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1942

THE DUKE DIVINITY SCHOOL BULLETIN

Winter Number

VOLUME VI

January, 1942

NUMBER 4

DUKE UNIVERSITY
DURHAM, N. C.

THE DUKE DIVINITY SCHOOL BULLETIN

This publication is issued by the faculty of the Divinity School of Duke University through a committee composed of Professors Cannon, Spence, and Hickman of the Faculty; Reverend C. Wade Goldston of the Divinity School Alumni Association; and Mr. Joe Caldwell, representing the students of the Divinity School.

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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 ROMANCE OF CHARLIE SOONG

Perhaps no family in the recent history of the Orient has become more famous or exerted a more profound influence than the Soong family in China. The strength of this family can be readily understood when one remembers that the founder of the "Soong Dynasty," as it is often called, was the right-hand man of Sun Yat-sen in the establishment of the Chinese Republic; that his wife, who was formerly Miss Ni, was a woman of unusual Christian devotion and force of character; that his three sons, T. V. Soong, T. A. Soong, and T. L. Soong, have occupied for years influential posts in the life of the nation; that two of his daughters, Ching-ling and Mei-ling, after receiving an American education, married two presidents of the Chinese Republic, Sun Yat-sen and Chiang Kai-shek, respectively, and that the other daughter, Ai-ling, married Mr. H. H. Kung, a wealthy descendant of Confucius and now a cabinet member of the Republic of China. Owing to the limitations of space, the present article will deal mainly with those events in the life of Charlie Soong regarding which little has been known by Americans.

It is believed that the first information purporting to be authentic regarding the early life of Charlie Soong to appear in an American book is that contained in a McMillan publication of 1940, entitled *News Is My Job*, by Edna Lee Booker. According to this authority, Soon Chia-ju was born in the village of Kuisan, on the island of Hainan, off the south coast of Kwantung, China, being the youngest of three brothers. (The g was added to the name of Soon, after Charlie Soong returned to China). He was adopted by a childless uncle and foster-father, who had become a prosperous tea and silk merchant in Boston. This uncle brought the lad to the United States, for the purpose of training him in the business of importing silk and tea into the harbor of Boston. Evidently the boy's heart was not in his uncle's business, and one day, in the summer of 1880, as he wandered about the docks of Boston, he noticed the U. S. revenue cutter, *Schuyler Colfax*, at

one of the piers. Slipping aboard, he got into conversation with the chief officer Captain Charles Jones, who was a devoted Christian, as shown by his regular attendance upon the services of the Fifth Street Methodist Church in Wilmington, N. C., whenever the *Colfax* was in that port. Captain Jones became interested in the bright-eyed Chinese boy, and when the *Colfax* sailed for Wilmington, he carried young Soong with him as a cabin boy.

During the time that he served as cabin boy on the *Colfax*, he learned from the sailors how to make hammocks, and later he partly supported himself by making and selling these articles to the homes of the people in several southern states. The most significant fact in connection with his experience on the *Colfax*, however, was his association with Captain Jones, a native of South Carolina and a member of the Methodist Church, who exhibited a genuine concern for the spiritual welfare of his protégé. Captain Jones was the human instrument, in the hands of God, in bringing the boy in touch with certain influences in Wilmington which led to his conversion in the late summer or early fall of 1880.

It is believed from the data available that Charlie Soong arrived in Wilmington on the *Colfax* about November 1, 1880, or possibly a few weeks earlier. Original newspaper accounts appearing in the *Wilmington Star* show that he was baptized and joined the Church on Sunday, November 7, 1880, and this event doubtless took place at the close of the revival services which were in progress at the time of his arrival in Wilmington. Mrs. Mary Chadwick, whose maiden name was Mary Potter, was 18 years old when Soong first arrived in Wilmington, and remembers seeing him at the home of Mrs. Tom Ramsey on the evening after his arrival. He accompanied Captain Jones and Mrs. Ramsey to the Fifth Street Methodist Church revival, where he was converted while kneeling at the altar a few nights later. Mrs. Chadwick recalls how Soong and Captain Jones came to the home of Mrs. Ramsey, after the close of the service in which he was converted, and how the Chinese boy shook hands with every one in the house, telling each one how he had found the Saviour, and how he wanted to go back to China and tell his people about the salvation of Jesus Christ.

Mrs. Elizabeth Howell, who lives on the corner of Fifth and Worcester Streets, in Wilmington, was present at the Fifth Street Methodist Church, of which she was a member, the night Charlie Soong was converted. When he arose from the altar, where several others were kneeling, he seemed quite happy and his face was shining. Mrs. Howell recalls his thrilling testimony a few

days later at a Sunday afternoon meeting at the Church. He spoke of his gratitude to the members of the Church for their many kindnesses to a stranger, and of how he wanted to secure an education, so that he might return as a missionary to his native land. Mrs. Josie Hewlett, a member of the Fifth Street Church, recalls having seen Soong many times when he was a member of the Sunday School of that Church and a regular attendant upon the Church services. She and Mrs. Chadwick remember that Soong visited Wilmington, after his graduation from Vanderbilt, and that he was presented with a Bible by the members of the Fifth Street Church, just prior to his departure for China in the summer of 1885.

An article appeared in the *North Carolina Christian Advocate*, under date of January 29, 1931, which states that "On the Sunday before Christmas, in 1880, he was taken into the Methodist Church by Dr. Craven, who was pastor, as well as college president, and the ceremony in the old college chapel, which was for many years the Methodist Church, is well remembered by old residents, and even the text of Dr. Craven's sermon, 'Go ye into all the world and preach the Gospel to every creature.'" This statement, which was a dispatch from Trinity, the original site of Trinity College, near High Point, cannot be accurate, for the following reasons:

1. The annual report of Dr. Braxton Craven, President of Trinity College, to the Board of Trustees, dated June 9, 1881, states that "At our last conference, Rev. T. Page Ricaud made a proposition to me to take a Chinese boy, then at Wilmington. Complete arrangements were finally made, and he arrived here some two months ago. . . . The Durham Sunday School pays his board and the college gives the rest." According to this official report, Soong entered Trinity College about the first of April, 1881, and therefore, could not have been taken into the church "on the Sunday before Christmas, in 1880."

2. The *Wilmington Star*, of November 7, 1880, reports: "This morning the ordinance of baptism will be administered at this Church (Fifth Street Methodist). A Chinese convert will be one of the subjects of the solemn rite, being probably the first Celestial that has ever submitted to the ordinance of baptism in North Carolina."

An article in the same paper, under date of Tuesday, November 9, 1880, says that "The service at the Fifth Street Methodist Episcopal Church, on Sunday morning last, in connection with the baptism of the Chinese youth alluded to in our last, is said to have been exceedingly impressive. The young man, whose Chinese

appellation was Soon, assumed the Christian name in baptism of Charles Jones." (Soong took the name of his benefactor, Captain Charles Jones, of the *Colfax*.)

It may be that the service referred to at Trinity College was held in connection with the transfer of Soong's membership from Fifth Street Church in Wilmington to the Church at Trinity College, which institution he had entered in the month of April of 1881.

There is reason to believe that Rev. T. Page Ricaud, pastor of the Fifth Street Methodist Church, at the time of Soong's conversion, played the part of tutor to him during a part of the winter of 1880-81, and was instrumental in enlisting the cooperation of the authorities of Trinity College, as well as of the Trinity Church Sunday School, Durham, and later of Julian Carr, prominent capitalist and Methodist layman, in behalf of the boy's education. The catalogue of Trinity College for 1880-81, under the heading "Special and Preparatory Students," shows the following item: "Charles J. Soon, Weichan, China." While at Trinity he lived in the home of Professor W. T. Gannaway, but did most of his studying in the home of Dr. Braxton Craven, whose wife proved to be a most devoted friend and competent tutor.

Writing in 1931, in the *North Carolina Christian Advocate*, Dr. George B. Winton, acting Dean of the Vanderbilt University School of Religion, says, "Soong, or Soon, as we called him, was here from 1882 to 1885." It would appear, therefore, that he did not spend much more than a year at Trinity and that he matriculated in the Theological Department of Vanderbilt University in the fall of 1882." It would be interesting to know how much academic training he had received prior to his arrival in North Carolina, but it is probable that he did some college work during the second session of Trinity College which he attended. His work must have been satisfactory however, since he was able within the following three years to secure a certificate from the Theological Department of Vanderbilt University. Rev. John C. Orr, writing in the *World Outlook* a few years ago about his personal acquaintance with Charley Soong at Vanderbilt, says "He prepared his lessons well, passed all his examinations, and graduated with honor in his class of four in theology."

Dr. Orr recalls a touching incident in Soong's life at Vanderbilt: "Some of the Wesley Hall boys met on Sunday morning in the little chapel before breakfast for an experience meeting. One morning, Soong got up and stood silent for a moment. Then his lips trembled and he said: 'I feel so little. I get so lonesome. So far from my people, so long among strangers. I feel just like I

was a little chip, floating down the Mississippi River. But I know that Jesus is my Friend, my Comforter, my Saviour.' ”

During the vacation period, Soong sold hammocks, which he had learned to make on the *Colfax*, and also assisted some of the preachers in Tennessee and other states in revival services, with occasional visits to the hospitable homes of Julian Carr and other friends in North Carolina. Some of his letters written during the summer months show that the element of romance was not wholly lacking in his character. Writing of a visit to Washington, N. C., to Miss Annie Southgate, of Durham, he says: “I had a very pleasant time at Washington, although I know but few girls as yet. They say there are seven girls to one boy, and some of them are very beautiful. I have fallen in love with Miss Bell. Don't you think that is too bad, for I have to leave my heart in Washington and I go to China.”

Just before his return to China, Dean W. F. Tillett arranged a farewell service for him in the chapel of Vanderbilt University. In response to the Dean's words of appreciation, he said: “I have been preaching some, and I have found pleasure and joy in preaching the Gospel of Christ. I go back to my people in China, to preach the Gospel of Christ to them, and to live the life of Christ among them.” Charlie Soong was admitted on trial into the North Carolina Conference, which met in Charlotte in 1885, and by special request of Bishop Holland N. McTyeire, who desired to appoint him as a missionary to China, he was ordained deacon at the same Conference by Bishop John C. Keener. On page 53 of the Minutes of that year, under Appointments, Durham District, appears, “Missionary to China—Charles Jones Soon.”

Returning to his native land in the winter of 1885-86, Soong entered at once upon his duties as a missionary of the Methodist Episcopal Church, South. He served at Woosung, Soochow, Kuensau and at Shanghai, and it is believed that his missionary career terminated about 1892. His letters from China to his friends in North Carolina breathe the spirit of apostolic fervor and profound interest in the success of Christian missions in China. Miss Nora Chaffin, of the Department of History of the Woman's College, Duke University, has searched the files of the *Raleigh Christian Advocate*, and has assembled some of these letters written by Soong regarding his missionary labors in China.

Writing from Kuensau, February 4, 1887, Soong expresses to Mr. J. H. Southgate his deep sympathy in connection with the death of Miss Annie Southgate. He says: “Miss Annie was one of my best friends. Her Christian example is worthy of attention. When I left America, I had no idea such an event would have

occurred so soon, and that we are not permitted to meet again this side of Jordan. O this is sad to think of the sweetest flower God has plucked and taken away from us, but that very identical flower is blooming in the garden of God in heaven." He adds:

"I have begun to preach in this dialect, though not as fluently as I would like. . . . Kuensau is a walled city of four miles in circumference. It has a population of 300,000, including the suburbs. At present we have three different denominations represented here, besides the various sects of heathen religions: we, the Southern Methodists, the Southern Baptists, the French Catholic, the Buddhist, the Taoist and the Mohammedan. . . . Please pray for me and my work. May God give us abundance of success in the coming year, and that we may experience more deeply of His love to us-ward."

He speaks encouragingly of his work in a letter addressed to the *Raleigh Christian Advocate*, under date of December 21, 1887: "The outlook is very promising. The Spirit of the Lord is rapidly making His way into the hearts of His benighted people. . . . Our China Mission Conference has met and closed. . . . I returned to Kuensau for another year. By the grace and help of God, I hope to do better and more work for my Saviour than ever I did before. . . . Our hospital for women in Soochow is completed. Our new brick church in the English Concession at Shanghai is receiving its last finishing touch."

Charlie Soong never made a wiser choice than in the selection of a wife, and he closes his letter to Mr. Southgate with this reference to his happy marriage: "Well, I shall come to a close, but before I do so, I must tell you I am different from what I used to be. I am married. The ceremony was performed by Rev. C. R. Reid, of our Mission." Miss Ni who became Mrs. Soong, is said to have been a member of a wealthy family in the Kiangsu Province of China, and has frequently been referred to as the product of a Baptist Mission, although Jeannette Archer Neal, writing in *The State*, published at Raleigh, insists that Miss Ni was won to Christianity through the influence of an English governess, and was a member of the Episcopal Church, until her marriage when she became a member of the Methodist Church.

In one of these letters, dated July 7, 1886, and signed "Yours faithfully, Charles J. Soon," he says: "Soochow will finally be the evangelistic center of our Church in this province. May God hasten the time when we will be able to send faithful men and women from this place to bear the glad tidings of the Lord Jesus to the millions in other parts of China."

Various reasons have been assigned for the retirement of

Charlie Soong from the work of a full-time missionary. Mike Bradshaw, Jr., in a valuable and lengthy article in *The Raleigh News and Observer*, under date of June 28, 1936, gives as the reason the fact that Soong chafed under what he considered the arbitrary administration of the China Mission by the famous Georgia missionary, Young J. Allen. In one of his letters to Mr. J. H. Southgate, Soong refers to Allen's refusal of permission for him to visit his parents, on the island of Hainan, upon his return to China, after a separation from his loved ones of five years. Dr. Allen said that he might visit his parents during the Chinese New Year, which was six months distant. Soong writes:

I am very much displeased with this sort of authority, but I must bear it patiently. If I were to take a rash action, the people at home (my Durham friends especially) might think that I am an unloyal Methodist and a law breaker, so I have kept as silent as a mouse. But when the fulness of time has come, I will shake off all the assuming authority of the present superintendent, in spite of all his protestation, assuming authority and detestation of native ministry. . . . I don't like to work under him—I will apply for transmission to Japan.

It cannot be doubted that Soong felt deeply hurt over the outcome of his request to visit his home, upon his return to China in 1886, but it should be remembered that he labored earnestly and faithfully as a missionary for at least six years after the incident referred to. It may be of interest to note that Soong gives the real reason for his retirement from the work of a full-time missionary in a letter written to the *Raleigh Christian Advocate*, dated October 19, 1892:

My reason for leaving the Mission was it did not give me sufficient to live upon. I could not support myself, wife and children, with about \$15.00 of U. S. money per month. I hope that my friends will understand that my leaving the Mission does not mean the giving up of preaching Christ and Him crucified. At present I am connected with the American Bible Society, but I am still doing my own work connected with our Church. My laborers in the field, Brothers Hill and Bonnell, will bear testimony to this. So my leaving the Mission simply means that I am an independent worker of our Methodist Mission, or one who tried to do as much as he can for the Mission, without depending on the Church at home for his support.

I am now in charge of our New Methodist Church, which is the gift of Brother Moore, of Kansas City, U.S.A., and which is the finest native church in the city. We have a very large Sunday School in this Church, and a fine staff of teachers. I have a nice Sunday School class, which is composed of young men and old.

His letter closes with this request: "First pray for me, that I may be a faithful instrument in winning souls to Christ; second, pray for the Mission work in this benighted land; and third, pray to the Lord that He may send more laborers into the fields, white unto the harvest."

Upon his retirement from the active work of a missionary, Soong established a commercial printing business and specialized in printing Bibles in Chinese. Later, when a wealthy Chinese family built a flour mill, its members selected Charlie Soong as its manager, and he continued in this position from the late nineties until his death in 1918. He became quite wealthy, and was able to send his six children to the United States for their education. He was associated with Sun Yat-sen in the establishment of the Chinese Republic, and was forced at times to live in seclusion in Japan with that great leader.

He continued an earnest Christian and an active member of the Methodist Church until his death. His wife, whom he married in 1887, was a woman of remarkable Christian devotion, and the home which this godly couple established was a spiritual center from which emanated influences which have affected the whole of China. His selection of Wesleyan College, in Macon, Georgia, for the education of his daughters reveals his loyalty to the Church, of which he was a devoted member. The two older girls graduated from that institution, and Mei-ling, now Madame Chiang Kai-shek, lived in the home of Bishop W. N. Ainsworth for a time, and was guided patiently in her elementary studies by Miss Margie Burks and by her mother, Mrs. M. M. Burks, who was Professor of English in Wesleyan at the time. She came to the United States at the age of ten, and would have graduated from Wesleyan but for the fact that she wanted to be near her brother, T. V. Soong, who was a student at Harvard, and so she entered Wellesley and was later graduated with distinction from that institution.

It is not claiming too much to assert that the conversion of Charlie Soong at the altar of the Fifth Street Methodist Church in Wilmington, in the fall of 1880 was one of the significant events in the history of modern China. Doubtless he would have continued his life as a humble Chinese sailor, but for that experience of Divine grace which flooded his soul that night. A new inspiration and power came into his life that night, and almost immediately all of the resources of a great Church were enlisted in his behalf. Millions have been challenged with the vision of a more abundant life by reason of his decision to open the door of

his heart and invite the Omnipotent Christ to take His place upon the throne of his life.

FRED T. BARNETT.

CLASS OF 1941

There were thirty members in the class of 1941 of the Divinity School. Twenty-nine of the graduates were Methodists and one was a member of the Congregational-Christian Church. Three of the graduates are continuing further graduate study; one is under appointment as a missionary; twenty-six are serving as pastors. The Class of 1941 is represented in eleven annual conferences of the Methodist Church.

Six graduates joined the Western North Carolina Conference. Their appointments are as follows: S. B. Biggers, Tabernacle, Albemarle; W. F. Heffner, Concord-Sharon; I. R. Miller, Ansonville; M. W. Nesbitt, Central, Denton; R. H. Stamey, Belmont; W. R. Thompson, Mayodan.

The Louisiana Conference has four members of the Class of 1941. They have been appointed as follows: W. D. Boddie, Felicity, New Orleans; L. L. Booth, Kentwood; Jack Cooke, Rodessa; H. B. Teer, Sicily Island.

Three members of the Class of 1941 are members of the North Carolina Conference. J. D. A. Autry is pastor at Avon, while A. D. Gray has been assigned to Jacksonville. L. E. Blackburn joined the North Carolina Conference and has been appointed a Missionary in Africa. He will spend a portion of this academic session at Cornell University before sailing for Africa; address, 133 Blair St., Ithaca, N. Y.

Three of the graduates returned to their annual conferences in South Carolina. A. M. Brabham and S. R. Crumpton are members of the South Carolina Conference with the following appointments respectively: Grover and Rembert. J. C. Evans joined the Upper South Carolina Conference in 1940 and is assistant pastor, Washington Street Church, Columbia.

C. R. Arthur, F. A. Duncan, and J. W. Inge hold the following appointments in the Virginia Conference: C. R. Arthur, Minister to Military Forces, Bowling Green; F. A. Duncan, Middle Bedford; J. W. Inge, Huddleston. R. E. Garrison is at home at Dillwyn, Virginia.

Two members of the Class of 1941, T. D. Everitt, and E. W. Prentis, joined the Louisville Conference, with appointments at Cadiz and Rockport, respectively.

E. E. O'Neal is also a member of the Virginia Conference but is continuing further graduate study at Hartford Theological Seminary.

The Class of 1941 is represented in four other annual conferences of the Methodist Church as follows: J. A. Bridewell, Hattiesburg (Mississippi); E. L. Brock, Bartow (South Georgia); T. C. Hendrix, Hull (Illinois); L. D. Rustin, Assistant Pastor, Wilshire Blvd. Methodist Church, Los Angeles, California (Southern California-Arizona).

W. J. Andes, the Congregational-Christian representative of the Class of 1941, is now pastor of Happy Home Congregational Church, Ruffin, N. C.

Dana Dawson and B. M. Waggoner are continuing further graduate study. The former has enrolled in Yale University and the latter is a student in the Graduate School of Duke University.

COURSES IN RELIGION FOR NEGRO MINISTERS

Dr. N. C. Newbold of the State Department of Education has worked for a number of years to improve the educational preparation of Negro ministers in North Carolina. His efforts, together with those of Dr. Haynes of the Federal Council of Churches, were directed principally at helping those ministers who had least educational preparation.

Early in 1940, after a conference at Duke University, the movement for improving the educational facilities of Negro ministers took a new turn in an effort to provide means for those who already had considerable training. At that time the Graduate School at the North Carolina College for Negroes had recently been established, and an arrangement was made by which courses for Negro ministers who were college graduates were given under the auspices of the Graduate School at the North Carolina College, for which the Graduate School would give credits which might be used toward a Master's Degree or which might ultimately be transferred to some theological seminary.

A census of the Negro ministers of Durham disclosed that there were about 10 ministers who were college graduates. Some others were afterward found in neighboring towns, such as Chapel Hill and Mebane. Some of these ministers, however, felt no need of advanced education, since they already held degrees from theological schools. A class was organized at the North Carolina

College for which President Shepard provided classroom and other facilities, charging only a small registration fee. Books were loaned to the college library from the library of the Duke Divinity School, and Dean Russell undertook the first course on "Old Testament Theology." The class met two hours a week from 2:00 p.m. to 4:00 p.m. on Tuesdays through the Spring semester of 1940. Altogether, there were 10 or 11 who attended all or part of the time, and five completed the course and received credit for it.

In the Fall of 1940, Dean Russell gave a similar course on "New Testament" in which seven were enrolled and for which six received credit. In the meantime, ministers were found in the city who did not have a college degree, but who would be glad to have a course on the undergraduate level. Professor Gilbert T. Rowe of the Duke University Divinity School offered a course on "Great Characters of the Old Testament" which seven students attended.

In the Spring semester of 1941, Dean Russell offered a graduate course on the "Life of Christ," for which six ministers received credit. The development of the movement was so encouraging that Dr. Newbold contributed \$50 to purchase books for the college library specially suited for such courses, and the fees which were paid in by the members of the class were used for the same purpose.

Meanwhile, the news of the work here had spread abroad, and President R. P. Daniel of Shaw University at Raleigh expressed an interest in having a somewhat similar movement organized at Shaw. The work began in March, 1941, with a course on the "Life of Christ," conducted by Professor K. W. Clark of the Duke Divinity School. This course was arranged so that regular students at Shaw could take it, as well as ministers living in Raleigh, and altogether there were 17 enrolled.

During the Fall semester, 1941, the work at Shaw University continued with a course on "The Life of Paul," by Dr. Clark, with nine enrolled. The work in Durham was continued with even closer coordination with the North Carolina College, Dean A. Elder assuming responsibility for promotion and supervision of the courses. Dr. Russell conducted a graduate course on "The Teaching of Jesus" in which eight students enrolled; and Dr. Preston H. Epps of the University of North Carolina conducted an undergraduate course on "The Life of Jesus," to which properly qualified church workers, as well as college students and ministers, were admitted. There were five who took the course.

STUDENT ACTIVITY—FIRST SEMESTER

The primary purpose of the student body in its activities has been to cooperate with Dean Garber and the faculty in making the Divinity School a Christian community. Through the various phases of its program the student body has sought to create among the students an awareness of some of the more vital issues and problems with which the Christian church is today confronted. Service activities of both a social and religious nature have been engaged in.

At the beginning of the semester the incoming junior class of thirty-seven men was welcomed by the Reception Committee, under the supervision of Roy Brown. The new men were received by the student body at informal teas and parties. Dean and Mrs. Garber were hosts to all the students and faculty at a formal reception.

Chapel services held on Monday and Wednesday of each week in York Chapel have been a great aid in the effort to create within the school a spirit of community. Under the direction of a joint faculty-student committee headed by Dr. A. C. Outler and Jim Major, respectively, the services of worship have been prepared and led by both faculty and students. Faculty members and students have alternated as chapel speakers.

Among guest speakers have been Dr. Roy L. Smith, editor of *The Christian Advocate*; Bishop James Cannon, Jr.; Rev. Miles Mark Fisher, pastor of the White Rock Negro Baptist Church; Rev. John Church, evangelist of the Methodist Church; Dr. Rachel Davis Dubois of the Friends' Intercultural Education Committee; and Rev. Kelsey Regen, pastor of the First Presbyterian Church of Durham.

In observance of Thanksgiving a communion service was held, at which an offering was taken to be used in helping provide medical care for an underprivileged youth in Duke Hospital.

Under the auspices of the Christian Social Action Committee, headed by Howard Carroll, and the Forum Committee, of which Joel Cooper is Chairman, forums have been held on several topics of current importance. Dr. Russell opened the forum series with a discussion of the purpose and meaning of theological training. Dr. Hornell Hart, Mr. Paul Peterson, secretary of the Durham Y. M. C. A.; Rev. John Wayland, pastor of Temple Baptist Church; Dr. H. Shelton Smith; Mr. George Cole; and John Rice, chairman of the Juvenile Character Committee participated in a panel discussion on "The Minister and Juvenile Character." Mr. Howard Kester, editor of *Prophetic Religion* and secretary of the

Fellowship of Southern Churchmen, spoke at a forum on the subject, "Has the Rural Church a Future?" John Swomley, Youth Secretary of the Fellowship of Reconciliation, visited the campus and spoke to several groups. Dr. Arthur Raper, prominent sociologist and student of the economic problems of the South, took part in a forum discussion on "The South and Her Tenants."

Local members of the Fellowship of Reconciliation have organized a group which holds regular weekly meetings. LeRoy Scott was elected chairman of the local fellowship group.

The high point of the past semester was the Fall Spiritual Life Advance, held October 26-28, at which Dr. Albert W. Beaven, President of Colgate-Rochester Divinity School, was the guest preacher. Dr. Beaven spoke five times besides participating in an informal discussion and holding interviews with individual students. Dr. Beaven's experience as both pastor and teacher enabled him to combine the practical aspects of the ministry with those of academic training.

Spiritual life groups, under the leadership of Doctors Russell, Petry, and Rowe have been meeting each week. These groups have proved highly beneficial in increasing an awareness of the spiritual life among the students. George Culbreth, as chairman of the Spiritual Life Committee, is in charge of these activities.

Divinity School students have participated in the intramural athletic program of the University. Under the leadership of John Beard, chairman of the Athletic Committee, the student body has taken part in touch football, basketball, tennis, and track contests. The Divinity School team placed third in touch football. In tennis the doubles' team went to the semi-finals, and a member of the student body won the cross-country race. At present the basketball team is undefeated.

An increased emphasis has been placed upon the social life of the Divinity School as a means of helping faculty and students become better acquainted with each other. The Social Committee under the leadership of R. W. Rainwater, Jr., together with the faculty Social Committee headed by Dr. H. E. Spence, has provided several very successful social functions. Early in the year a movie party was held in honor of the new men, with members of the first-year class of the Nurses' School as guests. A cabin party was enjoyed early in the fall at Camp Sacarusa. Shortly before the holidays a Christmas party was held in the East Duke Building on the East Campus. In addition to the formal reception at the beginning of the year, the faculty social committee has been host to the students at two faculty-student teas—one preced-

ing Thanksgiving and the other shortly before Christmas. Wives of the faculty members prepare and serve the teas.

The first issue of *Christian Horizons*, the quarterly journal of the student body, came off the press the last of November. One article, "Men Without a Mission," by George Cole has already been reprinted by another publication. Howard Wilkinson, the editor, and his staff have expanded the magazine and made other changes in cover design and binding. *Christian Horizons* still maintains its position as the foremost student publication of its type in America.

Five members of the student body—James Allen Knight, Howard Wilkinson, Donald Mackay, Byron Cravens, and Joe Caldwell attended the National Methodist Student Conference, which met at Urbana, Illinois, December 29 to January 2.

Members of the student body have taken part in various service projects off the campus. The Jail Ministry Committee, with J. J. Powell as chairman, holds services each Sunday in the jail. The Church Relations Committee, of which Edwin Carter is head, has been providing Sunday School teachers and substitute preachers for churches in and near Durham.

Plans for the second semester of student body activity include the annual Divinity School Banquet, the Spring spiritual Life Retreat, for which Dr. John R. Mott will be the guest preacher; an Institute of Missions; a Rural Church Institute to be sponsored by the Duke Endowment Association, and several forums on topics of current interest.

JOE E. CALDWELL.

DIVINITY SCHOOL STUDENT BODY CONSTITUTION

ARTICLE I

Name

This organization shall be known as the Student Body of the Divinity School of Duke University.

ARTICLE II

Purpose

The purpose of this organization shall be to regulate the activities of the Student Body of the Divinity School, and to help all the students to achieve a vital spiritual relationship with God and to manifest this relationship in a spirit of service.

ARTICLE III

Relationship to Duke University

This organization exists as a part of Duke University. Its activities shall be conducted in harmony with the policies of this institution and in conformity with its regulations. Various privileges of Duke University are open to students of the Divinity School. Students in this school are expected to take part in the religious and social life of the University campus.

ARTICLE IV

Membership

The membership of this organization shall include all students enrolled in the office of the Dean of the Divinity School for as much as one semester hour.

ARTICLE V

Officers

Section 1. The officers of this organization shall be a President, a Vice-President, a Secretary, and a Treasurer.

Sec. 2. Each officer must be carrying a minimum schedule of twelve semester hours at the time of his election.

Sec. 3. The president shall be elected from the members of the rising Senior Class.

ARTICLE VI

Election of Officers

Section 1. The officers of the Student Body shall be elected for a period of one year. The election of said officers shall be held annually on or before April 15. The newly elected officers shall assume their duties by April 25.

Sec. 2. A list of the rising Seniors who are eligible for the office of President of the Student Body shall be posted by the President at least one week prior to the election date. A list of members eligible for the offices of Vice-President, Secretary, and Treasurer of the Student Body shall be posted at the same time.

Sec. 3. The method of voting used in elections shall be that of secret ballot.

Sec. 4. A majority vote of the members present shall be necessary for the election of a candidate to office. In the event no election is declared on the first ballot, balloting shall continue until a majority is reached.

Sec. 5. In the event of a vacancy in these offices: vice-president, secretary, or treasurer, an official election shall be called to fill said vacancy or vacancies. The Vice-President shall become President in the event of a vacancy in this office.

ARTICLE VII

Duties of Officers

Section 1. The President shall call and preside over all business meetings of the Student Body and of the executive committee. He shall be held responsible for faithfully performing all regular duties pertaining to his office. He shall be an *ex officio* member of all committees.

Sec. 2. The Vice-President shall assume the duties of the President in his absence or at his request, and shall be actively associated with the President in the administrative work of the Student Body.

Sec. 3. The Secretary shall keep the minutes of the business meetings and a list of members. He shall post notices of business meetings and attend to the correspondence of the Student Body.

Sec. 4. The Treasurer shall collect the dues, keep an accurate record of the finances of his organization, and make all disbursements as shall be authorized by the executive committee.

ARTICLE VIII

Committees

Section 1. The Executive Committee shall be composed of the elective officers. The appointive officers may serve as non-voting members of this Committee. The duties of this Committee shall be to authorize all dis-

bursments of the Student Body; to audit the Treasurer's records; to represent this organization in any dealings with the University administration and the Divinity School; and to appoint all temporary committees. The President shall submit to the Executive Committee the names of proposed committee chairmen for approval. The Executive Committee shall hold a minimum of two meetings each semester for the consideration of the Student Body program. At two of these meetings each semester the standing committee chairman shall submit a report of their past and future program. Each of these committee chairmen shall be required to submit to the Executive Committee at the end of the year a written report of his activities during his term of office. Said report shall be submitted on or before the last meeting of the Executive Committee and shall be placed on the permanent file of the Student Body.

Sec. 2. The number and duties of the Student Body committees shall be determined by the Executive Committee.

Sec. 3. The chairman of each committee shall be given authority to choose as many members from the active membership of this organization as are needed to perform the work of his committee in the most efficient manner.

ARTICLE IX

Finances and Dues

Section 1. The retiring Treasurer shall submit to the elected Executive Committee a detailed report of the financial transactions of the year. Upon the basis of this report and with consideration of the program of the ensuing year, the Executive Committee shall post a tentative budget at least two weeks prior to the period of final examinations.

Sec. 2. The Executive Committee shall not assume financial obligations for longer than one school year.

Sec. 3. The active members of the Student Body shall pay dues of \$1.00 per semester.

ARTICLE X

Meetings

Section 1. Meetings of the Student Body may be called at any time deemed necessary by the President. The President shall call a meeting upon the request of any ten members.

Sec. 2. A meeting shall be held annually on or before April 15 for the election of officers.

Sec. 3. Meetings of the Student Body shall be governed by Robert's *Rules of Order* except in cases where procedure is provided for herein or hereinafter.

ARTICLE XI

Voting

Section 1. To be eligible to participate in the voting of the Student Body, the voter must be enrolled in the office of the Dean of the Divinity School for as much as one semester hour.

Sec. 2. One-fourth of the membership of the Student Body shall constitute a quorum necessary for the transaction of business.

Sec. 3. Absentee ballots shall not be recognized at any time.

ARTICLE XII

Christian Horizons

Section 1. The official publication of the Student Body shall be a quarterly journal known as *Christian Horizons*.

Sec. 2. *Christian Horizons* shall be published independent of any other than student supervision.

Sec. 3. The editor and business manager shall be elected for a period of one year and shall be eligible for re-election. The election of said officers shall be held annually on or before April 15. The newly elected officers shall assume their duties by June 1. Staff officers other than the editor and business manager shall be appointed by the elected editor.

• Sec. 4. The editor, associate editor and business manager shall constitute a publications board. The publications board shall nominate persons to fill the office of editor and business manager for the ensuing year. There may be as many nominations for the two elective offices as the Board desires, plus nominations if the Student Body desires to make additions.

ARTICLE XIII

Amendments

Section 1. This constitution may be amended at any meeting of the Student Body by a two-thirds vote of the members present.

Sec. 2. Notice of the proposed amendment or amendments shall have been made public one week prior to the time of voting. Any proposed amendment must be in writing. One copy must be posted where it may be seen by all members of the Student Body.

CHANGES IN APPOINTMENTS OF ALUMNI

The following changes in appointments of Divinity School alumni have been noted in those annual conference journals received up to January 1, 1942.

Alabama Conference—A. C. Adkins, B.D. '34, from Opp to Dauphin Way, Mobile.

Baltimore Conference—Harold Milstead, B.D. '40, from Jarrettsville-West Harford to Stone Chapel; R. M. Sharpe, B.D. '32, from Marvin, Washington, to Calvary, Mt. Airy.

Central New York Conference—K. W. Anderson, B.D. '35, from Van Etten to Chaplain, U. S. Army.

Central Texas Conference—P. M. Riley, '39, from Union Theological Seminary to Sherman Protestant Chapel, Riverside, California.

East Oklahoma Conference—T. S. Davis, '35, from Wister to Smithville.

Florida Conference—W. R. Boland, '35, from Auburndale to Dade City; H. M. Hardin, B.D. '32, from Concord Park, Orlando, to Child's Park, St. Petersburg.

Holston Conference—H. M. Ratliff, Jr., '39, from Spofford (Southwest Texas Conference) to Oakdale; M. S. Kincheloe, B.D. '31, from Trinity, Chattanooga, to Broad Street, Cleveland; T. P. Carriger, B.D. '35, from Flintstone to Dublin.

Iowa-Des Moines Conference—L. H. Thompson, B.D. '32, from Lacey-Taintor to Pulaski-Troy.

Louisville Conference—E. S. Denton, B.D. '33, from Owensboro to Princeton.

North Alabama Conference—Paul Cooke, '32, from Huffman, Birmingham, to Trinity, Talladega.

- Northwest Texas Conference*—J. E. Shewbert, B.D. '34, from Loraine to Highland Heights, Sweetwater.
- Peninsula Conference*—C. S. Lowell, '32, from Florida Conference to Claymont, Delaware.
- South Carolina Conference*—H. L. Spell, B.D. '34, from Lamar to Summerville; J. F. Trammell, B.D. '33, from Hamilton (Missouri Conference) to Assistant Pastor, Central, Florence; G. F. Conley, '41, from Little River to Bucksville; F. S. James, '32, from Manning to Chaplain, U. S. Army.
- Tennessee Conference*—J. D. Bass, '31, from Decherd to Mount Pleasant; R. L. Freeman, B.D. '40, from Barnhill to Lobelville.
- West Virginia Conference*—R. J. Matheny, B.D. '34, from Kermit-Inez to Westover-Drummond, Morganton.
- Western North Carolina Conference*—
- Biggers, S. B., B.D. '41, from Tabernacle, Albemarle, to Junior Preacher, Myers Park, Charlotte.
- Brendall, E. H., B.D. '36, from Park Street, Belmont, to Trinity.
- Brown, C. D., B.D. '32, from Junaluska to Concord-El Bethel.
- Brown, R. O., B.D. '40, from Jonathan to Pilot Mountain.
- Carroll, J. E., B.D. '31, from Grace, Greensboro, to Leaksville.
- Cox, A. J., B.D. '37, from Pfeiffer to Mount Tabor.
- Goodson, W. K., '36, from Junior Preacher, West Market Street, Greensboro, to West Greensboro.
- Hardee, R. M., B.D. '33, from Glenwood, Greensboro, to Mocksville.
- Holmes, J. J., B.D. '38, from Jackson Park, Kannapolis, to Maple Springs.
- Holt, K. G., '30, from Leicester to Fairview.
- Hood, G. F., B.D. '32, from North Forest, Morganton, to Chaplain, U. S. Army.
- Huffman, N. A., B.D. '33, from Waxhaw to Wesleyan College.
- Huneycutt, W. J., B.D. '39, from Boston University School of Theology, to Yadkinville.
- Jones, H. E., B.D. '36, from Bryson City to Elmwood.
- Jordan, F. B., B.D. '31, from Central, Spencer, to Central, Concord.
- Lanier, W. L., '33, from Cullowhee to Unity-Fair Grove.
- Lefler, B. W., B.D. '33, from Bethel-Battleground to West End, Greensboro.
- Lowman, E. H., B.D. '38, from Bethel, Hickory, to Hiddenite.
- Lyerly, A. A., '35, from Harmony, Concord, to Chaplain, U. S. Army.
- McLarty, E. K., Jr., B.D. '34, from Love's, Walkertown, to Grace, Greensboro.
- McLarty, J. B., B.D. '30, from Boone, to Main Street, Belmont.
- Mullis, D. B., B.D. '37, from Jonesville to Morris Chapel, Walkertown.
- Pittard, J. L., B.D. '40, from Moriah to Chaplain, U. S. Army.

- Richey, M. S., B.D. '39, from Junior Preacher, Central, Asheville, to Cullowhee.
- Robinson, H. M., B.D. '33, from Bessemer City to First, Winston-Salem.
- Ross, C. B., '38, from Junior Preacher, First, Salisbury, to Pfeiffer.
- Sides, W. C., Jr., '38, from Mocksville to Friendship.
- Shackford, J. T., '40, from Fine's Creek to Winston.
- Shankle, Byron, '30, from Candler to Reidsville.
- Shinn, F. H., B.D. '37, from Trinity, Gastonia, to Waxhaw.
- Shives, M. B., '38, from Emma to Leicester-Bell.
- Shore, P. L., Jr., '37, from Stoneville-Mayodan to Calvary, Greensboro.
- Smith, A. M., '39, from Vance (North Carolina Conference) to Jackson Park, Kannapolis.
- Stafford, G. R., B.D. '32, from Morganton to Drexel.
- Stokes, M. B., Jr., B.D. '35, from Illinois Wesleyan University to Emory University.
- Tuttle, R. G., B.D. '34, from Gibsonville to Sylva.
- Waggoner, A. C., B.D. '31, from Coburn Memorial, Salisbury, to North Wilkesboro.
- Washam, C. C., '32, from Pilot Mountain to Clyde.
- Yountz, J. E., '31, from Trinity to Main Street, Albemarle.

STATISTICS OF DIVINITY SCHOOL ALUMNI, 1926-1941

A. ALL ALUMNI

I. *Present Occupation*: Pastors, 437; In secular work, 36; Faculty members of colleges and theological schools, 20; Wives of preachers, 18; Missionaries, 17; Chaplains, 17; No information, 15; Enrolled for additional graduate study, 11; Deceased, 6; Connectional officials, 3; Teacher of religion in public school, 1; Total, 581; Present enrollment, 109; Total enrolled, 690.

II. *Denominational Affiliation*: Methodist, 502; Baptist, 33; Congregational-Christian, 12; Presbyterian, 10; Disciples of Christ, 6; Moravian, 3; Reformed, 3; Protestant Episcopal, 3; Pentecostal Holiness, 2; Nazarene, 2; Hebrew, 2; Lutheran, 1; Quaker, 1; Unitarian, 1; Total, 581.

III. *States Represented*: North Carolina, 303; Virginia, 52; South Carolina, 41; Texas, 21; Tennessee, 20; Arkansas, 13; Florida, 12; Louisiana, 12; West Virginia, 12; Alabama, 10; Mississippi, 10; Kentucky, 8; Missouri, 8; Georgia, 7; District of Columbia, 6; California, 6; Massachusetts, 6; New York, 5; Oklahoma, 5; Maryland, 3; Pennsylvania, 3; Colorado, 2; Ohio, 2; Connecticut, 1; Delaware, 1; Illinois, 1; Indiana, 1; Iowa, 1; Minnesota, 1; Missouri, 1; New Jersey, 1; Vermont, 1; *Foreign Countries*, Japan, 3; Korea, 2; Total, 581.

IV. *Colleges and Universities Represented:* Duke University, 159; Wofford College, 43; Emory and Henry College, 25; Wake Forest College, 23; Elon College, 20; High Point College, 20; Asbury College, 17; Hendrix College, 14; Randolph-Macon College, 13; Birmingham-Southern College, 12; Millsaps College, 12; Lambuth College, 10; Florida Southern College, 9; University of North Carolina, 9; Catawba College, 8; Lenoir-Rhyne College, 8; Morris Harvey College, 8; Southern Methodist University, 8; Southwestern University, 8; Centenary College, 7; Kentucky Wesleyan College, 7; Davidson College, 6; University of South Carolina, 6; Emory University, 5; Central College, 4; Moravian College, 4; Scarritt College, 4; Furman University, 3; Guilford College, 3; Marion College, 3; McMurry College, 3; Southeast Missouri Teachers College, 3; University of Arkansas, 3; University of Mississippi, 3; University of Richmond, 3; William and Mary College, 3; Allegheny College, 2; American University, 2; Berea College, 2; The Citadel, 2; Greensboro College, 2; Hampden-Sydney College, 2; Lynchburg College, 2; Maryville College, 2; Mercer University, 2; Mississippi State Teachers College, 2; North Carolina College for Women, 2; North Carolina State College, 2; Tulane University, 2; University of Arkansas, 2; University of Chicago, 2; University of Florida, 2; Arizona State Teachers College, 1; Atlantic Christian College, 1; Boston University, 1; Centre College, 1; Chosen Christian College, 1; Coker College, 1; College of City of Charleston, 1; DePauw University, 1; Drury College, 1; East Central State Teachers College, 1; East Tennessee Teachers College, 1; Evansville College, 1; George Washington University, 1; Gordon College, 1; Henderson Brown College, 1; Henderson State Teachers College, 1; Lander College, 1; Lebanon Valley College, 1; Louisiana State University, 1; Marietta College, 1; Martha Washington College, 1; Murray State Teachers College, 1; Newberry College, 1; New York University, 1; Oklahoma Agricultural and Mechanical College, 1; Olivet College, 1; Park College, 1; Pasadena College, 1; Peabody College, 1; Randolph-Macon Woman's College, 1; Redlands University, 1; Rice Institute, 1; Salem College, 1; Shepherd State Teachers College, 1; St. John's College, 1; Southeastern State Teachers College, 1; Southwestern State Teachers College, 1; Susquehanna University, 1; Taylor University, 1; Tennessee Polytechnic Institute, 1; Tennessee State Teachers College, 1; Transylvania College, 1; University of Alabama, 1; University of California, 1; University of Maryland, 1; University of Texas, 1; Virginia Polytechnic Institute, 1; Wesleyan College, 1; Western Maryland College, 1; Whittier College, 1; Whitworth College, 1; Winthrop College, 1; Total, 581.

V. *Representation in Methodist Annual Conferences:* Western North Carolina, 108; North Carolina, 90; Virginia, 33; South Carolina, 20; Holston, 11; Louisiana, 11; Upper South Carolina, 11; West Virginia, 11; Memphis, 8; North Arkansas, 8; Florida, 7; Baltimore, 6; North Mississippi, 6; Southwest Texas, 6; Little Rock, 5;

Louisville, 5; Tennessee, 5; Texas, 5; South Georgia, 4; Southern California-Arizona, 4; West Oklahoma, 4; Alabama, 3; Mississippi, 3; North Alabama, 3; North Texas, 3; Southwest Missouri, 3; California, 2; Central Texas, 2; Colorado, 2; Cuba, 2; East Oklahoma, 2; Missouri, 2; Peninsula, 2; Central New York, 1; Erie, 1; Genesee, 1; Iowa-Des Moines, 1; Kentucky, 1; Newark, 1; North Georgia, 1; Northwest Texas, 1; Pittsburgh, 1; St. Louis, 1; Southern Illinois, 1; Total, 408.

B. ALUMNI HOLDING DEGREE OF BACHELOR OF DIVINITY

I. *Present Occupation*: Pastors, 257; Faculty members in colleges and theological schools, 17; In secular work, 15; Chaplains, 11; Missionaries, 8; Enrolled for additional graduate study, 5; Wives of preachers, 2; Teacher of religion in public school, 1; Connectional official, 1; Total, 317.

II. *Faculty Members in Colleges and Theological Schools*: G. N. Ashley, '32, Salemburg Academy; L. H. Burns, '37, Morris Harvey College; J. R. Carruth, '33, Weatherford College; C. S. Green, '30, President, Coker College; Esther Huffman, '34, Wesleyan College; Norman Huffman, '33, Wesleyan College; H. H. Hutson, '35, Birmingham-Southern College; H. M. Johnson, '33, Candler School of Theology, Emory University; J. D. Lee, '34, Candler School of Theology, Emory University; G. S. Moyer, '34, Catawba College; Liston Pope, '32, Divinity School of Yale University; Paul A. Root, '32, School of Theology, Southern Methodist University; H. E. Spence, '27, Divinity School, Duke University; Mrs. H. E. Spence, '29, Duke University; M. B. Stokes, '35, Candler School of Theology, Emory University; C. T. Thrift, '33, Florida Southern College; Melvin J. Williams, '39, Albion College.

III. *Chaplains*: W. K. Anderson, '35 (Army); A. R. Cook, '35 (Navy); S. E. Donald, '33 (Navy); R. W. Faulk, '33 (Navy); G. F. Hood, '32 (Army); H. R. Jordan, '35 (Army); J. H. Justus, '34 (Army); J. L. Pittard, '40 (Army); E. A. Swann, '38 (Army); K. I. Tucker, '35 (Army); H. M. Twitchell, '34 (Navy); M. C. Wilkerson, '39 (Army).

IV. *Missionaries*: L. E. Blackburn, '41 (Africa); C. W. Clay, '32 (Brazil); Garfield Evans, '33 (Cuba); A. V. Harbin, '32 (Japan); W. C. Huckabee, '33 (Japan); W. F. Pledger, '37 (India); J. D. Stott, '29 (Japan); I. U. Townsley, '37 (Africa).

C. OTHER ALUMNI

I. *Present Occupation*: Pastors and Junior Preachers, 180; In secular work, 21; No information, 16; Wives of preachers, 16; Missionaries, 9; Deceased, 6; Enrolled for additional graduate study, 6; Chaplains, 5; Faculty members, 3; Connectional officials, 2; Total, 264.

FACULTY NOTES

DR. B. HARVIE BRANSCOMB attended the Fall meeting of the American Theological Committee of the Faith and Order Movement. He represented Duke University at the session of the North Alabama Conference of the Methodist Church in November. Dr. Branscomb also took part in the program at the dedication of the joint University Library at Nashville, Tennessee, and at the Saturday morning session on University Centers of the South. He presented a paper at the Saturday afternoon session on the subject "Teaching with Books." The colleges represented in the joint session were Vanderbilt University, Scarritt College, and Peabody College.

DR. KENNETH W. CLARK was the visting Professor at Shaw University for the Fall semester, giving a course on the Life and Work of Paul. He taught in the Portsmouth, Virginia, Training School, giving a course on New Testament literature. Among the sermons delivered by Dr. Clark during the Fall semester were those preached at First Baptist Church, Oxford, Temple Baptist Church, Wilmington, vespers for the North Carolina College for Negroes, and Shaw University vespers in Raleigh. Dr. Clark spoke to the Presbyterian Student Association on the New Testament in a series on the Bible. He addressed the Raleigh Ministerial Association on the subject "The Ministry in the Present Crisis." Dr. Clark attended the meeting of the National Association of Bible Instructors and the Society of Biblical Literature, held at Union Theological Seminary during the holidays. At the latter place he presented a paper, "Similes on God and Nature."

DEAN PAUL N. GARBER delivered an address before the Brotherhood of the Western North Carolina Annual Conference in October. He delivered an address entitled "The Moral Code of Early Methodism" before the Historical Society of the North Carolina Annual Conference, in November. Dean Garber was the guest preacher at the Memphis Annual Conference, November 12-13, and also preached at the Louisiana Annual Conference at Shreveport on November 14. On Sunday, November 30, he preached at Riverside Park Methodist Church and First Methodist Church, Jacksonville, Florida, and on December 14 preached at St. Paul's Methodist Church, Greenville, South Carolina, at the celebration of the fiftieth anniversary of the founding of the church. During the week of November 30-December 5, Dean Garber participated in a Methodist Training School for the Jacksonville, Florida, District. On December 19 he attended the meeting of the Executive Committee of the American Association of

Theological Schools, in New York City. Dean Garber was the speaker at the Davidson County Alumni Banquet, Thomasville, North Carolina, December 12.

Dean Garber delivered an address before the Annual Conference on Ministerial Training of the Methodist Church, at Garrett Biblical Institute, Evanston, Illinois, December 30. He also attended the annual meeting of the American Society of Church History, Chicago, Illinois, December 29-30 and the meeting of the Commission on Courses of Study of the Methodist Church, Evanston, Illinois, January 2. On January 5, as president of the Association of Methodist Theological Schools, he presided at the annual meeting of the Association at Baltimore, Maryland. He represented Duke University at the annual meeting of the Association of Schools and Colleges of the Methodist Church held at Baltimore, Maryland, January 5-6.

DR. HORNELL HART gave a series of addresses at the Methodist Conference held at Nashville, Tennessee, in November. He also addressed the Cleveland Community Fund Leaders in October. He preached sermons at Cornell and Wesleyan (Conn.) Universities early in the Fall. During the holidays he attended the American Sociological Society at New York, and presided at panel discussions on "Some Methods for Improved Sociological Conditions" and "What Is a Well Adjusted Personality?"

DR. FRANK S. HICKMAN addressed the special Christmas convocation of the Durham High School. He also preached the special holiday sermon at the community church in Southern Pines in North Carolina. This church is known as the Church of the Wide Fellowship. Its pastor is the Reverend Voigt O. Taylor, a graduate of the Duke Divinity School. The preaching of this sermon by Dr. Hickman has become almost traditional at Southern Pines, this being the fifth year he has delivered the holiday message. He also delivered the opening sermon for the North Carolina College for Negroes.

DR. J. M. ORMOND dedicated the Epworth Church on the Vanceboro Circuit on October 19 and an organ in the Ayden Methodist Church on October 26. He preached in the Oriental Methodist Church the evening of October 19. Dr. Ormond spoke at the luncheon of the Duke Alumni Association of the Virginia Conference in Lynchburg on October 17 and before the Western North Carolina Annual Conference on October 23. He also made an address at a luncheon in the Robert E. Lee Hotel on October 23 for the Methodist Rural Fellowship Organization. He spoke at a meeting at Memorial Church, Durham, on October 21, on the occasion of organizing the Durham Methodist City Mis-

sionary Society, and before the session of the North Carolina Annual Conference in Durham on the subject of the Duke Endowment Rural Church work on November 13. He presided at the annual session of the North Carolina Conference Historical Society at Trinity Church, Durham, on November 10, and at the Anniversary of the Board of Missions and Church Extension of the North Carolina Conference on November 12. Dr. Ormond attended the Executive Committee meeting of the Board of Missions and Church Extension at Goldsboro on October 27, the meeting of the Field Council of the Division of Educational Institutions of the Board of Education of the Methodist Church in Nashville, Tennessee, on November 24, and the annual meeting of the Board of Missions and Church Extension of the Methodist Church in New York, December 1 to 4.

DR. ALBERT C. OUTLER was speaker during the Religious Emphasis Week at North Carolina State College, Raleigh, October 26-30. He spoke at the State Y. M. C. A. and Y. W. C. A. Conference at North Carolina College for Negroes, Durham, November 9; represented the Divinity School at the Upper South Carolina Conference, Greenville, November 12-14; attended the annual meeting and was elected member of, *Duo Decim*, a theological discussion group, at General Theological Seminary, New York City, November 28-29; led a discussion group at the Conference on Applied Christianity in Raleigh, December 5-7; and was speaker during Religious Emphasis Week at Virginia Polytechnic Institute in Blacksburg, Virginia, January 11-14.

DR. RAY C. PETRY was the Alumni Banquet speaker at the North Carolina Conference in Durham, November 12. He addressed the Youth Rally held in Coburn Memorial Church in Salisbury, North Carolina, November 30. Dr. Petry spoke to a representative assembly of the Y. M. and Y. W. C. A. of Duke University and the University of North Carolina in Chapel Hill, December 8. An article which he has just prepared on "Pre-Reformation Social Views" is scheduled to appear in the January number of *Religion in the Making*.

DR. GILBERT T. ROWE preached at Central Methodist Church at Asheville, N. C., on Sunday, November 9, and taught a course on the Book of Acts in the Buncombe County Training School, November 9-13.

DR. ELBERT RUSSELL preached at the Goldsboro Friends Meeting, November 9, 1941; gave a Thanksgiving address at the Durham Rotary Club, November 17; preached at the University of Chicago Chapel, November 23, and at the North Carolina College for Negroes vespers, November 30.

DR. H. SHELTON SMITH gave an address before the Interfaith Conference of the South, December 7, 1941, on the subject, "Religious Liberty." Dr. Smith has been engaged for the most part in completion of the Earl Lectures, to be given at Pacific School of Religion, Berkeley, California, February 15-17, 1942.

DR. H. E. SPENCE delivered the memorial address at the session of the North Carolina Conference of the Methodist Church.

DR. W. F. STINESPRING delivered the principal address at the third annual meeting of the North Carolina College Teachers of Religion at Catawba College, Saturday, November 8, 1941, his subject being "The Place of Archaeology in Undergraduate Bible Teaching." During the Christmas holidays he attended the meetings of the National Association of Bible Instructors, and the Society of Biblical Literature and Exegesis in New York. He also represented Duke University at the corporation meeting of the American School of Oriental Research.

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.

Methodism Has a Message: Paul B. Kern. New York: Abingdon-Cokesbury Press, 1941. 188 pp. \$1.75.

In this series of Jarrell Lectures delivered at Emory University in 1941 Bishop Kern eloquently and convincingly presents the conviction that the ancient truth made vital and compelling by John Wesley is the message that Methodism should teach and live in the present century.—G. T. R.

Experience and the Christian Faith. Howard B. Jefferson. New York: Abingdon-Cokesbury Press, 1942. 230 pp. \$2.00.

In this stimulating book the author, a professor in the School of Philosophy and Religion in Colgate University, undertakes to point the way to a reconciliation between a theology arrived at through the use of the scientific method and a theology based upon Christian tradition.—G. T. R.

The Church and the New Order. William Paton. New York: The Macmillan Company, 1941. 188 pp. \$1.50.

Recognizing the fact that victory is yet to be won and that many will not consider cooking the hare before being caught, this English preacher discusses earnestly and intelligently the new order desired and the place and function of the Church in helping to bring about and sustain such an order.—G. T. R.

Religion as Experience and Truth. Warren Nelson Nevins. Philadelphia: The Westminster Press, 1941. 438 pp. \$3.00.

A philosophy of religion in which the author faces candidly and discusses intelligently all the problems raised by philosophy, science, and world conditions for religion and theology. This book expounds the philosophy of Christian Theism in a manner worthy of Borden P. Bowne.—G. T. R.

Introduction to the Old Testament. Robert H. Pfeiffer. New York: Harper and Brothers, 1941. xiii + 917 pp. \$4.00.

This book marks an epoch in American Biblical scholarship, for never before has a full-length Introduction to the Old Testament been published by an American. The book contains one outstanding error, namely the statement that 4:4 (rather than 3:3) is the most important meter of Hebrew poetry (p. 271); otherwise, it is so important that every interested person must have a copy. It has already been criticized for too much attention to literary criticism and not enough to archaeology; but therein lies its great value—that it gives the first fairly complete (in English) résumé of the rich fruits of the great work of German literary criticism, now so unhappily interrupted by the persecutions of the Nazis.—W. F. S.

Story of Jericho. John Garstang and J. B. E. Garstang. London: Hodder and Stoughton, 1940. xv + 200 pp. 8s 6d or \$3.00.

John Garstang took over the excavation of Jericho from the Germans after World War I; his work has been outstanding, and naturally he is in the best position in the world to tell the story of this fascinating Biblical city. Particularly illuminating is this first popular account of the astounding Neolithic finds, some of which the reviewer was privileged to see before leaving Palestine. The reader must again be cautioned that Garstang's too exact dating of the fall of Canaanite Jericho, and its connection with the campaign of Joshua, must be balanced with some such account as is given in the book next mentioned.—W. F. S.

What Mean These Stones: The Significance of Archaeology for Biblical Studies. Millar Burrows. New Haven, Conn.: American Schools of Oriental Research, 1941. xvi + 306 pp. \$2.50.

A publication like this has been needed for some time, but archaeologists have been too busy excavating. Now the disturbed condition of the world makes excavation a virtual impossibility, and there is opportunity for evaluating results and passing along information to the layman. This is popularization in the best sense of the word, and the president of the American Schools has here done an outstanding piece of work. His book is having a deservedly rapid sale.—W. F. S.

A Companion to the "Summa," Vol. I; The Architect of the Universe. Walter Farrell, O. P. New York: Sheed and Ward, 1941. \$3.50.

This is the first of three volumes of a great contemporary casting of the theological masterpiece of catholic Christianity, the *Summa Theologiae* of St. Thomas Aquinas. Without diluting the thought of St. Thomas, Father Farrell manages to make it readable and relevant. This particular volume deals with theology proper: the concept of God and the relation of God to the world and humanity.—A. C. O.

Man's Vision of God. Charles Hartshorne. Chicago: Willett and Clark, 1941. \$3.00.

This is perhaps the most important example of the application of Alfred North Whitehead's general philosophical viewpoint to the problems of philosophy of religion. But Hartshorne is a significant thinker in his own

right and has offered us here a critique of traditional philosophical theology and a positive explication of the Biblical affirmation, "God is love."—A. C. O.

The Nature of the Early Church. Ernest F. Scott. New York: Charles Scribner's Sons, 1941. 245 pp. \$2.00.

A helpful, clearly written book by an authority in the field of New Testament and Early Church History. Stimulating chapters discuss the "Church and the Message of Jesus" and "Paul's Conception of the Church." There are sane, informing treatments of worship, organization, teaching, and ethical conceptions.—R. C. P.

The Unquenchable Light. Kenneth Scott Latourette. New York: Harper and Brothers, 1941. 191 pp. \$2.00.

These William Belden Nobel Lectures delivered at Harvard University in 1940 constitute another of the author's studies in the influence of Jesus and the history of the Christian movement. That influence is studied in terms of its major advances and succeeding recessions. The writer is deeply concerned with Christianity's outlook for future advance, the obstacles which lie ahead, and the resources of the church which may aid in disseminating "The Unquenchable Light."—R. C. P.

The Franciscan Missions of California. John A. Berger. New York: G. P. Putnam's Sons, 1941. 392 pp. \$3.50.

This is an inspiring account of a heroic chapter in Franciscan history and American culture. The photographs by Karl Obert add much to the pleasure of the reader.—R. C. P.

Philosophical Foundations of Faith. Marion John Bradshaw. New York: Columbia University Press, 1941. xii + 254 pp. \$2.50.

This book discusses the attitudes of the great seventeenth-century philosophers to Christianity: Descartes, Hobbes, Locke, Pascal, Spinoza, and Leibniz. It does not treat the points fundamental to the philosophies of these thinkers, but departs from this well-trod pathway to state instead the attitude of these men to Christianity. The author points out that these, who were among the world's greatest philosophers, each was sincerely religious, each founded his religion upon a bold and determined use of reason, and each professed some sort of faith in Christ. This book is interesting to those who wish to know *about* these philosophers rather than a statement of their philosophies.—H. H. D.

The Christian Criticism of Life. Lynn Harold Hough. New York: Abingdon-Cokesbury Press, 1941. 312 pp. \$2.50.

Dean Hough rescues, in this book, the term Humanism for Christian evangelistic use. He points out that in all ages there have been humanists, and that the true humanism is that of evangelical Christianity. His is a wonderfully well-read and retentive mind, and the book is interestingly written.—H. H. D.

Contemporary Religious Thought, an Anthology. Thomas S. Kepler. New York-Asheville: Abingdon-Cokesbury Press, 1941. 423 pp. \$3.50.

The American religious thinker today, even in many conservative circles, is more concerned with the philosophy of religion than with theology. Consequently a book such as this anthology of American (and some European) thought on religious philosophy should be interesting. The crisis theology, antitheistic humanism, and various varieties of theism are all represented; selections are collected under six important problems. This book offers a valuable insight into the variety and earnestness with which the philosophi-

cal problems of religion are being treated today and its reading is a valuable means of becoming acquainted with the varieties of contemporary philosophy of religion.—H. H. D.

God's Back Pasture. Arthur W. Hewitt. Chicago: Willett, Clark and Company, 1941. 175 pp. \$2.00.

The increasing interest in the rural church is again indicated by the appearance of a second volume from Dr. Hewitt. The author writes with a sociological viewpoint, whereas in *Highland Shepherds*, written in 1940, he approached the subject as a practical theologian.—J. M. O.

Men Working. John Faulkner. New York: Harcourt, Brace and Company, 1941. 300 pp. \$2.50.

The author's first novel is a story of plain, rural people in a Mississippi setting. The Taylors are comparable to the Joads of Oklahoma and the Lesters of Georgia, but perhaps not so despicable.—J. M. O.

The Missionary Message of the Bible. Julian Price Love. New York: The Macmillan Company, 1941. 203 pp. \$2.00.

Dr. Love feels that a true missionary conviction and apologetic depend upon a re-study of the scripture foundation of Christian Mission. He gives a good anthology of Biblical material in the subject.—J. C.

The Revelation of John. Martin Kiddle. New York: Abingdon-Cokesbury Press, 1941. 460 pp. \$1.50.

Often in times of crisis, many church members are led astray in apocalyptic paths. This new commentary in the Moffatt series is especially timely, presenting the meaning of the Apocalypse of John and serving as a balance-wheel to modern speculation.—K. W. C.

The New Testament in Basic English. S. H. Hooke, ed. New York: E. P. Dutton, 1941. 548 pp. \$1.50.

Those who know of "basic English" will realize that this is not another translation of the New Testament, intended to improve upon the English text. It is merely the compression of our English translation into the limits of "basic English." It can serve only the limited purpose of "basic English" itself—designed for international communication with those who can use English in this limited way. Let us not be led astray by any claims that it is an improvement for children or the poorly educated, or for the rest of us whose language is English. The limits of "basic English" make this New Testament inferior in both accuracy of translation and in quality of English. It can serve as "basic English" is intended to serve.—K. W. C.

How Came the Bible. Edgar J. Goodspeed. New York: Abingdon-Cokesbury Press, 1940. 141 pp. \$1.50.

This is the publication of a series of thirteen Bible-class lessons on the growth of the Bible. It serves as a sequel to *The Story of the Bible* (which tells how the books came to be written). This book tells quite simply how the books were selected and gathered, canonized and transmitted—even to our modern speech translations.—K. W. C.

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