

THE DUKE  
SCHOOL OF RELIGION  
BULLETIN

Winter Number

VOLUME V

January 1941

NUMBER 4

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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 C. C. Herbert, Jr., of the School of Religion Alumni Association; and Mr. Dana Dawson, 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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## PHILOSOPHIC CONCEPTIONS OF GOD

The philosophy of religion is today attempting to take the place formerly occupied by theology. The marvellous success of science has made dogmatic authority antiquated, so that philosophy, which is not bound by authoritarian restraints, has become, in the minds of many persons, the foundation for religious belief. Philosophies of religion have, however, usually grown out of an attempt by pure philosophy to explain the universe, rather than out of a religious attempt to attain the best life. Religion is the attitude man takes towards what he considers most important in the universe, for the sake of the great values he is thereby enabled to attain. Thus philosophy and religion have different goals: the one tries to explain the universe and the other tries to make life supremely worth while. These two endeavors may conflict, so that it is worth while to inquire whether our present American philosophies of religion offer us a foundation for a really Christian and adequate religion.

The most important religious and philosophical conception is that of God, about whom religion centers. In examining philosophies of religion, we may then best concentrate on their conceptions of God, and endeavor to determine what effects these philosophic conceptions have upon practical religious life. We shall consider five contemporary conceptions: those of fundamentalist Christianity, absolute idealism, religious humanism, religious naturalism, the crisis theology, and, in conclusion, attempt to restate the traditional conception in an adequate modern form.

In such a study, we must keep in mind that human nature is not always consistent, and that many persons succeed in living better lives (or worse) than their beliefs warrant. We all know the atheist who accepts an immoral and cruel universe, yet is himself the most kind-hearted and morally useful person in the community. Such people are able to live on the momentum imparted by their parents' religion, while rejecting the beliefs that underlay that religion. This momentum is not, however, permanent—children usually see the discrepancy between their parents'

beliefs and lives and draw their own conclusions. The logical consequences of a particular philosophical position, while not always immediately apparent, eventually display themselves in human life.

The fundamental philosophic attack upon the traditional Christianity has been that this traditional God is anthropomorphic, so human that he does not deserve worship. While, theoretically, this charge may not have been justified, yet in practice it must be confessed that this criticism has often been correct. We Christians have too often thought of God as a being who favors us (the true Israel) at the expense of others, so that he upholds our nation in its conquests, justifies slavery or whatever economic programs we set our hearts upon, and favors the social class we belong to. The arbitrary God of battles, a despot who fights always on our side and rejoices in the injury we do to our enemies—can such a being be the God of all the earth? He has moreover been conceived as a being who lays commands upon human beings, not because these commands are in themselves right and reasonable, but arbitrarily, of his own good pleasure. He is then thought to wreak eternal vengeance upon those who disobey. Obedience to the moral law has rarely been conceived as the mode of living that produces, in the long run, the best life here on earth; it has been considered an arbitrary demand, made by God, for ascetic renunciation, in order to glorify him—the deliberate giving up of good things here (whether dancing or vengeance) for the sake of a greater reward hereafter. The popular Christian conception has been that expressed facetiously by Mark Twain, "If you are good you'll be happy, but you'll miss a lot of fun." So God has not been thought to be interested in the attainment of all possible good things by human beings, but in selfishly limiting human happiness by the requirements of his own glory. No wonder that practical men, when not convinced of any future reward, have often accepted this tacit Christian belief and adopted an immoral life in the hope of thereby attaining a genuinely better life here! It is then not surprising that the charge of anthropomorphism has been flung at Christian teaching. For if there be a God, he certainly does not partake of human limitations.

Among contemporary philosophies of religion, the absolute idealists have gone to the other extreme. The logical demand for a coherent conception of the universe as a complete unity and the experience of mystical oneness with God have led these thinkers to the conception that God is not a being separate from nature and man, but the whole, of which nature and man are parts. The

Universe, being God, is perfect and complete; finite individuals are imperfect only in so far as they are separate from the Whole.

What then is left for religion to do? Since the Whole is perfect and finite persons are really united in the Whole, man needs only to realize his actual unity with the All in order to find all evil completed and overtaken, all ideals achieved, the goal of life attained. Salvation consists in the study and comprehension of metaphysics; since the Universe is already perfect, salvation is cheap and easy—as a man thinketh, so is he. When he thinks himself in unity with the All, he is perfect. Since this unity is already attained in reality, if not always in human thought, there can be no real sin or evil. The idealist's denial of worth to religion's battle against sin and evil reduces practical religion to a mere appearance, useless in itself, and renders it impotent to produce anything except comfortable personal feelings. Religion becomes a way of making oneself feel comfortable in a universe one cannot change; nothing else can really be attained. Such a God is then worth little; He can do little to aid this much-suffering world. If evil is unreal, why make serious efforts to combat it?

In opposition to the absolutist's God, the religious humanists have developed the conception that God is to be found in man's highest social experiences, not in any reality beyond man. These philosophers find in human experience the beginning and end of all knowledge, and assert that this experience is the true reality to which all thought refers. Hence they conceive of God as a feature of experience. As John Dewey says, God is "the unity of all ideal ends arousing us to desire and action." God is then, not a being, but the ideal goal that motivates human lives. God is an ideal, the highest of human ideals, and his reality is of the same sort as that found in the rest of human experience.

Such a God, while metaphysically subjective, arises nevertheless confessedly and openly from the same characteristic of human life that brought about the traditional objective anthropomorphic God, although it may express a higher moral idealism. The anthropomorphic God was the projection of human desires—this subjective God is likewise confessedly nothing more than human ideal desires of the highest type. Humanism is thus the old anthropomorphism become conscious and critical of itself, so that its ideal is fully moral and it is also conscious that it is merely setting up an ideal. It is the "debunking" as well as the rectification of anthropomorphism. The old God is gone, but there remain the highest ideals for which that God stood.

What does such humanism add to human life? Clarity and sanity of thought, of course. And that, we must admit, is a gain. But man is constantly in conflict with grave evils, something that the experience of the last years has demonstrated only too bitterly. Does the acceptance of the humanist's God add to our courage in facing radical evil or give us any added incentive to devote ourselves to man's task of improving his social environment? I do not see how it can. For ideals have no power of attaining themselves and furnish no hope of their own attainability. Only persons can bring about achievement. Ideals alone are bloodless things. Humanism neglects the age-long cry of religion, that man needs assistance in his task of attaining the good life and needs hope that he can be permanently successful in increasing the value of human living. When faced with such a demand, humanism appears as an attempt to pull oneself up by one's bootstraps. It may be optimistic as to the results of human endeavors, but such an optimism is unjustified without any underlying metaphysical realities to assure man's success. In a crisis, such optimism quickly evaporates. A God who adds nothing to the universe that is not already there and who furnishes no guarantee of permanent achievement cannot give man the incentive to righteous living he so much needs.

Man has furthermore the need for a reality that will provide him with an inescapable incentive, whether he wishes to live up to his highest ideals or not. We all experience moods in which we care nothing for ideals or idealism, not even for our own highest welfare. A fit of anger, hatred, or despondency drives out of our minds all consideration for the future, so that we want what we want, quite regardless of our own good or that of others. In such a contingency, the humanist is helpless, for he has no metaphysical entities upon which to rely. When I care nought for humanity, humanism has no hold upon me. Ideals, as such, contain no categorical ought, compelling me to accept them and to harmonize my conduct with them. A purely ideal God can produce only a helpless religion, one that adds little value to human life.

Religious naturalism, the third view we consider, embodies another modern philosophical conception, which has likewise arisen out of the attempt to state religion in terms of a contemporary philosophy. Wieman wants to define God in such a way that there will be no doubt that God exists. He accordingly defines God as "that interaction between things which generates and magnifies personality and all its highest values." God is



then a "process"—he is not personal, and no individual thing in its total individuality is a part of God. But the features of individual things that are responsible for the creation and increase of good may well belong to God. God is literally those energies of nature that render possible the existence and increase of value.

Such a God certainly exists, for there are plainly good events in the universe. He is then not merely subjective, for He is more than ideals and includes the powers that realize ideals. But *what* is this sort of a God? He is whatever is scientifically recognized to further the occurrence and increase of values. Then He includes certain features of physical nature—the sun, the earth, plants, animals, etc., in so far as they produce good—but excludes these same entities in so far as they produce evil. God is also found in human nature and human beings, in so far as they do good, but is not those features of human nature and human beings that produce evil. If we confine ourselves to what is scientifically observable, as Wieman does, God cannot then be any individual being, but can be only those phases of physical and human nature and of the forces working therein that produce good, for the same individual entity, such as dynamite, produces at one time a great deal of good and at another a great deal of evil. There is no known entity or human being that does only good—even roses have thorns and saints make mistakes. God, to Wieman, is accordingly not any single entity, but a selection of the good features out of the universe, which features are considered together under the name, God. For God is processes, and processes always belong to entities or exist only among entities—there are no processes known that occur apart from entities undergoing those processes.

What can we say of the religion that must grow out of such a conception? Wieman has embodied in his conception of God, not only moral ideals, but also whatever power there is to realize those ideals, the latter of which features was lacking in the humanist's God. Nevertheless, his religion must partake of many of the same defects that are found in the humanist religion. The selection of certain functionings of entities and the naming of them God, while at the same time other functionings of the same entities are named otherwise, does not aid man in his search for an incentive to live the righteous life. No one denies that good is sometimes achieved—the problem is: why should I, when I do not want to do so, nevertheless bend all my energies to the achievement of good? Wieman can merely reply that good is continually being produced by the processes which constitute God. But these processes plainly do not purpose to produce good

results; such values as appear, merely arise because these processes, without foresight of their results, and because of their own nature, produce good. And there are other processes, which, equally because of their nature, produce evil. The universe, as a whole, is then morally neutral, producing both good and evil. If I do not really care what I do, why should *I* not be also morally neutral?

Wieman's God moreover suffers from the defects inherent in any limited God. In this suffering world, any God who is conceived as lacking overwhelming power is inadequate to give man the hope of eventually conquering evil and to nerve man to the unremitting effort necessary to achieve his ideals. The denial that God can at the same time be overwhelmingly powerful and completely good has always appeared to me to be gratuitous. Some years ago I propounded a line of thought that reconciles these two conceptions, and it has remained unrefuted. Wieman's God, namely these good processes, must, according to his theory, be seriously and effectually hampered and possibly overwhelmed by the tremendous evil forces in the world. If we must reconcile ourselves to a possible failure of all good efforts, divine as well as human, why should we make any unusual effort to prevent the inevitable? Wieman's God is no single entity, lacks any purpose, and is fatally feeble. Such a God can produce only a feeble religion in human breasts.

How next should we evaluate the revived traditional Christianity, found in the dialectical theologians, from Kierkegaard to Barth, Brunner, and their associates? God, to them, is an utterly and completely transcendent being, qualitatively different from anything human, quite incomprehensible by human categories, except as He has revealed himself by his Word. Such a thoroughly un-human God avoids the modern philosophical charge of anthropomorphism. These theologians are moreover in harmony with the humanists and religious naturalists in denying personality to God. This transcendent God can, moreover, be conceived as willing all good, so that the most sensitive moral conscience can find its ideals supported in this concept.

The dialectical theologians have taken over most of the beliefs developed in the long history of Christianity, so that the practical religion growing out of their teaching attains the values we have found lacking in the previously discussed philosophical religions. These theologians are far wiser than their critics—philosophers, in attempting to found religion anew, have neglected the long history of Christianity, in which Christians have



learned by experimentation what is best in religion. Those experimenters whose suggestions proved unfortunate have been called heretics. The traditional Christianity has indeed been that form of religion which has survived because of its appeal to practical men—Dewey has been unfaithful to his own pragmatism in rejecting a tradition that came out of so much experimentation! It is indeed not surprising that the dialectical theology has made such a tremendous appeal—it has preserved important values that many modern philosophers have thrown away.

But the exclusive reliance of the dialectical theology upon intuitionism and authority is a fatal defect. Such a reliance upon an inner voice, setting its authority up so that it can in no wise be criticized, is quite contrary to the whole trend of modern science and thought, which insists upon the necessity of criticizing everything. This feature is also contrary to the main trend of Christian tradition. The men who have insisted upon following an inner voice without criticism have made trouble for the Christian Church throughout the ages. Occasionally these people have been geniuses, as was George Fox; more often they have been highly undesirable fanatics. From the Montanist prophets down to contemporary rattlesnake handlers, the Church has fought such extremists for the sake of its own sanity and the values they denied. When two advocates of the dialectical theology, as Barth and Brunner, disagree, there is moreover no way of determining which one is correct, in accordance with the canons of their theory, for each one can merely assert that *he* interprets the true Word of God. The dialectical theology, while preserving many of the Christian values, yet in its denial of reasonableness and its refusal of any critical powers to man, is outside the historic line of Christian development, as well as contrary to the whole tendency of the modern world. It has no way of settling controversies among its own advocates. It lacks one of the greatest of values—the power of self-criticism.

It remains to ask the question: Is it possible to state a conception of God that will satisfy modern philosophical demands and at the same time preserve the traditional Christian values? Any answer to this problem depends upon what we consider to be the rightful demands of philosophy. Certainly we cannot satisfy the demands of any and every philosophy, making its theses our fundamental assumptions. We have indeed no obligation to do so. For almost all modern philosophies, especially humanism and naturalism, do not lay any claim to logical certainty. They declare that they have merely stated working hypotheses, which

are only means of moving towards truth. Such philosophies as absolute idealism have moreover been so often refuted that their claims are at least highly disputable. If then no modern philosophy attains irrefutable certainty, we religious thinkers need not bind ourselves by adhering to any contemporary philosophy.

But we must heed carefully the criticisms urged by these same philosophers. While philosophy has not been successful in setting up any well-accepted systems, it has been extremely powerful and influential in its critical work. The history of philosophy has indeed been a criticism of one philosophy by its successors—those criticisms contain many important lessons for religious thinkers. The uncertainty besetting modern philosophy is the result of the very keenness and cogency of philosophical criticism. The failure of orthodox Christianity to secure the adherence of so many modern intellectual leaders is moreover due to its failure to comprehend and consider the criticisms of religion made by philosophy. In particular, the charge of anthropomorphism is a very serious one. Careful thought will not tolerate an anthropomorphic God, and rightly so.

How then can we conceive of God? It has been asserted that personality is the highest form of existence we know, so that if God is not a personality, he must be lower than man and cannot satisfy man's needs, such as the need for communion. But personality as applied to God is a notoriously vague notion; no thinker has succeeded in defining personality exactly. The completely personal gods were the anthropomorphic gods of ancient religions. Wieman explicitly denies personality to God because personality is generated, as far as we know it, only in social intercourse and cannot exist apart from a society, i.e., personality implies anthropomorphism. The obvious solution to this difficulty is to take the fundamental characteristic of personality, from which its values spring, and to conceive of God in terms of that characteristic, rejecting other features of personality that do not spring from this fundamental feature.

That fundamental characteristic is purpose. The term "will" has traditionally been used in this sense, but the concept of will has largely been dropped from modern psychology. Will, in its full meaning, denoting real choice between good and evil purposes, moreover presupposes certain highly debatable metaphysical dogmas. Hence it would seem best to use instead the term purpose, and restrict "will" to its subsidiary meaning as a synonym for purpose.

Now purpose is a quite precise concept. It involves the notion of a conscious future goal, as yet unattained, so that a purposing

God may be conceived as working in this mundane universe in which we human beings need help so badly. A real purpose furthermore implies power to act. It also presupposes reflection and knowledge in directing action to a goal, so that a purposive God is a conscious God, with whom men may commune. Since religion ideally conceives of God as perfectly good, God's goal is the attainment of the greatest possible amount of good. A supreme purpose is the vital feature of that organization of impulses we call character, for human character is merely an orientation of life about one (or more) purposes. The fact that God has this purpose does not prevent him from being much more than purpose, so that a purposive God may be immanent in the universe in so far as he is working out his purpose and also transcendent in so far as he is more than purpose. It is not necessary to know the whole of God's nature in order to impute purpose to him. Thus the concept of purpose implies the important features of personality.

Purpose does not, moreover, imply anthropomorphism. For the concept of purpose has been applied to the universe by such quite non-anthropomorphic thinkers as the absolute idealists. We may then define God as the supremely great superhuman being, possessing a fundamental purpose (and consequently also reflection, knowledge, moral character, and power) directed to the maximum of value (i.e., He is supremely and completely good). This definition seems moreover suitable for a scientific philosophy of religion.

The importance of this conception of God appears when we consider its effects upon human life, for it attains the religious values lost by many philosophies of religion. The notion of a purposive God furnishes a purpose and meaning to human lives. If God has this purpose, it is also the purpose of the universe, of which he is the central feature, and so it is a fit purpose for humanity. The person who has adopted a life-purpose finds that this purpose adds immeasurable value to every act which conduces to the achievement of that purpose. I may find it an interesting and engrossing task to assist the underprivileged and find much value in doing so. But if I believe that my activity is also doing God's will, that activity becomes immensely more worth while. It becomes part of the universe's activity, the outgrowth of my devotion to the supremely lovable being in the universe, and partakes of God's own value. My life, in so far as I am carrying out the purpose of God, increases greatly in its worth, and becomes the most valuable type of human existence.

The concept of a purposeful God furthermore nerves humanity to effortful and determined living. The amount of effort I put into any activity depends on how valuable I conceive it to be. If now the universe is not morally neutral and the task of living a righteous life is part of the universe's purpose, that task becomes so supremely important that sincere men bend all their energies to such a task. Since this task is supremely worth while, it deserves my very life—the willingness to endure martyrdom arises from this conception. The ideal of righteousness is moreover not merely subjective; it is not something I can destroy by neglecting it. It is woven into the very heart of the universe, and so rightfully demands my allegiance whether I will or no. I can go contrary to it, but only at the grave risk of rendering my efforts useless. The righteous purpose of God calls to me with categorical force from without me and also from the inmost fibre of my being, since I was made for the purpose of responding to that call. Only an objective purposive God can justify a categorical imperative. This world has suffered so much from the evil deeds of humanity that we can afford to dispense with no feature which will advance the enterprise of righteous living. The conception of a purposive God is the most powerful of incentives to a righteous life.

This concept in addition gives struggling humanity the confidence that man is not alone in his effort to improve this world—behind man's effort there is a stronger power who aids him. Such a belief does not, however, necessarily give anyone the assurance of victory, for there is also the fact of sin—action contrary to God's purpose. The world has been arranged so that righteousness will succeed, but I can only be sure of ultimate victory when not only I, but also all other persons, carry out God's purpose. What we usually neglect is the necessity of securing the cooperation of others—it takes only one nation to make a war, but it takes two to make a lasting peace. This fact is what pacifists have often neglected—for a genuine peace, I must not only take a loving attitude to others, I must also persuade others to take that same attitude. Hence, the necessity of preaching the gospel to all men. I can be sure of man's victory in the fight for righteousness through God's help, but vital progress comes about when not only I, but others too, work for that end.

The notion of a perfectly good purposive God, moreover, makes the whole of a righteous life into a series of religious acts. The traditional Christianity has been inclined to deny to secular life any religious value. The life of the religious leader and per-

haps that of the social worker has been considered religious, but ordinary people, engaged in the business of feeding, clothing, and serving the needs of mankind, have not usually been considered religious except when engaged in specifically churchly acts. If God is concerned with achieving all possible good, what worthwhile activity can, however, be left outside of God's purpose? Is not the man who raises the food without which men could not work just as indispensable as the preacher who disseminates the truth? The fact that there are many good farmers and few good preachers should not blind us to the fact that without someone to feed preachers, the gospel could not be widely preached. Then merchants who aid in distributing goods, scientists who discover new ways of producing goods, physicians and universities, who relieve suffering or train individuals, carry out, in their ordinary occupations, the will of God, which is the attainment of value. Such supposedly secular occupations become really religious, and these people, in their ordinary pursuits, may rightfully feel the thrill of aiding in the realization of the kingdom of God. The only non-religious occupation is then that which neglects God or does evil, for any activity that produces any good becomes the doing of God's will, and, when pursued in that spirit, becomes religious. Religion thus spreads its shining robe of endeavor over the whole of life.

There is then no ultimate conflict between the demands of philosophy for a logically defensible position and the requirements of religion for the most valuable life. But the attainment of such a goal is not to be achieved without careful thought or without some transformation of our uncritical traditional conception of God. Men desire a paternalistic God who will satisfy their wishes—a magnified Santa Claus—rather than a perfectly moral Being to whose high ideals we must adjust our own purposes. In so far as this latter truly Christian conception has not been preached, we Christians must confess that we have deserved the criticism of philosophers, and should thank them for the opposition they have given us. But we are also justified in rejecting certain contemporary philosophic conceptions of religion and of God, and in substituting a conception that preserves the high values of religion developed through the long history of Christianity.

HOMER H. DUBS.



**FROM THE ALUMNI PRESIDENT**

It is a genuine privilege for me to send a message to my fellow-alumni of the Duke School of Religion. I am sure that as we think of Duke we are saddened by the loss of President Few, a great Christian gentleman, who strove in his own life and in the many lives he touched "to unite those two so often divided, knowledge and vital piety," *eruditio et religio*. He was a true friend of the School of Religion. Its interests were close to his heart. We shall miss him.

Our School of Religion has now been in existence almost fifteen years. It has been sending a steady stream of young men into the ministry of the Christian church for well over a decade. A tree is known by its fruits. What is the quality of these men? It is gratifying to us to hear from the lips of older ministers at times and from others whose judgment is respected that their quality is good. We have heard it said that the young preachers from Duke are not unwilling to tackle hard jobs, that they joyously take difficult charges and infuse a new life into them, that they are good ministers of Jesus Christ. Certainly all of us should be pleased to think that in the main our ministries are vindicating the existence of the Duke School of Religion, and should constantly remember that its reputation stands or falls with us.

May I say a serious word or two along a line of thought that is in the minds of all of us? Undoubtedly we are living in a critical day in the history of mankind. The Christian church is undergoing insidious and deadly attack in several great nations. At the same time in many nations, including our own, more and more human beings seem to be turning to the church as the one hope, the one bulwark against the forces of desolation and despair. This appeal to the church to help save civilization places an enormous responsibility upon the Christian ministry, and especially upon those of us who have had the privilege of graduate study and advanced training. We will have a large part in determining whether or not the church shall satisfy this desperate desire in the heart of humanity for something abiding and permanent in a chaotic world. Our fathers never faced such problems as we are facing and will have to face in the days ahead. We are sailing an uncharted sea. And yet we do not need to go alone. He whom we profess to serve will be our constant companion if we will have it so. Through us He will be able to work out his mighty purposes if we commit ourselves anew as instruments into his

hands. As I see it, it is of terrific importance, of overwhelming urgency, that we exercise every ounce of our ability, wisdom, and consecration in meeting the responsibilities that face us as we undertake to stand as Men of God in this time of fearful tragedy and yet of unparalleled opportunity.

I wish we had more and better chances for serious discussions with one another. I am sure it would help us to get together more often in groups, small or large, for the exchange of ideas and the building of the fellowship. I trust each of us will take advantage of any such opportunities as may come his way. Let us all begin planning now to attend the annual banquet of the School of Religion at Duke next June, and if possible take in the entire week of the Pastors' School, during which the banquet will be held.

If you have any suggestions relating to the School of Religion Alumni Association, don't hesitate to drop me a line.

C. C. HERBERT, JR.

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### HAVERFORD COLLECTION OF PALESTINIAN ARTIFACTS

In the spring of 1940 a collection of archaeological artifacts from the Beth-Shemesh Museum of Haverford College was loaned to Duke University for a period of five years on condition that they would be properly displayed. These artifacts, which are now on display in Room 210, School of Religion, are from the Haverford excavations directed by Dr. Elihu Grant between 1928 and 1933 at Beth-Shemesh, midway between Jerusalem and the Mediterranean in the foothills of Judah.

The objects date back to the "time of Abraham"—known to archaeologists as the Middle Bronze Age (20th to 16th centuries B.C.). Representing this period are a dish or plate which was found in a tomb, and a carinated bowl; the name of the latter is interesting since it comes from the Latin word "carina," meaning prow of a ship and designates the shape or outline of the bowl. One notes that certain pottery of this period has flat bottoms; since it was originally intended to be stuck in the ground, the bottoms are usually pointed. Representative of the Late Bronze Age (15th to 13th centuries), which marked a degenerate interlude in craftsmanship, is a large water jug; such jugs were found in cisterns into which they had fallen when the unfortunate water carrier's rope slipped. At first lamps were merely saucers of oil into which a wick was stuck and ignited; of course, the wick

frequently fell over and was extinguished, so the device of making the rim of the saucer a bit irregular was tried; by the time of the Late Bronze Age, the spouts or lips were made into the rim and this type of lamp remained the conventional one until the importation of Greek lamps about the third century B.C.

Characteristic of the pottery of the 12th and 11th centuries B.C. is Philistine ware whose decoration generally consists of birds or fish. This ware is especially prized since it represents about all we have as a cultural heritage from the Philistines.

It seems evident that the art and use of cosmetics was not unknown to these early peoples and we find in the artifacts, characteristic of the Divided Monarchy period, small black ointment juglets often called "vanity cases" and sometimes used as containers for perfume.

After the separation of the two kingdoms, the Kings of Judah established by royal authority standard jars for the determination of weights and measures. Stamps were put on the handles of the jars for the purpose of collecting taxes and to guarantee standard measure. The handles are always found broken off the jars, which would seem to indicate that the latter were broken as soon as they were emptied of their contents in order that they would not be used a second time. A plaster cast of such a stamp bearing the inscription "Belonging to the King" is found in the Havercord Collection.

There are many other objects of interest to be seen in the collection including fragments of Cypriote or "wishbone" pottery, a flint sickle, four carnelian beads, and a box of oxidized raisins found in the storage rooms of a house which was destroyed during the second half of the 11th century B.C., during the lifetime of Samuel.

The University has also recently acquired a fine parchment (vellum) scroll of the Pentateuch,  $19\frac{1}{2}$  inches high and 70 feet  $9\frac{3}{4}$  inches long, written about 1700 A.D. in Europe. While ancient Palestinian scrolls were written on papyrus, this scroll nevertheless gives students a fair idea of what "the Law" looked like in the time of Jesus.

W. F. STINESPRING.

## THE PRESENT STATUS OF THE ECUMENICAL MOVEMENT

A report on the present status of the Ecumenical Movement involves first, the growth of church union in various parts of the world, and secondly, the actual progress in the formation of the World Council of Churches. The outstanding recent development in Church union is the compulsory union of Christian churches in Japan under conditions dictated by the Japanese government so that they will become an integral part of the new national order. The proposed plan excludes foreigners from administrative posts in the church and prohibits the use of foreign money. The unification of the Japanese churches has been a goal toward which they have been moving for a good while and reports indicate that for many of the Japanese Christians the unification comes as a genuine evolution and not from mere compulsion. On the other hand, "union enforced against the consciences of bodies of Christians would obviously lack all genuine ecumenical quality."

An outstanding feature of the situation in China is due to the transfer of the government and the movement of vast Chinese populations to the western provinces. It is difficult for each denomination to follow its members and reestablish their work in this situation. This has given a great impetus to numerous union projects and comity arrangements. There is also agitation in these provinces for "a united church of the West." In India, the East Indies, Africa, Australasia and Latin America there is steady pressure toward church union, chiefly on the part of the native Christian membership of the various churches in each territory.

The progress of the movement in Europe has been seriously retarded by the present war but in spite of the difficulty of communication and the resurgence of nationalistic feelings, the movement has made some progress. In Great Britain the two organizations of the free churches, the Council on Christian Faith and Common Life and the English Free Church Assembly, have recently united. The "Scheme for Church Reunion" continues to be discussed by the representatives of the Church of England and the English Free Churches. Conversations continue between the Church of England and various eastern Orthodox churches concerning the question of union.

In the United States various movements toward union have been made, including the final consummation of Methodist union in 1939 and of the merger of the Evangelical Synod and the Re-

formed Church in 1940. Movements are on foot looking toward the possibility of closer cooperation between the Northern Baptist Convention and the Disciples of Christ; between the United Brethren in Christ and the Evangelical Church, both of which are essentially Methodist in polity and which are likely to be the next case of church union to reach actual completion. The American Lutheran Convention and the Missouri Synod are continuing discussions on the basis of articles of belief already adopted. The Northern and Southern Presbyterian churches are discussing a fresh proposal for reunion which would provide for regional synods, a large measure of decentralization and a degree of autonomy for the Southern branch. The Northern Presbyterian and the Protestant Episcopal Churches have entered upon a fresh stage of their negotiations which at one time threatened to be discontinued. There is a continued growth of organizations for church cooperation and federation, especially in state councils of churches. The Protestant Episcopal Church has just joined the Federal Council of Churches of Christ in America, which continues to grow in scope and influence.

The work of forming the World Council of Churches is proceeding as rapidly as could be expected. The first meeting of the Council, originally scheduled for 1941, has had to be postponed on account of the European War. Some churches which have expressed the intention of joining the Council, have to wait for final action on their governing bodies which only meet at long intervals. Up to date sixty-eight ecclesiastical bodies have actually accepted membership, among the latest being the Church of England and the Five Years Meeting of the Society of Friends.

The Ecumenical Movement is already demonstrating some of its possibilities in the work of the *ad interim* committees in Geneva, which is the active center. It has been able to be of great assistance to certain of the continental churches and its secretaries and other representatives have been able to travel in and through the warring countries of Europe with amazing facility. They are keeping in touch with scattered and refugee church members and not merely distributing material relief but giving helpful counsel and encouragement. They are even able to hold religious gatherings in Scandinavian and eastern European countries. The Commissions of the Council are carrying on the studies already initiated in the "Life and Work" and "Faith and Order" conferences so as in some measure to conserve the Ecumenical spirit against the disintegration of the war and to prepare for spiritual reconstruction and a larger unity when the war is over.

ELBERT RUSSELL.



## THESES PREPARED BY CLASS OF 1940

- ANDREWS, W. E., *The Contribution of Penitential Discipline to Early Irish Christianity.*
- ARBAUGH, R. N., *The Eschatology of Otto, Bishop of Freising, as Interpreted from his Chronicle.*
- BAGBY, STEADMAN, *An Introduction to the Conception of Salvation Held by the Barthians.*
- BARRS, W. K., *Some Suggested Uses of the Culture Complex Concept by the Pastor.*
- BRADY, W. H., *The Use of Drama in the Religious Education of American Protestant Churches from 1900 to 1939.*
- BROWN, R. O., *The Christian Conception of Salvation as Presented by Albert C. Knudson and Edwin Lewis.*
- BUSTLE, W. R., *The Doctrinal Aspect of Evangelism as Carried on in Recent Years in the Methodist Episcopal Church, South.*
- CRUTCHFIELD, F. A., *Christian Principles in the Teachings of Epictetus.*
- DODGE, W. W., *An Analysis of Efforts to Enrich Worship Services in Non-liturgical Churches in America Since 1920.*
- FOLEY, L. P., *The Religious and Social Significance of the English Morality Plays.*
- FREEMAN, R. L., *Inquisitorial Procedure Against Catharist Heresy in the Era of Bernard Gui.*
- FULTON, J. W., *The Religious Thought of William Ernest Hocking.*
- HICKMAN, V. R., *Kenyon L. Butterfield's Contributions to the Betterment of Rural Church Life in America.*
- KELLEY, M. H., *A Critique of Musical Appreciation in Rural Churches in North Carolina.*
- KIKER, S. M., *Richard Rolle's Synthesis of the Contemplative and Active Life.*
- MCLEOD, W. G., *The Significance of Abelard's Historia Calamitatum for the Study of Church History.*
- MILSTEAD, H. A., *The Religion of Plutarch in the Light of Contemporary Christianity.*
- PITTARD, J. L., *The Factor of Imitation in Adolescent Religion.*
- REICHARD, J. C., *The Language and Meaning of the Book of Jonah.*
- RICHARDSON, H. P., *Shifting Trends and Emphases in the Christian Missionary Enterprise 1928-1938 (A Study of the Findings of the Jerusalem and Madras Conferences).*
- WEINLAND, D. E., *William James's Doctrine of Religious Belief.*

**CHANGES IN APPOINTMENTS OF ALUMNI**

- Alabama*—D. C. Whitsett, B.D. '33, from Demopolis to St. Mark's, Montgomery.
- Baltimore*—Ralph M. Sharpe, B.D. '32, from Marvin, Washington, to Mount Airy.
- Florida*—H. S. Austin, B.D. '32, from Citra to Seminole.
- Holston*—F. B. Jackson, B.D. '34, from Sweetwater to First, Morristown, Tenn.; H. M. Russell, B.D. '33, from Hanger to Narrows, Va.; J. A. Smalling, B.D. '38, from Strawberry Plains to Lead Mines, Tenn.
- Kentucky*—S. W. Funk, B.D. '30, from Louisa to Stanford.
- Little Rock*—D. T. Rowe, '30, from Lonoke to Carr, Pine Bluff.
- Louisiana*—J. C. Sensintaffar, B.D. '35, from Jonesville to Terriday; R. R. Branton, B.D. '30, from Natchitoches to First, Bogalusa.
- Mississippi*—Phil H. Grice, B.D. '39, from Long Beach to Terry.
- Missouri*—J. F. Trammel, B.D. '33, from Extension Secretary, Board of Christian Education, to Hamilton; W. E. Crook, B.D. '34, from Troost Avenue, Kansas City (Southwest Missouri Conf.), to Glasgow.
- North Alabama*—R. L. Dill, Jr., '35, from Lake Highlands, Birmingham, to Brandon Memorial.
- North Arkansas*—R. E. L. Bearden, Jr., B.D. '38, from Luxora to Truman; V. E. Chalfant, B.D. '31, from Cotton Plant to West Memphis.
- North Carolina*—C. J. Andrews, B.D. '32, from Warsaw-Magnolia to Webb Avenue, Burlington; W. C. Ball, B.D. '27, from St. Paul, Goldsboro to Queen Street, Kinston; A. E. Brown, B.D., '31, from Yanceyville to Parkton; J. V. Early, '34, from Hillsboro to Yanceyville; P. H. Fields, '30, from Rose Hill to Rosemary; J. T. Greene, B.D. '38, from Rougemont to Four Oaks; H. L. Harrell, '39, from Duke Chapel to Dover; L. V. Harris, '31, from Ahoskie to Mount Gilead; F. D. Hedden, B.D. '36, from Associate Pastor, Edenton Street, Raleigh, to Louisburg; O. I. Hinson, '33, from Webb Avenue, Burlington, to Halifax; W. F. Keeler, '39, from West End to St. John-Gibson; M. W. Lawrence, B.D. '30, from Person Street, Raleigh, to Whiteville; J. W. Linberger, '33, from St. John-Gibson to Fairmont; E. G. Overton, '39, from Person to Fayetteville; J. H. Overton, B.D. '39, from Pikeville-Elm Street to Associate Pastor, Edenton Street, Raleigh; F. M. Patterson, B.D. '38, from Extension Secretary, Board of Education, to Milton; J. G. Phillips, B.D. '29, from Louisburg to

Bethel; J. R. Regan, '33, from Hatteras to Mattamuskeet; Leon Russell, B.D. '30, from Hayes-Barton, Raleigh, to Centenary, New Bern; D. M. Sharpe, '27, from Mt. Gilead to Person Street, Raleigh; A. M. Smith, '39, from Siler City to Vance; A. C. Thompson, B.D. '33, from Columbia to West End; T. J. Whitehead, B.D. '35, from Christ Church, Henderson, to North Gates.

*North Georgia*—M. S. Robertson, '38, from Redan to Salem.

*North Texas*—T. H. Minga, B.D. '31, from Frisco to Honey Grove.

*South Carolina*—J. H. Justus, B.D. '34, from North Charleston to Chaplain, U. S. Army; R. H. Taylor, B.D. '35, from Little Rock to Turbeyville-Orlando; T. E. Jones, B.D. '39, from Mullins to South Aynor; T. M. Merriman, '36, from Kitty Hawk (North Carolina Conf.) to Norway; J. E. Scott, Jr., '35, from Eutawville to Cottageville; T. B. Smith, '36, from Bowman to Harleyville; J. M. Copeland, B.D. '37, from Murray Hill, Jacksonville (Fla. Conf.) to Yemasee.

*Southern California-Arizona*—Ray A. Cooke, B.D. '35, from Eastmont, Los Angeles, to Chaplain, U. S. Navy.

*Southwest Missouri*—J. A. Guice, B.D. '30, from Melrose, Kansas City, to Brookside, Kansas City.

*Tennessee*—J. J. Stowe, Jr., '34, from Spring Hill to Bell Buckle; J. D. Bass, '31, from Elm Street, Nashville, to Deckard.

*Upper South Carolina*—J. W. Johnson, '31, from Gordon Memorial, Winnsboro, to Seneca-Newry; C. F. DuBose, B.D. '39, from Irmo to Cayce; C. O. Bell, '32, from Cayce to Central-St. James, Laurens; M. E. Derrick, '30, from McCormick to Anna Gray-Branlett, Woodruff; E. W. Hardin, B.D. '38, from Assistant, Centenary, Winston-Salem (Western N. C. Conf.), to Graniteville; L. B. George, B.D. '33, from Fort Mill to Hickory Grove; D. W. Reese, B.D. '39, from Assistant, St. Paul's, Greenville, to Assistant, Bethel, Spartanburg.

*Virginia*—J. H. Blakemore, B.D. '34, from Marquis Memorial, Staunton, to Trinity, Alexandria; D. D. Holt, B.D. '33, from First, Charlottesville, to Centenary, Lynchburg; C. W. Haley, B.D. '36, from Boonsboro to Fox Hill-Central; S. E. Donald, B.D. '33, from Virginia Beach to Chaplain, U. S. Army; J. W. Brown, B.D. '33, from Assistant, Centenary, Richmond to Chester; H. H. Smith, B.D. '36, from South View-Providence, Lynchburg, to St. Paul, Richmond; W. L. Scarce, '33, from Market Street, Onancock, to Marquis Memorial, Staunton; Lee S. Varner, '37, from Peninsula Conference to Onancock.

*Western North Carolina*—R. H. Taylor, '35, from Oakley to Asbury Memorial, Ashville; W. F. Beadle, '35, from Rockwood to Fairview; K. G. Holt, '31, from Mocksville to Leicester-Bell; H. L. LaFavers, '36, from Robbinsville to Marshall; R. M. Varner, '39, from Weaverville to Mills River; G. M. Schreyer, B.D. '39, from Leicester-Bell to Tryon; J. M. Brandon, Jr., '38, from Fairview to Weaverville; T. G. Highfill, B.D. '33, from Cherryville to New Hope-Bethel; C. P. Bowles, B.D. '32, from Main Street, Belmont, to Wadesboro; J. B. McLarty, B.D. '39, from Mount Holly to Boone; W. C. Sides, '38, from Ivey to Mocksville; J. C. Stokes, B.D. '34, from Oak Ridge to Wilkesboro; L. P. Barnett, B.E. '35, from Pineville to Cramerton; W. C. Dutton, '36, from Midway to Dallas; P. R. Taylor, B.D. '38, from Trinity to Oak Ridge; J. A. Lindsey, B.D. '39, from Norwood to Junior Preacher, Wesley Memorial, High Point; I. L. Roberts, B.D. '29, from Franklin to Randleman; M. B. Shives, '39, from Sunshine to Emma; M. C. Reese, B.D. '37, from Mount Mitchell to Henrietta; G. F. Hood, B.D. '32, from Boulevard, Statesville, to North Forest, Morganton; R. J. Barnwell, B. D. '33, from Dallas, to Ann Street, Concord; R. B. Shumaker, '31, from Tabernacle, Albemarle, to Kerr Street, Concord; E. B. Edwards, B.D. '31, from Bethel-Boger to Rocky Ridge, Concord; J. E. Rink, B. D. '38, from Assistant, Wesley Memorial, High Point, to Norwood; C. B. Ross, '38, from Main Street-Rowan, Salisbury, to Assistant, First Church, Salisbury; H. E. Jones, B.D. '36, from Mills River to Bryson City; J. L. Stokes, B.D. '32, from Randleman to Franklin; G. W. Bungarner, B.D. '39, from Murphy to Morning Star; F. E. Howard, B.D. '35, from Farmer to Erlanger, Lexington; John Hoyle, '27, from District Superintendent, Statesville District to First Church, Lexington; H. G. Hardin, '37, from Rocksford Street, Mt. Airy, to Assistant, Centenary, Winston-Salem; A. A. Kyles, B.D. '29, from Coolemees to Central Terrace, Winston-Salem; J. C. Reichard, B.D. '40, from Bynum (N. C. Conf.) to Troutman; J. G. Wilkinson, B.D. '31, from Black Mountain to Dallas.

## ALUMNI AS DISTRICT MISSIONARY SECRETARIES

The office of District Missionary Secretary is prescribed by the *Discipline* as follows: "There shall be a District Missionary Secretary in each District nominated by the District Superintendent and publicly assigned by the Bishop. He shall work in co-operation with the District Superintendent and Conference Missionary Secretary." This is an important office of great potentialities. It is gratifying to note that a large number of alumni of the School of Religion are serving as District Secretaries and thus have an opportunity to put into effect the theoretical instruction which they received as students. A partial list of those who have been appointed to this office is as follows: J. E. Shewbert, Sweetwater District, Northwest Texas; T. H. Minga, Paris District, North Texas; E. S. Denton, Owensboro District, Louisville; R. G. Tuttle, Greensboro District, Western North Carolina; I. L. Roberts, High Point District, Western North Carolina; C. C. Herbert, Jr., Salisbury District, Western North Carolina; W. R. Kelly, Waynesville District, Western North Carolina; E. K. McLarty, Jr., Winston-Salem District, Western North Carolina; W. F. Cooley, Fayetteville District, North Arkansas; J. N. Hinson, Corinth District, North Mississippi; M. C. Dunn, Durham District, North Carolina; J. R. Poe, Elizabeth City District, North Carolina; T. R. Jenkins, Fayetteville District, North Carolina; Leon Russell, New Bern District, North Carolina; E. D. Weathers, Raleigh District, North Carolina; C. W. Goldston, Rocky Mount District, North Carolina; C. W. Barbee, Wilmington District, North Carolina; M. S. McCastlain, Brownsville District, Memphis; P. E. Cook, Marion District, South Carolina; F. S. James, Sumter District, South Carolina; J. F. Trammel, Chillicothe-Richmond District, Missouri.

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## STUDENT ACTIVITY—FIRST SEMESTER

In the current school year the purpose of the School of Religion student body has been an attempt to promote a sense of brotherhood among all the members. Vital issues have been presented to the students in the hope that they will become, to some degree, aware of the ministerial problems and the opportunities that are theirs in the Christian ministry. At the same time a full program of activity has been pursued, including work of both social and religious nature.



The Reception Committee, headed by Paul Carruth, welcomed the incoming junior class at the opening of the semester. This class, having forty-six members, was the largest ever to enter the School of Religion. These men with the other members of the student body and the faculty were entertained at several receptions, parties and teas under the supervision of Brooks Patton and other members of the Social Committee.

Dean Elbert Russell opened a series of student forums by leading a discussion on the "Task of the Church in a World at War." Another outstanding forum was on the subject, "The Renaissance of Biblical Theology," and was led by Dr. Harvie Branscomb. These forums, as well as several others, were planned and carried out under the direction of Joe Caldwell, Chairman of the Forum Committee.

Several outstanding speakers were brought to the campus under the auspices of the Christian Social Action Committee, the function of which is to call attention to contemporary political and social events and their relation to Christianity. Dr. A. J. Muste, National Executive Secretary of the Fellowship of Reconciliation, spoke on "The Christian Pacifist Keeping Faith." Edwin L. Brock, Chairman of the Committee, then secured Mr. John Swomley, Youth Secretary of the Fellowship, to speak to the student body on the subject, "Is Pacifism Practical?" Mr. J. Olcott Sanders, of the American Friends Service Committee, was on the campus for two days to advise conscientious objectors under the Selective Service Act.

Mr. Roy McCorkel, the General Secretary of the Interseminary Movement in America, visited the school and spoke on the subject, "The World Church and the World Crisis." Thomas C. Hendrix headed a delegation of School of Religion men to the Interracial Conference which met at Paine College, Georgia. Plans are now being made to send a large group to the Interseminary Conference for the Southeastern area, which will meet in Lexington, Kentucky, in the spring.

The student body, working with the Duke Endowment Association, held an Institute of Evangelism in the School of Religion on December 9-10. The speakers for the Institute were Dr. Harry Denman, Executive Secretary of the Commission on Evangelism of the Methodist Church, and Dr. Roy H. Short, District Superintendent of the Louisville District of the Louisville Conference. Techniques of evangelism were discussed and emphasis was laid on the value of personal work and the importance of a year-round

program of evangelism. The Institute was climaxed by a service of street preaching in the downtown area of Durham, led by Dr. Denman.

The high point of the semester was the Fall Spiritual Life Retreat, led by Dr. Roy L. Smith, Editor of the *Christian Advocate*. Dr. Smith made five platform addresses and held personal conferences with the students. His addresses were followed by periods of worship and discussion under the direction of faculty members. Devotional groups of a similar nature have met regularly throughout the year with Dean Elbert Russell, Dr. Ray C. Petry, and Dr. Gilbert T. Rowe, under the Spiritual Life Committee with Jack Cooke as chairman. It is felt that these groups helped in the success of the Retreat and prepared the way for the inspirational sermons delivered by Dr. Smith.

During the semester students have participated in various social service work both on and off the campus. The regular York Chapel worship services have been held for the School of Religion twice weekly. A regular part has been taken by the school in the Duke Interdenominational Church. Under the direction of Allen Lindsey the school athletic teams have won many intra-mural contests and received a cup for their championship play in volley ball. Ministerial service has been rendered each Sunday at the Duke Hospital and the city and county jails. Boys' club work has been undertaken and in cooperation with the Durham Juvenile Court guidance has been furnished to a group of delinquent boys on probation. A program of radio vespers is presented each Friday over station WDNC under the direction of Howard Wilkinson, Chairman of the Radio Committee of the Duke Endowment Association. The first issue of *Christian Horizons*, student-sponsored quarterly journal, edited by John Wesley Inge, appeared just before the Christmas holidays.

The student body is looking forward to the events of the following semester. Among those who are to appear as speakers will be Mr. Kirby Page, Dr. H. N. Weiman and Dr. A. W. Palmer. The annual School of Religion Banquet will be held April 18. Plans are also under way for the Spring Spiritual Life Retreat.

DANA DAWSON, JR.

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## FACULTY ACTIVITIES

DR. HARVIE BRANSCOMB attended the thirty-first annual session of The National Association of Biblical Instructors, of which he was president. This Association met in Union Theological

Seminary in New York City during the holidays. In addition to presiding, Dr. Branscomb delivered the President's address on the topic, "The Dramatic Instinct of Early Christianity." Other Duke instructors in attendance upon the meeting were Professor H. E. Myers, and Mrs. H. E. Spence.

DR. JAMES CANNON, III, preached at the Chapel Hill Presbyterian Church on January 5, and at Trinity and Asbury Memorial Methodist churches in Charleston, South Carolina, on January 19. He represented the Board of Missions and Church Extension of the Methodist Church in five District Missionary Institutes of the South Carolina Conference between January 15-22. Dr. Cannon spoke as the representative of the Phi Beta Kappa Council at the installation of the Phi Beta Kappa Chapter at Wofford College on January 14, and represented the Duke Chapter of Phi Beta Kappa at the installation of the Wake Forest College Chapter of this society on January 13. He will be on sabbatical leave during the spring semester.

DR. PAUL N. GARBER attended meeting of the Board of Publication of the Methodist Church, Cincinnati, Ohio, October 28-29. Delivered address at the annual banquet of the Duke University Alumni Association of the North Carolina Conference, Wilmington, N. C., November 8. Delivered address before joint meeting of Rotary, Kiwanis and Monarch clubs of Asheboro, N. C., December 13. Subject: "The North Carolina Way of Life." Delivered address at the College of Preachers of the Methodist Church, Garrett Biblical Institute, December 31-January 3. Subject: "Theological Education in the Methodist Episcopal Church, South." As President of the Association of Methodist Theological Schools, presided at annual meeting of the Association at Evanston, Illinois, January 2, 1941. Attended meeting of the Commission on the Course of Study of the Methodist Church, Evanston, Illinois, January 3, 1941. Article on "The New Editor of the *Christian Advocate*" was syndicated in the following periodicals for November 14, 1940: *New York Christian Advocate*, *Pacific Christian Advocate*, *Southwestern Christian Advocate*, *Central Christian Advocate*, and *Northwestern Christian Advocate*.

DR. HORNELL HART revised and read proofs on *Personality and the Family*, which is to appear in a new edition early in 1941. Gave a series of lectures in the Graduate School of the U. S. Department of Agriculture in Washington, D. C., which is to appear as a book entitled *New Gateways to Creative Living*, to be published in 1941 by Abingdon-Cokesbury. Participated in the University Christian Mission at the University of South Carolina,

November 30 to December 3. Gave two addresses at the Five-Years' Meeting of the Society of Friends, Richmond, Ind., October 20, 1940. Preached once a month at the Unitarian Church of Germantown, Pa.

DR. F. S. HICKMAN was the Conference preacher at the Little Rock Conference in November, preaching seven sermons in five days. He represented the School of Religion at the Memphis Conference. In December he attended the Federal Council of Churches at Atlantic City where he was elected an alternate member of the Executive Committee of the Council. He preached at Southern Pines, made a radio appeal for the Greek Relief Fund, and spoke at the Christmas meeting of the Shriners' Club in Durham. On January 7 he made an address at the District Missionary Institute of the Raleigh District.

DR. J. M. ORMOND has dedicated two churches, preached six times in other churches in addition to speaking at the Holston and Western North Carolina Conferences. He attended the meeting of the Board of Missions and Church Extension at Philadelphia, Pa., November 25-29, and the Conference on Ministerial Training at Garrett Biblical Institute, Northwestern University, Evanston, Ill., December 31-January 3.

DR. ALBERT C. OUTLER spoke at the vesper service of the Presbyterian Young People's Association in Durham on October 27; was a discussion leader at the Student Religious Conference at Duke, November 5-7; represented the School of Religion at the South Georgia Conference in Savannah, November 8-10, and at the South Carolina Conference at Florence, November 15-16. He was a speaker and forum leader at the Hi-Y and Older Boys' Conference at Charlotte, N. C., on December 6, and preached at the Norwood Methodist Church on December 8 and conducted a vesper service at Bennett College in Greensboro on January 12.

DR. RAY C. PETRY, in connection with the forum projects of the University of North Carolina, conducted public forums on "Religion and the Community," and at Mocksville and Cooleemee, N. C., on November 25 and 26.

DR. KENNETH W. CLARK taught in School for Christian Workers at Asheville, "The Fourth Gospel," November 3-8, and in School for Christian Workers at Richmond, Va., "Life of Jesus," November 10-15. Preached at Central Methodist Church, Asheville, November 3. Published article, "Realized Eschatology," in *Journal of Religion*, September, 1940. Visited Chapin Library (Williamstown, Mass.) and Columbia University (New York, N. Y.) to work on two separate parts of an eleventh-century

Greek manuscript. Now on the University of Chicago Press a volume of collations of Greek manuscripts of the Acts and Epistles, under the title, *Eight American Praxapostolos*.

DR. H. E. SPENCE has been actively engaged in addressing various chapters of the Duke University Association during the fall months. Beginning with the Alumni Association of the Western North Carolina Conference at High Point, he spoke to the following associations: Mt. Airy, Columbus-Bladen, Robeson, and Cumberland, all of North Carolina; Petersburg, Va.; Boston, Mass.; Philadelphia, Pa.; and Jacksonville, Fla. At the last named place Professor Spence conducted a class in a training school on the subject, "Religious Dramatics." He also preached while in Jacksonville.

Other activities during recent months included two addresses before the student body of Queen's College, Charlotte, N. C.; a dinner speech before the congregation of the First Methodist Church of Charlotte, and an address to the Merchants' Association of Belmont, N. C. A number of minor engagements before civic clubs and Christmas groups completed the list of activities. In addition to producing the usual Christmas plays and the Pageant in Duke Chapel for Christmas, Dr. Spence staged the Faculty Club Christmas Party program, using his own production, *Kris-mus in Ol' Kaintuck*.

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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.

*From the Stone Age to Christianity: Monotheism and the Historical Process.* William Foxwell Albright. Baltimore: The Johns Hopkins Press, 1940. xi + 363 pp. \$2.50.

This is a "must" book for all those who keep up with the latest results of Biblical science, especially from the archaological side. The author comes to his subject probably with more learning than any other man could bring. Every topic from Stone Age skeletons to Barthian theology is utilized in the attempt to explain the Judaeo-Christian tradition, or how our religion became what it is. With regard to Old Testament religion, the author has a conservative tendency to add to Moses and subtract from the prophets, but that does not keep his book from being intensely interesting and highly valuable.—W. F. S.



*The Bible Speaks to Our Generation.* Frank Glenn Lankard. New York: Oxford University Press, 1941. 201 pp. \$2.00.

The great truths of the Bible clearly presented and shown to be applicable and necessary in forming a philosophy of life and in dealing with the perplexing social, industrial, and political problems of the world. An excellent book for helping the individual to a better understanding of the Bible as it is related to his own personal life and also for use as a textbook for classes of students in college or elsewhere.—G. T. R.

*The Sermon on the Mount.* Martin Dibelius. New York: Scribner's, 1940. vi + 145 pp. \$1.50.

A significant discussion of the ethical teachings of Jesus, by one of the greatest of continental New Testament scholars. Dibelius neither minimized the radical character of the ethical demands of Jesus nor the difficulty of putting them to practical action. They are an "impossible imperative."—H. B.

*The Search for the Real Jesus: A Century of Historical Study.* C. C. McCown. New York: Scribner's, 1940. xviii + 337 pp. \$2.50.

A survey of the history of the modern critical study of the life of Jesus, parallel in conception and title to Schweitzer's epoch-making book but different in plan and character. The treatment is topical rather than chronological, dispassionate and historical rather than argumentative, careful and accurate rather than brilliantly partisan.—H. B.

*Leadership for Rural Life.* Dwight Sanderson. New York: Association Press, 1940. 127 pp. \$1.25.

Out of a long interest in and study of rural life, Dr. Sanderson has presented a very important theme in a way that will help all professional leaders in the rural areas. Everyone who is familiar with rural communities is aware of the lack of effective local leaders. This book is timely.—J. M. O.

*Rural Roads to Security.* L. G. Ligutti and John C. Rowe. Milwaukee: The Bruce Publishing Company, 1940. 385 pp. \$2.00.

This book is another evidence of the interest in rural society which the Catholic church has recently evinced by a rather intelligent and constructive service. The authors are pointing the way out of the insecurity of vast numbers of rural people to a more satisfactory life.—J. M. O.

*A Philosophy of Religion.* Edgar Sheffield Brightman. New York: Prentice-Hall, Inc., 1940. xvii-539 pp. \$3.00.

The latest, largest, and best work of a great teacher of philosophy and religion. The author candidly and courageously faces all the questions that confront the religious man in a world of such a strange mixture of good and evil and lays down the great principles of a theistic faith. The place and importance of religion in human life could not be more clearly indicated, and those truths which must hold good if life is to retain any meaning are ably defended.—G. T. R.

*Christian Symbols in a World Community.* D. J. Fleming. New York: Friendship Press, 1940. 150 pp. \$2.00.

Professor Fleming makes an addition to his previous helpful compilations of the art forms of religion by presenting in this book examples of the symbolic expressions of Christianity in oriental environments.—J. C.

*Living Religions and a World Faith.* William Ernest Hocking. New York: The Macmillan Company, 1940. 291 pp. \$2.50.

Professor Hocking's book is meaty but scrappy. It requires some care in appraisal. He makes a good deal of the term "reconception" by which he means the conception of his own religion a Christian should hold after examining other faiths and restating his own faith in the light of what he discovers. This reviewer is not quite clear as to whether the world faith to which Professor Hocking looks is Christianity after a reconception or is to be a syncretism.—J. C.

*The Other Side of the Jordan.* Nelson Glueck. New Haven: American Schools of Oriental Research, 1940. xviii + 208 pp. \$2.00.

Glueck succeeded Albright in 1936 as Director of the American School of Oriental Research in Jerusalem, and turned his attention to Transjordan, especially since political conditions were so bad in Palestine. Many sites were visited and a few were excavated, and for the first time a clear outline of the archaeology of the Edomites, Moabites, Ammonites, and Transjordanian Amorites began to emerge. The present work is a popular presentation of the findings. It also adds much to our knowledge of the Exodus and King Solomon, as well as the Nabataeans of New Testament times. Many excellent illustrations add greatly to its interest and value.—W. F. S.

*Man Makes Himself.* V. Gordon Childe. New York: Oxford University Press, 1939. xii + 275 pp. \$1.75.

This is the best popular treatment of prehistoric and early historic man yet to appear. There are good notes on magic, religion, and science. The author takes a wholesome long view of "progress" that is heartening in these dark days. Racism is shown to be nonsense from the very beginning. The author did not intend, in his title, to contradict the common (incorrect) interpretation of Ps. 100:3.—W. F. S.

*Experience, Reason and Faith: A Survey in Philosophy and Religion.* Eugene G. Bewkes and others of the Colgate University philosophy faculty. New York: Harper, 1940. xii, 649 pp. \$3.50.

The text surveys Hebrew religion, Greek religion and philosophy, history of Christian thought, and medieval and modern philosophy. It is written from a modern liberal religious viewpoint and with a mildly absolute idealistic viewpoint. While exceptions need to be taken to very many things in this sort of a book, yet a careful reading of it will round out one's knowledge in these important fields.—H. H. D.

*Why the Cross?* G. Ray Jordan. New York-Nashville: The Abingdon-Cokesbury Press, 1941. 137 pp. \$1.00.

Eight sermons, reverent in spirit and challenging, setting forth something of the mystery of the Cross and the "message it can speak to every honest soul."—H. E. M.

*A Person-Minded Ministry.* Richard Henry Edwards. Nashville: The Cokesbury Press, 1940. 253 pp. \$2.00.

This book is based upon "a number of group searches for true balance among emphases, processes, and functions in the ministry." It is intended for those "who would heighten their skills in dealing with other persons, who love the person-minded Jesus, and find in Him the superlative artist in creative relationships."—H. E. M.

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