philadelphia, Pa., on January 7, 1940. Dr. Garber attended the Methodist Educational Association Meeting in Philadelphia, January 8-9, and the General Missionary Council of The Methodist Church in Charlotte, N. C., January 10-11, 1940.

DR. FRANK S. HICKMAN preached at the First Baptist Church, Fayetteville, N. C., during the recent session of the N. C. Conference. He also preached at Fort Bragg on Sunday, January 21.

PROFESSOR H. E. MYERS attended meetings of the National Association of Biblical Instructors, The Society of Biblical Litera-

ture and Exegesis, and the American Schools of Oriental Research, during the Christmas holidays. These meetings were all held at Union Theological Seminary in New York.

DR. J. M. ORMOND dedicated Mt. Tabor Church, Bahama Circuit, on November 5; attended the North Carolina Conference in Fayetteville November 8-13. He attended the Board of Managers meeting of the N. C. Pastors' School, Durham, on December 5, 1939. On December 11-12 he attended the meeting of the Committee of Nineteen, appointed by the Uniting Conference, at Chicago. On November 13 he attended the meeting of Pastors' School Deans at Nashville, Tenn. Dr. Ormond attended the General Missionary Council at Charlotte, N. C., on January 8-12. On January 16 and 18 he attended the North Carolina Council of Churches Convocation and presided over a group institute on the afternoon of January 18. He attended a meeting of the Board of Directors of the Rural Church Institute at Durham on January 29.

DR. ALBERT C. OUTLER was a member of the University Christian Mission at the Woman's College of the University of North Carolina, October 22-27, and returned November 19 as forum leader at the "Y. W." Cabinet Retreat. He preached at Fairmont Church, Raleigh, November 12, and gave an address to the Workers Council of the First Methodist Church, Charlotte, November 20.

DR. GILBERT T. ROWE preached at Edenton Street Church in Raleigh on November 12. He taught a course entitled "Survey of the New Testament" at the Salisbury Training School, November 12-17.

DEAN ELBERT RUSSELL addressed the young people's Sunday evening meeting at the Edenton Street Methodist Church of Raleigh on November 5, 1939. His subject was: "Democracy and Conscience." He also addressed the Interracial Fellowship at the Methodist Church, Chapel Hill, on November 23, on "The Adequacy of Spiritual Forces." On November 26, Dr. Russell addressed the Quaker Group of Chapel Hill on the subject, "The Attitude of Friends toward the Present War." He preached at The North Carolina College for Negroes on December 10 on the subject, "A Spiritual Refuge for Spiritual Refugees," and at St. Augustine College, Raleigh, on "The Meaning of Christmas," December 17. Dr. Russell addressed The Women's Association of the United Church, Raleigh, on the subject, "The World Mission of the Church," on January 9; on January 28 he preached at The United Church, Raleigh, on "The Springs of Righteousness."

DR. H. SHELTON SMITH was Chairman of the Program Committee of the recent Convocation of Churches held in Greensboro, January 16-18. He read two papers before the annual meeting of the International Council of Religious Education held in Chicago February 5-10, 1940. One of the papers, "New Theological Currents in Religious Education," was read before the editors' section; the other, "The Christian Evangel in the Community of the Church," was read before the section of Professors of Religious Education.

DR. H. E. SPENCE spoke for the Alumni Associations of Norfolk, Sanford and Fayetteville in November. He also addressed the recent meeting of the North Carolina Press Association on the subject, "All the News that is Fit to Print." Professor Spence was active in putting on Christmas programs including the annual Faculty Club Dinner where he presented his most recent dramatic production, "A Hue and Cry After Father Christmas."

DR. W. F. STINESPRING attended the meetings of the National Association of Biblical Instructors and the Society of Biblical Literature and Exegesis in New York during the Christmas holidays. He is now president of the Alumni of the American Schools of Oriental Research. His article on "The Critical Faculty of Edward Robinson" appeared in the December, 1939, number of the *Journal of Biblical Literature*.

DR. H. H. DUBS read a paper at the Washington, D. C., meeting of the American Historical Association on December 27 on the subject, "Chinese Historiography as Illustrated in the Ch'ien-Han-shu."

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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.

*St. Thomas Aquinas*. Jacques Maritain. Translated by J. F. Scanlan. London: Sheed and Ward, 1938. 240 pp. 5s.

This clear, engaging study of a living Thomism by one of its leading exponents deserves widespread reading. The author's primary concern is with the personality of Thomas and his abiding influence.—R. C. P.

*The Gateway to the Middle Ages.* Eleanor Shipley Duckett. New York: The Macmillan Co., 1938. 620 pp. \$5.00.

One could not desire a happier union of good scholarship and delightful reading than this book affords. Cassiodorus, Benedict of Nursia, and Gregory the Great are brilliantly interpreted against the cultural background of the critical sixth century.—R. C. P.

*The Bible Economy of Plenty.* Edward Tallmadge Root. New York: Harper and Brothers, 1939. 198 pp. \$1.65.

Since the publication of Stuart Chase's *The Economy of Abundance* in 1934 the general reading public has had access to the knowledge that modern technology has eliminated the necessity of starvation or malnutrition for any human being. Science has done its part; it now remains for religion to cry out against the selfishness that causes starvation in the midst of plenty. Root's book shows clearly what the Bible has to say on this subject; his theme is "sharing" and his book should be read by everyone who seeks the Kingdom on earth as well as in heaven.—W. F. S.

*Common Ground, A Plea for Intelligent Americanism.* Morris S. Lazaron. New York: Liveright Publishing Corp., 1938. ix + 328 pp. \$2.50.

Rabbi Lazaron has here shown us what a dynamic for the rebuilding of society the Old Testament is. He reaffirms the ancient truth that Judaism is not a notion or a race but a religion; Jewish exclusiveness and nationalism are just as bad as any other. Both Christians and Jews are frankly criticized, and a wholesome program for both is proposed.—W. F. S.

*The Hyksos Reconsidered.* Robert M. Engberg. Chicago: The University of Chicago Press, 1939. 50 pp. \$1.25.

This is Engberg's doctoral dissertation and also No. 18 in the Oriental Institute's *Studies in Ancient Oriental Civilization*. It is a good summary of the relevant data up to the present. Here the lay reader will find a clear discussion of the problems and connections of the Hyksos, Hittites, Hurrians (or Horites), Habiru, and Hebrews.—W. F. S.

*First Chapters in Religious Philosophy.* Vergilius Ferm. New York: Round Table Press, 1937. 319 pp. \$3.00.

This book presents some of the typical and great themes of religion in an expository manner. It is a good book to read in order to keep abreast with the latest thought on philosophical issues in religion.—H. H. D.

*The Meaning and Truth of Religion.* Eugene William Lyman. New York: Scribners, 1934. 468 pp. \$3.00.

A wordy but rewarding study of the nature of religion. The author opposes the vagaries in recent philosophy of religion which have arisen because of the undue desire on the part of their formulators to "keep up with the times."—H. H. D.

*A Student's Philosophy of Religion.* William Kelley Wright. New York: Macmillan, revised edition, 1935. 566 pp.

This book presents in a fair manner the nature of religion in various cultures and attempts to face the philosophical problems today connected with religion. While occasionally it shows that it was written almost a decade ago, yet it is fundamentally sound and well worth reading.—H. H. D.



*Christianity and Morals.* Edward Westermarck. New York: The Macmillan Company, 1939. Pp. xiii + 427. \$5.00.

This is the last book produced by the great Anglo-Finnish sociologist, Edward Westermarck, and was published shortly before his death. It has been praised by a number of religious leaders and religious journals, but it might well have been entitled "The Warfare of Christianity against Morality." It illustrates the dangers of a superficial literary and historical method. Professor Westermarck has no difficulty in citing many examples of the Christian movement being on the wrong side in moral questions. He might perhaps have reached a different view if he had attempted to place the Christian movement in the social evolution of man. Strangely enough, Westermarck's criticisms of the Christian movement are made from a background of personal religious belief.—C. A. E.

*Agape and Eros.* Anders Nygren. Trans. by A. G. Hebert. London: Society for Promoting Christian Knowledge, 1937. 3 vols., \$2.40, \$2.25, \$2.50.

Few will read these tight-packed, truly learned volumes, but everybody ought to know about them. They are important, not only as a contribution to the history of Christian thought, but also as probably the most important product of the current Swedish theological movement to be translated into English, since Söderblom's "The Living God." The theme is "the tangled story of the interaction of the Biblical Christian tradition with the Greek tradition, of Agape and Eros." *Agape* is the Christian concept of God's love for man, unmerited, free and gracious; *eros* is man's search for knowledge and salvation in terms of merit and achievement. Nygren interprets the whole course of Christian thought from this perspective.—A. C. O.

*The Study of Theology.* Kenneth E. Kirk. London: Hodder and Stoughton, Ltd., 1939. viii, 484 pp. 15/-, \$4.50.

This is a symposium on the various divisions of theology, by specialists in each field. The viewpoint is, of course, Anglican but there is much here of interest and profit for the rest of us. N. P. William's introductory essay, "What is Theology?" is not for those who run as they read, but will amply reward a patient analysis; the essays by Danby and Dodd on the study of the Old and New Testaments are especially good. The chief merit of the book, however, is its effort to see the theological curriculum steadily and see it whole.—A. C. O.

*The Clue to History.* John MacMurray. New York: Harper & Brothers, 1939. xii, 243 pp. \$2.50.

This is an effort to interpret history and, in particular, our present crisis in western culture, in terms of a version of the Christian faith. The thesis is that the Hebrew strain in the Christian tradition has been overlain and stifled by Roman and medieval imperialisms. Therefore, Christianity's survival, and with it civilization, depends on our recovery of "the positive reality of the Jewish consciousness, which is Christianity" (p. 237). The book is "dated" by its emphasis upon the contrasts between communism and fascism, which includes, for MacMurray, nazism.—A. C. O.

*Living the Christian Faith.* Edwin Ewart Aubrey. New York: The Macmillan Company, 1939. xi, 118 pp. \$1.50.

You would not guess it from the title, but this little book is one of the best "introductions" to the kind of theological discussion which is on the increase in America. The first chapter evaluates the current "renaissance of theology"; the second surveys the tasks and opportunities of theology in the life and work of the minister; the third, one of the best, sets out five "dilemmas of faith" which cannot be shrugged off or administered by committee; and the last chapter concerns the "Christian faith in the American scene." Here is acute, provocative discussion but little effort at final answers.—A. C. O.

*Man in Revolt: A Christian Anthropology.* Emil Brunner. Translated by Olive Wyon. New York: Charles Scribner's Sons, 1939. 564 pp. \$6.00.

A study of man as he should be as a creation of God, as he actually is in an attitude of disobedience and rejection of God's purpose for him, and as he may be as a subject of the redeeming love of God. The author examines the traditional views of "the fall" from the standpoint of the Bible and also in the light of anthropology, history, and scientific discoveries and theories. Dr. Brunner frankly acknowledges that he is moving further away from the ecclesiastical tradition in this book, especially on the question of man's responsibility.—G. T. R.

*Highland Shepherds.* Arthur Wentworth Hewitt. Chicago: Willett, Clark & Company, 1939. 300 pp. \$2.00.

The author writing out of a wide experience in the rural church ministry fills the pages of this book with common sense, Christian wisdom, and a generous flow of humor.—J. M. O.

*The Church in Rural Life.* David Edgar Linstrum. Chicago: The Garrard Press, 1939. 145 pp. 50c.

The author shows rather clearly how economic changes which have affected rural life so vitally have also influenced rural churches at many points. These influences naturally call for readjustments.—J. M. O.

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