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The Quarterly Bulletin

of the

CAMPBELL INSTITUTE

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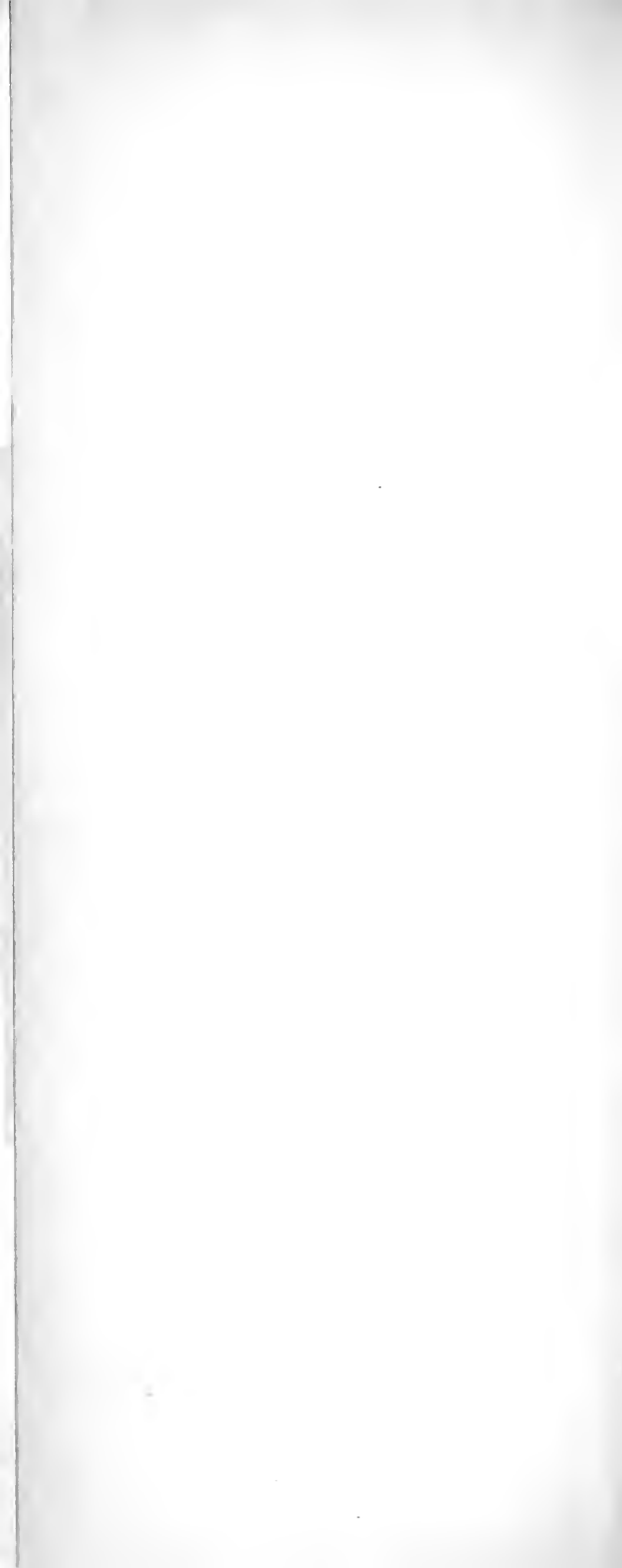
NUMBER 1

OCTOBER 1, 1903

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Editor: EDWARD SCRIBNER AMES
5520 Madison Avenue, Chicago







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The Quarterly Bulletin
of the
CAMPBELL INSTITUTE

CONSTITUTION.

Article I.—The name of this organization shall be "The Campbell Institute."

Article II.—The purpose of this organization shall be: (1) To encourage and keep alive a scholarly spirit and to enable its members to help each other to a riper scholarship by the free discussion of vital problems. (2) To promote quiet self-culture and the development of a higher spirituality among the members and among the churches with which they shall come in contact. (3) To encourage positive productive work with a view to making contributions of permanent value to the literature and thought of the Disciples of Christ.

Article III.—The members of this organization shall consist of the original charter members and such others as shall be recommended by the executive committee and approved by a unanimous vote of those present at the regular annual meeting.

Article IV.—The officers of this organization shall be a President, Vice President and a Secretary-Treasurer, who shall perform the duties usually pertaining to their respective offices, and who shall be elected at the regular annual meeting.

Article V.—The constitution can be amended by a two-thirds vote of the members present at any regular annual meeting.

BY-LAWS.

Article I.—There shall be an annual meeting of this Institute at such time and place as shall be designated by the executive committee, at which members shall present the results of their studies.

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Article II.—There shall be the following standing committees, appointed (except the executive committee and the council) by the president.

1. Executive Committee, consisting of the president, vice-president and secretary, for the transaction of all business of the society which demands attention when the Institute is not in session, and which may offer the freedom of the Institute to a limited number of persons for any annual meeting.

2. Editing Committee, which shall have charge of the studies of individual members and the publication of all literature put forth by the Institute.

3. Program Committee, which shall have charge of all regular meetings of the Institute and shall act as a bureau for placing speakers whenever opportunity offers.

4. The Council of Fifteen, which shall manage the affairs of the Institute and from which the officers shall be chosen. The members of the council, except the original members elected by the Institute for terms decided by lot, shall be elected by the council for a term of three years, five being chosen each year.

Article III.—1. The annual fee of this organization shall be one dollar. There shall be no fee attached to honorary membership. 2. Any member who ceases to participate in the active work of the Institute in such a way as to satisfy the Editing Committee is expected to resign.

Article IV.—The Institute shall be divided into five chambers devoted respectively to the following departments of study: 1. Old Testament and the Corresponding Biblical Theology. 2. New Testament and the Corresponding Biblical Theology. 3. Church History, Missions and Comparative Religion. 4. Philosophy, Theology and Education. 5. Christian Work and Sociology. The heads of these chambers shall be appointed by the president and shall constitute the Editing Committee.

THE CAMPBELL INSTITUTE.

It is more than ten years since the idea was conceived from which the Institute has developed. The first constitution and prospectus contained the following statement: "A complete history of the Campbell Institute would begin with the year 1892-3, when four young men pursuing studies at Yale University often talked together concerning the needs and opportunities for service in the ministry of the Disciples of Christ. In 1895 three of these had gone to the University of Chicago to continue their studies and found several kindred spirits. A few weeks before the annual convention of the Disciples at Springfield, Illinois, October, 1896, some twenty university trained men were invited to meet there to hear and discuss appropriate papers and to consider plans for future work. The long cherished idea was to organize men of broad Christian culture into such relations as might be mutually stimulating and helpful in special research and in practical religious work. This was accomplished, at least provisionally, through the Campbell Institute."

Each summer the Institute has met and carried out programs of papers, addresses, discussions and social recreation which have proved increasingly the value of the organization. On the other hand certain reactionary tendencies in the church have emphasized anew the need of such cooperation and companionship.

At least one important development in the church began in the Institute and has been directed largely by its members. At the second annual meeting in 1898 a symposium was conducted upon the question, "Should the consideration of all interests be admitted to the National Missionary Convention, or should a Congress of Disciples be held to discuss problems of Education, Worship, Organization, Doctrine, etc.?" The suggestion of a National Congress was favored and through members of the Institute it was realized, the first Congress being held in St. Louis in 1899.

There were twenty charter members of the Institute, and few names had been added until the past year. It had long been felt that the membership should be extended, and this was formally accomplished last July when about twenty-five names were added, making a total of fifty-four.

OFFICERS.

The officers elected at the annual meeting last July are: President, Carlos C. Rowlison; Vice-President, George A. Campbell; Secretary-Treasurer, Christopher B. Coleman.

Members of the Council—Messrs. Rowlison, Campbell, Coleman, Willett, Gates, Ames, Lockhart, Garrison, Hieronymus, Jenkins, Moffet, O. T. Morgan, Marshall, Peckham, Van Kirk.

Heads of Chambers—Old Testament, H. L. Willett; New Testament, Hiram Van Kirk; Church History, Errett Gates; Philosophy, E. S. Ames; Christian Work, G. A. Campbell. These constitute the Editing Committee.

THE BULLETIN.

The Bulletin has been talked of for several years, but lack of money, time and initiative have withheld it until now. Its mission is a simple one. It is designed as a means of informing the members of the work and progress of the Institute and of acquainting them more closely with each other. It is not possible at present to publish articles of much length, but this may be the forerunner of greater things. Already the members are widely scattered, and with increasing numbers the need of a publication has become imperative. Suggestions concerning the Bulletin or Institute, names of prospective members, items of news and the like will be gladly received. This number is a kind of open letter, replies to which would be very welcome.

A SUGGESTION.

The Campbell Institute is not a secret society. Neither does it desire publicity. It seeks to do a work for its own members and for others of like spirit. In the nature of the case the number is limited who meet the requirements of membership and would care to participate in the organization. In order to avoid misunderstandings or the temptation to any controversy concerning the Institute, its principles or the work of individual members it is considered best to treat these matters as confidences not to be discussed with outsiders. For the same reasons the Bulletin is not for general circulation, and it will be possible to make it of more value and interest if this restriction is observed.

THE CHAMBERS.

The division of the Institute into Chambers for the prosecution of research and publication was arranged in 1897, but the plans have not been carried out, and there have been few results in this important field. The very fact that with two or three exceptions the members have published almost nothing shows the need of much encouragement of "positive, productive work." As the by-laws indicate, membership and standing in the Institute should be conditioned in a definite way by such activity.

THE RETREAT AT HEPBURN.

The first Retreat of the Institute was held this year at Hepburn, Ohio, September 1-4. There were not many present, but probably no meeting has ever been more enjoyed or of more importance for the interests of the Institute. All the records were gone over carefully, and there was time for the thorough discussion of plans for the future. Some of the early ideas were revived, notably the assignment of all members to departments of study and the publication of a Bulletin.

MEETINGS AT DETROIT.

The rendezvous of the Institute during the coming conventions at Detroit will be the Wayne Hotel. If twenty or more go the rates will be \$2.50 per day American, or \$1 European plan. All members are urged to stay at the Wayne, simply for the sake of fellowship and the special meetings.

On Sunday morning, October 18, at half-past eight there will be a Meditation, a devotional meeting, conducted by our good friend, Dr. J. H. Garrison. At half-past four on Monday afternoon, the 19th, there will be a business meeting of the Council at the hotel. This will be followed at six o'clock by a dinner which all members at the convention will attend.

ANNUAL MEETING AND RETREAT.

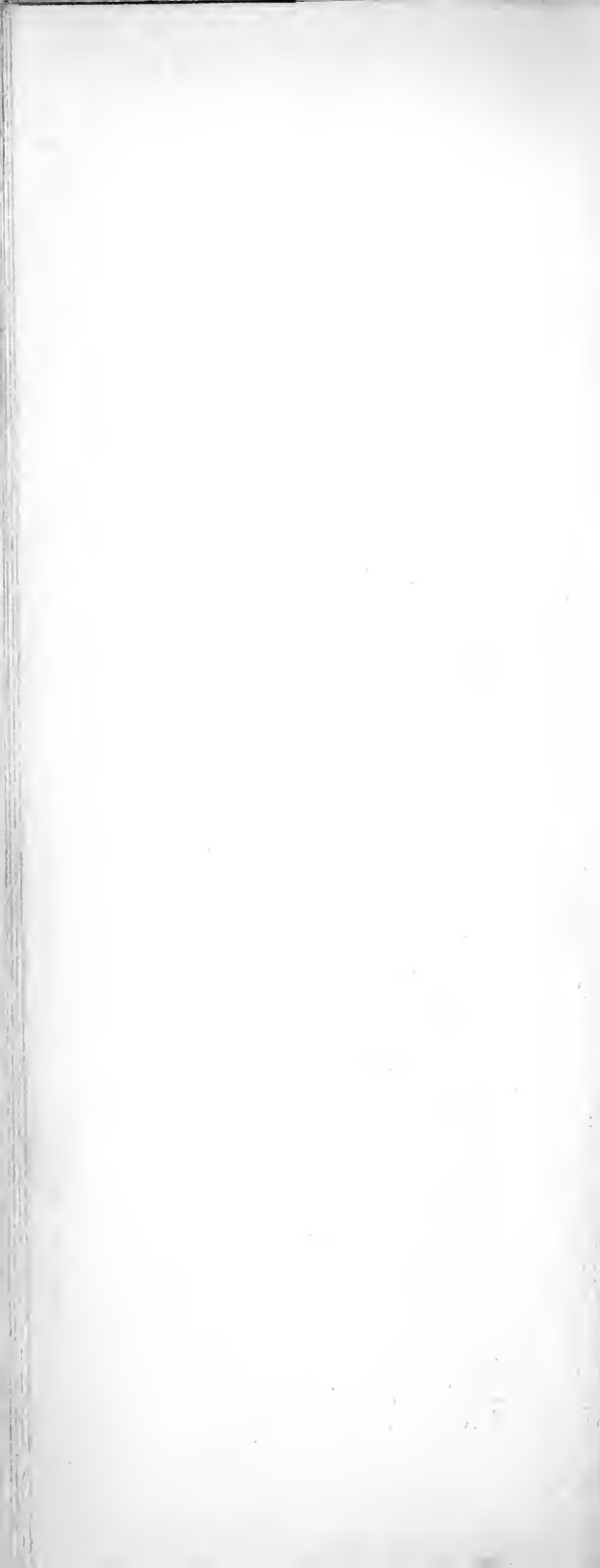
After thorough consideration at Hepburn it was decided to have the next annual program and business meeting at or near Chicago, July 21-23, 1904. It is intended to make the program more elaborate than hitherto and to embody in it the best results of the year's work in the various chambers.

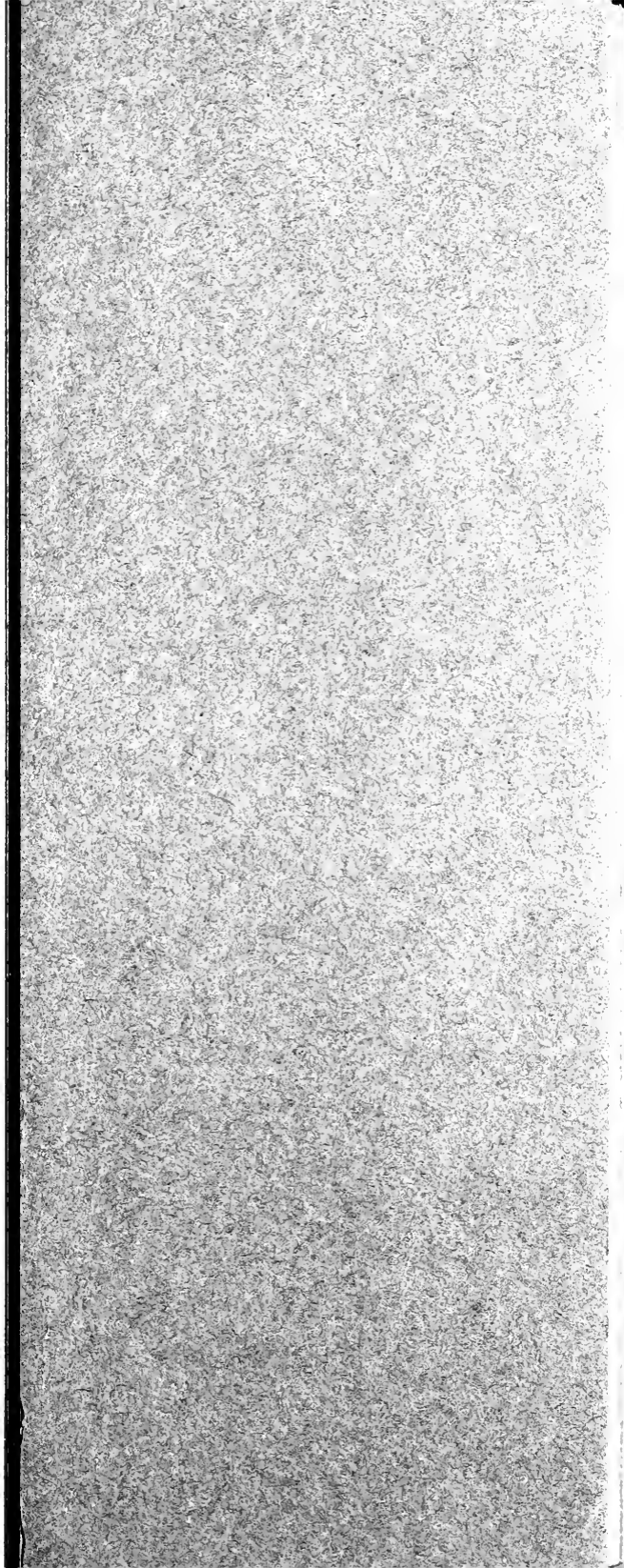
Plans were also outlined for a Retreat for recreation, fellowship and devotional meditation to be held early in next September. Some quiet resort from which the summer visitors have gone, or some appropriate place which can be exclusively controlled by the Institute will be chosen. Members should note these dates for next year now and shape other plans to them.

MEMBERS.

Edward Scribner Ames, Chicago.
H. L. Atkinson, Geneva, Ohio.
Levi S. Batman, Philadelphia.
C. G. Brelos, Chicago.
George Alexander Campbell, Austin, Chicago.
Andrew L. Chapman, Butte, Montana.
Christopher Bush Coleman, Indianapolis.

T. L. Comparette, Chicago.
 Charles S. Early, Wauseon, Ohio.
 G. D. Edwards, Nevada, Missouri.
 Albertina Allen Forrest, Indianapolis.
 Jacob Dorsey Forrest, Indianapolis.
 Winfred Ernest Garrison, St. Louis.
 Errett Gates, Chicago.
 J. H. Goldner, Cleveland, Ohio.
 Frederick F. Grim, Chicago.
 Robert Enoch Hieronymus, Eureka, Ill.
 Lewis Richard Hotaling, Chicago.
 Thomas Carr Howe, Indianapolis.
 Will David Howe, Indianapolis.
 Wm. C. Hull, North Tonawanda, N. Y.
 Austin Hunter, Indianapolis.
 Burris Atkins Jenkins, Lexington, Ky.
 Silas Jones, Eureka, Illinois.
 Henry Lloyd, Lexington, Kentucky.
 Clinton Lockhart, Des Moines, Iowa.
 Levi Marshall, Hannibal, Missouri.
 W. H. Matlock, Berkeley, California.
 John McKee, Beaver Falls, Pa.
 George A. Miller, Covington, Kentucky.
 Frank L. Moffett, Centerville, Iowa.
 Henry Herbert Moninger, Steubenville,
 Ohio.
 Leslie Wilbur Morgan, Southampton,
 England.
 Oscar T. Morgan, Lindenwood, Illinois.
 Charles Clayton Morrison, Springfield,
 Illinois.
 William Oeschger, Vincennes, Indiana.
 Wallace C. Payne, Lawrence, Kansas.
 George A. Peckham, Hiram, Ohio.
 A. B. Philips, Augusta, Georgia.
 Allan B. Philputt, Indianapolis.
 Grant E. Pike, Alliance, Ohio.
 Perry James Rice, South Bend, Indiana.
 Carlos C. Rowilson, Kenton, Ohio.
 Charles Manford Sharpe, Columbia, Mo.
 E. E. Snoddy, Hiram, Ohio.
 Alva W. Taylor, Eureka, Illinois.
 George B. Van Arsdale, Peoria, Ill.
 Hiram Van Kirk, Berkeley, California.
 William Dowling Van Voorhis, Toledo,
 Ohio.
 C. L. Waite, Chicago.
 Albert Luther Ward, Lawrence, Kan.
 Baxter Waters, Hiawatha, Kansas.
 Ernest P. Wiles, Muncie, Indiana.
 Herbert Lockwood Willett, Chicago.





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NUMBER 2

JANUARY 1, 1964

Editor: EDWARD SCRIBNER AMES
5620 Madison Avenue, Chicago

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A Perennial Question.

From the days of Thomas Campbell the plea for Christian union has fundamentally involved the attitude of the Disciples toward the pious unimmersed. Whenever a serious effort is made to state the problem of union or to take steps toward its solution this question inevitably arises. Last year it was the crux in the discussion of church federation. Just now it appears again in the sincere effort to really do something toward union in local churches.

The following churches are receiving persons from other denominations into some sort of fraternal relationship: South Broadway, Denver, B. B. Tyler, pastor; Monroe Street, Chicago, E. A. Ott, pastor; Austin, Chicago, G. A. Campbell, pastor; Hyde Park, Chicago, E. S. Ames, pastor; Lenox Avenue, New York City, J. H. Lichtenberger, pastor. The Cedar Avenue Church in Cleveland, E. P. Wise, pastor, has practiced it for several years. Other churches are reported as favoring it, while the pastors who approve it are not a few.

According to the plan suggested by the Pennsylvania Evangelical Alliance the letters of "fraternal associates" are received and held by the pastor or clerk, and if the parties remove, their original letters are returned to them with the pastor's endorsement to the effect that they have stood in this relationship. They are not granted regular letters and therefore no confusion concerning their standing could arise in the churches to which they remove. These associates do not vote nor hold offices such as those of elder or deacon. The plan has as yet had slight trial, but it gives promise of good things.

It is, of course, always difficult to know when, where and how to test plans like this. Many men say "it is probably intellectually and spiritually right," but the practice or at least the avowed practice is "a strategical error," "inexpedient at this time." Every man, church and paper interested must decide such questions for themselves. But it cannot be forgotten that the question at issue after all is the question of the Christian character of Congregationalists, Methodists, Presbyterians and others. If they are Christians then the Disciples should unite, federate, associate with them in every possible way. If they are not then the plea for union is absurd and every attempt to work with the aliens is wholly pernicious.

Notes.

The sixth annual Congress of the Disciples will be held in Chicago during the last week of next March. All members of the Institute should attend.

The Secretary-Treasurer desires to have delinquents reminded that the annual fee of one dollar for 1903-4 is due and much needed. Send it to Mr. C. B. Coleman, 56 South Irvington avenue, Indianapolis.

The members in such centers as Indianapolis, Des Moines, Chicago and elsewhere should meet occasionally to cultivate each other and "the cause." It would be an excellent thing if the president, Mr. Rowlison, could visit these cities during the year.

It has been suggested that the Institute might with propriety elect to honorary membership some of the elders of Israel who have given us sympathy and encouragement from the first. Among those mentioned are Dr. J. H. Garrison, Dr. B. B. Tyler and Dr. J. J. Haley.

Names of those eligible to regular membership should be sent to the President or Secretary with a statement of their academic and professional records. If approved by the executive committee, the parties will be sent application blanks,

and their names will be submitted to all members of the Institute. A unanimous vote is necessary to election. Persons nominated for membership should be college graduates and should have had at least one year of university training.

The objects of the National Educational Society should appeal especially to the Campbell Institute. The election of Mr. Harry G. Hill to the Secretaryship prepares the way for larger and more definite work. Mr. W. E. Garrison is the President and the board is made up of the right kind of men. We can help it along by giving money, by interesting our friends and by suggesting ways and means of carrying out efficient plans.

Members of Chambers.

Old Testament: Head, Mr. Willett. Members, Messrs. Brelos, Edwards, McKee, O. T. Morgan, Peckham, Lockhart, Waters.

New Testament: Head, Mr. Van Kirk. Members, Messrs. Goldner, Hotaling, Hunter, Jones, Miller, Rice, Atkinson, Van Arsdale, Snoddy, Waite.

Church History: Head, Mr. Gates. Members, Messrs. Chapman, Coleman, L. W. Morgan, Van Voorhis.

Philosophy and Education: Head, Mr. Ames. Members, Messrs. Early, Hieronymus, T. C. Howe, W. D. Howe, Morrison, Oeschger, Pike, Rowlison, Sharpe, Philputt, Garrison, Mrs. Forrest.

Christian Work and Sociology: Head, Mr. Campbell. Members, Messrs. Forrest, Grim, Hull, Jenkins, Lloyd, Moninger, Taylor, Wiles.

A Cartoon.

Scene from the hundred years war for Christian Union: A modern battleship in high seas with dense smoke from the funnels, belches broadsides at the land forts of denominationalism. The fighting captain on the bridge resembles the edi-

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tor of the Standard. The land forts remain in good condition to continue the struggle. Query: Why not try a hundred years of love? W. H. M.

“We have no gratitude for those reformers who would force upon us a doctrine which has not sweetened their own tempers, or made them better men than their neighbors.”

“In proportion as a man suppresses his conviction to save his orthodoxy from suspicion, or distorts language from its common use, that he may stand well with his party; in that proportion he clouds and degrades his intellect, as well as undermines the integrity of his character.”

Academic and Professional Records of Members.

EDWARD SCRIBNER AMES, Drake University, A. B., 1889; A. M. *ibid.*, 1891; Yale University, B. D., 1892; Graduate Student in Philosophy, *ibid.*, 1892-4; the University of Chicago, Fellow in Philosophy, 1894-5; Ph. D., *ibid.*, 1895; Disciples' Divinity House, *ibid.*, Instructor, 1895-7; Docent in Philosophy, *ibid.*, 1896-7; Butler College, Professor of Philosophy and Pedagogy, 1897-1900; Pastor of Hyde Park Church, Chicago, and Instructor in Philosophy, the University of Chicago, 1900.

HENRY LAWRENCE ATKINSON, Hiram, A. B. 1895; A. M. 1896; University of Chicago, D. B. 1901; Pastor Geneva, Ohio.

LEVI S. BATMAN, Graduate of the Indiana State University and of Union Theological Seminary, New York; Pastorates Mansfield, Ohio; First Church, Philadelphia.

CARL GEORGE BRELOS, State Normal School, Buffalo, N. Y., 1878-82; Bethany, 1882-4; the University of Chicago, 1898-1903; B. D., *ibid.*, 1900; Pastor in Christian Churches, 1884-88; Geneva College, Instructor in Latin and German, 1888-91; Pastor, 1891-98.

GEORGE ALEXANDER CAMPBELL, Drake University, A. B., 1892; the University of Chicago, 1895-97; B. D., 1897; Pastor, Hiawatha, Kan., 1892-5; Editor *Christian Century*, 1897-1900; Pastor, Austin Church, Chicago, 1898.

ANDREW L. CHAPMAN, Bethany, 1889-93; the University of Chicago, 1895, 1897, 1898, 1902; Pastor, Mt. Heathy, O., 1893-97; Evanston, Ill., 1897-98; Missionary, Constantinople, Turkey, 1898-1901; Pastor, Butte, Mont., 1901.

CHRISTOPHER BUSH COLEMAN, Yale College, 1892-96, A. B., 1896; Auburn Theological Seminary, 1896-97; Chicago Theological

Seminary, 1897-98; the University of Chicago Divinity School, 1898-99, B. D., *ibid.*, 1899; Professor of Church History, Butler Bible College, 1900.

THOMAS LOUIS COMPARETTE, University of Michigan, A. B. 1893; Professor of Latin, Texas Christian University, 1893-97; Graduate Student, University of Chicago, Latin, Greek, Archaeology, 1897-1901; Fellow, 1899-1901; Ph. D., 1901; Student at Rome, 1901-2; in Germany, 1903-4.

CHARLES S. EARLY, Drake University, A. B., 1899; the University of Chicago, 1901-02; Pastor Belleville and Burr Oak, Kan., 1896-97; Pueblo, Col., 1898-1901; Wauseon, O., 1902-03.

G. D. EDWARDS, the University of Missouri, A. B., 1897; Harvard College, A. B., 1898; Harvard Divinity School, 1898-1900; Pastor Salisbury, Mo., 1894-97; Nevada, Mo., 1900.

ALBERTINA ALLEN FORREST, Hiram, 1889-93, A. B., 1893; the University of Chicago; Graduate Student in Philosophy, Psychology and English Literature, 1894-97.

JACOB DORSEY FORREST, Hiram College, A. B., 1892; Ohio State University, 1893-94; the University of Chicago, Graduate Student in Sociology, Political Economy and Ethics, 1894-5; Fellow in Sociology, *ibid.*, 1895-97; Ph. D., *ibid.*, 1900; Pastor Kokomo, Ind., 1894-95; University Extension Lecturer in Sociology, the University of Chicago, 1898-99; Professor of Sociology and Economics, Butler College, 1897.

WINFRED ERNEST GARRISON, Bethany, 1890-91; Eureka, 1891-92, A. B., 1892; Yale College, 1892-94, A. B., 1894; Yale Divinity School, 1894-95; Divinity School, the University of Chicago, 1895-97, Ph. D., 1897; Instructor in Disciples' Divinity House and Docent in Church History, *ibid.*, 1897-98; Professor of Church History, Butler Bible College, 1898-1900; Assistant Editor Christian Evangelist, 1900.

ERRETT GATES, Ohio Normal University, A. B., 1887; Union Theological Seminary, 1891-94; Pastor Grand Rapids, Mich., 1894-97; Hyde Park, Chicago, 1897-1900; Student the University of Chicago, 1898-1902, A. B., 1899; B. D., 1900; Ph. D., 1902; Assistant in the Disciples' Divinity House, 1898.

J. H. GOLDNER, Hiram College, A. B., 1896; the University of Chicago, 1899, 1900, 1901, 1902, 1903; Pastor Chagrin Falls, O., 1896-99; Euclid Avenue Christian Church, 1900.

FREDERICK F. GRIM, Drake, 1894; the University of Chicago, 1899-1902; Assistant Editor the Christian Century.

ROBERT ENOCH HIERONYMUS, Illinois State Normal University, 1886; University of Michigan, 1887-88; Eureka College, A. B., 1889, A. M., 1890; the University of Chicago, 1892; Principal of Carrollton, Ill., High School, 1886-87; Professor of English Language and Literature, Eureka College, 1890-97; Professor of English and History, State Normal School, Los Angeles, Cal., 1897-98; Superintendent of University Extension in Southern California, 1898-99; President Eureka College, 1900.

LEWIS RICHARD HOTALING, Eureka, 1893-99, A. B., 1899; the University of Chicago, 1900, B. D., 1902.

THOMAS CARR HOWE, Butler College, Ph. B., 1889; University of Berlin, 1890-92; Harvard University, 1896-99, A. M., 1897, Ph. D., 1899; Instructor in German and Latin, Butler College, 1889-90; Instructor in German,

- Harvard University, 1899-1900; Professor of Germanic Languages, Butler College, 1890.
- WILL DAVID HOWE**, Butler College, A. B., 1893; Harvard University, 1894, 1895, 1896, 1899, A. B., 1895, A. M., 1897; University Scholar, 1897-98; Shattuck Scholar, 1898-99, Ph. D., 1899; Acting Professor of English, Butler College, 1895-96; Professor of English Literature, *ibid.*, 1899.
- WILLIAM C. HULL**, University of Michigan, 1893-96; University of Virginia, 1900; Pastor Williamsport, Pa., 1896-99; North Tonawanda, N. Y., 1901.
- AUSTIN HUNTER**, Hiram, A. B., 1894, A. M., 1899; the University of Chicago, 1900-1902, B. D., 1902; Washington C. H., O., 1895-97; Ada, O., 1897-99; Aetna Street Church, Cleveland, O., 1899-1900; North Park Church, Indianapolis, 1892.
- BURRIS ATKINS JENKINS**, Bethany College, A. B., 1891; Yale University, 1892-94; Harvard University, 1894-96; Williams Fellow, *ibid.*, 1895-96, B. D., 1895, A. M., 1896; Pastor Third Christian Church, Indianapolis, 1896-99; Professor of New Testament Literature and Exegesis, Butler College, 1898-1900; President University of Indianapolis, 1899-1900; Pastor Richmond Street Christian Church, Buffalo, 1900-1901; President Kentucky University, 1901.
- SILAS JONES**, Eureka College, A. B., 1892; Harvard Divinity School, 1893-95; the University of Chicago, 1903; Pastor Newman, Ill., 1892-93; Sterling, Ill., 1895-1900; Teacher, Eureka College, 1900.
- HENRY LLOYD**, Kentucky University, 1888-93, S. B.; the University of Chicago, 1895-98, and intervals after; Fellow in Mathematics, 1897, 1898, 1899; Instructor, Academy, Kentucky University, 1893-95; Instructor in Mathematics, Michigan Military Academy, 1900; Instructor in Mathematics, Lewis Institute, Chicago, 1901; Professor of Mathematics, Kentucky University, 1902.
- CLINTON LOCKHART**, Kentucky University, A. B., 1886, A. M., 1888; Yale, Ph. D., 1894; President, Columbia College, Ky., 1894-5; President, Christian University, Mo., 1895-1900; Professor, Semitic and Biblical Literature, Drake University, 1900.
- LEVI MARSHALL**, Bethany College, 1875-79, A. B., 1879; University of Wooster, Ohio, 1879-1880, A. B., 1880; Yale, B. D., 1883; Pastorates, Hazlewood, Pa., 1883-5; Akron, O., 1895-9; Cedar Rapids, Ia., 1889-96; Hannibal, Mo., 1896.
- WILLIAM HOLLAND MATLOCK**, Drake University, Ph. B., 1896; Student in Germany, 1897-8; Paris, 1898-9; Professor of German and French, University of Oklahoma, 1900.
- JOHN MCKEE**, Butler College, A. B., 1884; Yale Divinity School, B. D., 1887; the University of Chicago, 1898-99; Pastor Christian Churches, 1887-98; Professor of Hebrew, Butler Bible College, 1900-01; Pastor Clarksburg, Ind., 1901-02; Beaver Falls, Pa., 1902.
- GEORGE A. MILLER**, Eureka College, A. B., 1890, A. M., 1893; the University of Chicago, 1900, 1901; Pastor, 1887—; now at Covington, Ky., Teacher in Bible Study, School for Pastoral Helpers, 1900.
- FRANK L. MOFFETT**, Drake University, Ph. B., 1887; Student in the University of Chicago Divinity School, 1895-6; Pastor Centerville, Iowa, 1896.
- HENRY HERBERT MONINGER**, Bethany College, A. B., 1898; West Virginia University, 1898-99, A. M.; University of Indian-

apolis, 1899-1900; Yale University, 1900-1901, B. D.; Pastor Christian Churches, Tiffin, O., one year; now at Steubenville, O.

LESLIE WILBUR MORGAN, Drake, 1888-93, A. B.; Yale Divinity School, 1893-95, B. D.; Pastor Christian Churches, Atlanta, Ill., 1895-99; Southampton, England, 1900.

OSCAR TUNSTALL MORGAN, Drake University, 1885-88, A. B., A. M., 1890; Johns-Hopkins University, 1889-90; the University of Chicago, 1894-1900, Ph. D., 1902; Instructor in Latin and Greek, Drake University, 1888-89; Professor of Greek and Hebrew, *ibid.*, 1890-95; Professor of Hebrew and New Testament, *ibid.*, 1895-98; Non-resident Reader in Semitics, the University of Chicago, 1898.

CHARLES CLAYTON MORRISON, Drake University, 1893-98, A. B.; the University of Chicago, 1902; Pastor Clarinda, Ia., 1892-93; Assistant Pastor Central Church of Christ, Des Moines, Ia., 1893-94; Pastor Perry, Ia., 1894-98; Monroe Street Church of Christ, Chicago, 1898-1902; Springfield, Ill., 1902.

WILLIAM OESCHGER, Cotner University, A. B., 1894; the University of Chicago, A. B., 1895; Divinity School, *ibid.*, B. D., 1898; First Christian Church, Fairbury, Neb., 1899-1901; First Christian Church, Vincennes, Ind., 1901.

GEORGE A. PECKHAM, Buchtel, A. B., 1875, A. M., 1878; the University of Chicago, 1899-1903; Tutor, Buchtel, 1875-77; Professor, *ibid.*, 1878-80; Professor Hiram College, 1880,

A. B. PHILLIPS, (Record not reported.)

ALLAN B. PHILPUTT, Indiana University, A. B., 1880, A. M., *ibid.*, 1887; Graduate Student Classical Philology, Harvard University, 1888-89; Episcopal Divinity School, Philadelphia, 1895-96; Pastor Bloomington, Ind., 1879-86; Instructor in Latin and Greek, Indiana University, 1885-88; Pastor First Christian Church, Philadelphia, 1889-98; Central Christian Church, Indianapolis, 1898.

GRANT E. PIKE, Mt. Union College, Ph. B., 1887, A. B., *ibid.*, 1890, A. M., *ibid.*, 1893; the University of Chicago, 1899-90.

PERRY JAMES RICE, Hiram College, 1888-92; the University of Chicago, 1899, 1900, 1902; Pastor First Christian Church, Findlay, O., 1892-93; West Jefferson Street Church of Christ, Ft. Wayne, Ind., 1893-1900; First Christian Church, South Bend, Ind., 1900.

CARLOS C. ROWLISON, Eureka, A. B., 1891; Harvard University, 1892-95, B. D., 1895; Pastor Gibson City, Ill., 1891-92; Jefferson City, Mo., 1895-96; Cedar Rapids, Ia., 1896-98; Marshalltown, Ia., 1898-99; Third Church, Indianapolis, 1899-1902; Kenton, O., 1902.

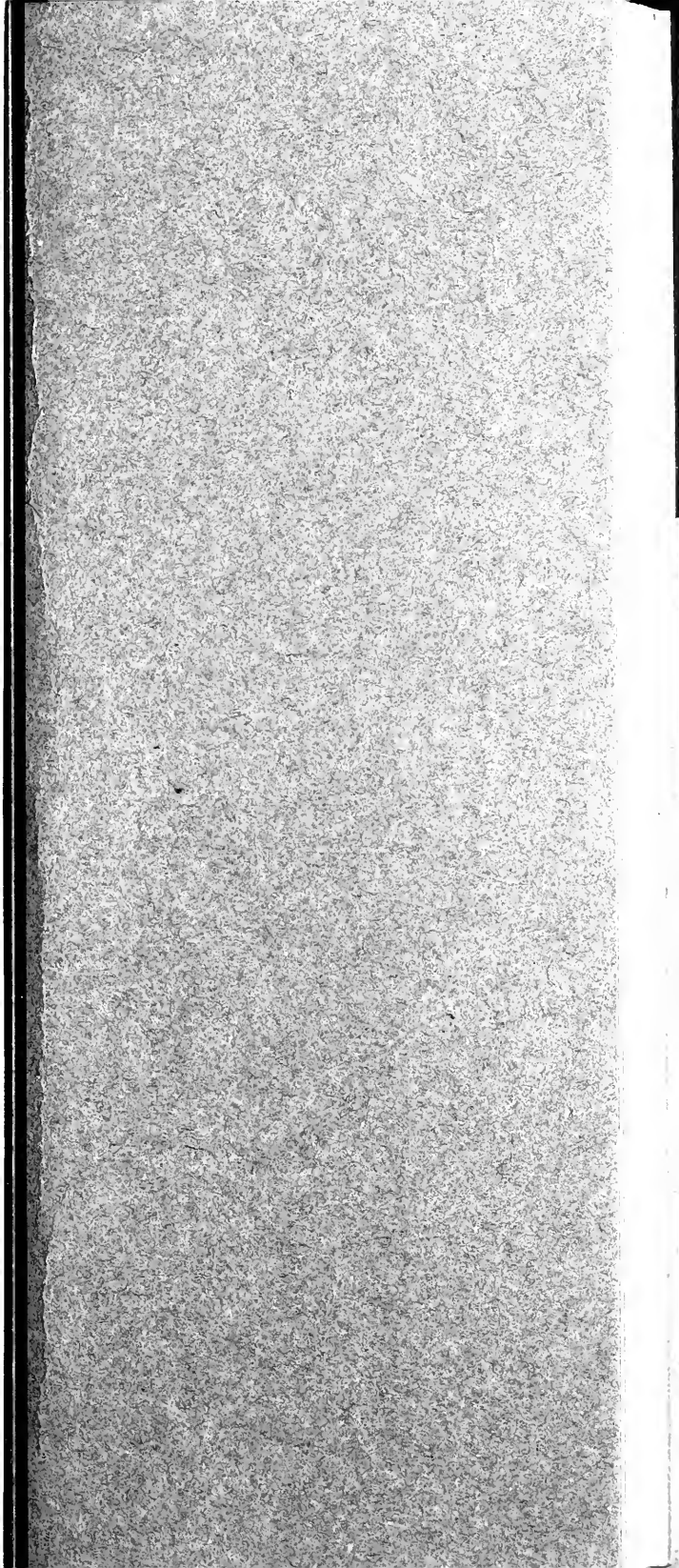
CHARLES MANFORD SHARPE, University of Kansas, A. B., 1897, A. M., 1898; Pastor Lawrence, Kan., 1893-97; Kansas City, Kan., 1900-03; Professor-Elect, Bible College of Missouri, 1903.

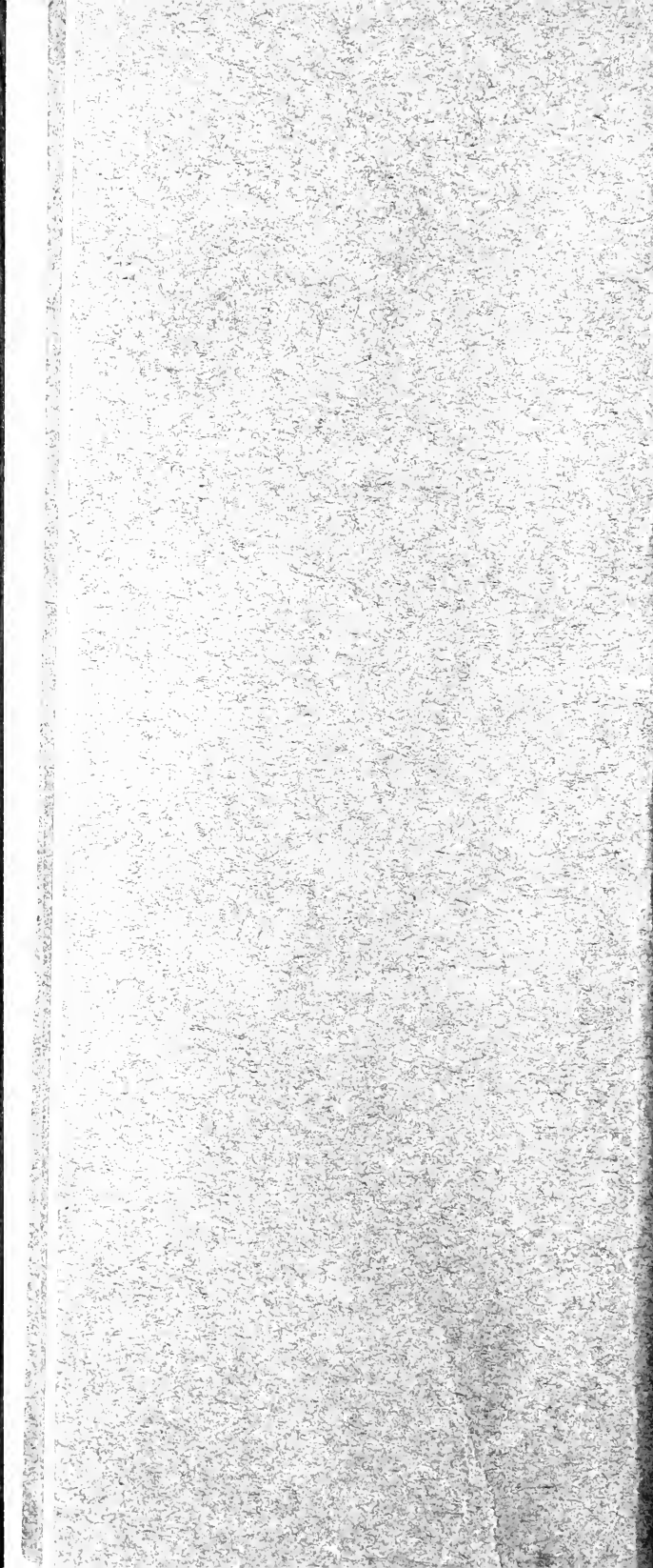
ELMER ELLSWORTH SNODDY, Hiram, A. B., 1896, A. M., 1898; the University of Chicago, Summers 1897-1902; the University of Michigan, Summer, 1903; Professor of Greek, Hiram College.

ALVA W. TAYLOR, Drake University, 1898-96; the University of Chicago, 1897, 1898, 1900, 1903; Pastor Cincinnati, 1898-1901; Abroad, 1901-02; Pastor Eureka, Ill., 1902.

GEORGE B. VAN ARSDALE, Center College, Danville, Kan., 1886-88, A. B.; A. M., *ibid.*, 1891; College of the Bible, Lexington, Ky.,

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- 1888-90; the University of Chicago, 1896, 1898, 1900, 1901; Pastor Westville, Ind., 1890-91; Connersville, Ind., 1892-94; Wabash, Ind., 1895-96; South Bend, Ind., 1898-99; Peoria, Ill., 1900.
- HIRAM VAN KIRK**, Hiram College, A. B., 1892; Yale Divinity School, 1892-95, B. D., 1895; the University of Chicago, 1898-1900, Ph. D., 1900; Dean of Berkeley Bible Seminary, 1900; Lecturer in Oriental History, the University of California, 1902.
- WILLIAM DOWLING VAN VOORHIS**, Hiram, A. B., 1896; Butler, A. M., 1899; Divinity Student, University of Chicago, 1899-1900; Pastor Akron, O., 1900-1903; Toledo, O., 1903.
- CLAIRE LUTHER WAITE**, Coe College, A. B., 1894; the University of Chicago, D. B., 1902; Pastor Douglas Park, Chicago.
- ALBERT LUTHER WARD**, Butler College, A. B., 1899; the University of Chicago, A. B., 1899, *ibid.*, 1899-1900; the University of Kansas, 1903; Pastor Sixth Church, Indianapolis, 1892-93; Summitville, Clarkshill and Rensselaer, Ind., between 1895-01; Martinsville, Ind., 1902; Lawrence, Kan., 1903.
- BAXTER WATERS**, Christian University, A. B., 1894; Yale Divinity School, B. D., 1899; Pastorates, Central Christian Church, St. Louis, 1899-1900; Lawrence, Kansas, 1900-1902; Hiawatha, Kansas, 1902.
- ERNEST P. WILES**, Indiana University, A. B., 1898; University of Michigan, A. M., 1901; the University of Chicago, 1901-1903; Teacher in Public Schools of Indiana, 1893, 1894, 1898; Professor of English, Eastern Indiana Normal University; Instructor, Ann Arbor Bible Chairs, 1900-93; Principal of High School, Muncie, Ind., 1903.
- HERBERT LOCKWOOD WILLETT**, Bethany College, A. B., 1886, A. M., *ibid.*, 1887; Yale University, 1890-91; the University of Chicago, 1893-95, Ph. D., *ibid.*, 1896; Pastor Dayton, O., 1887-93; Non-resident Professor of Hebrew and Old Testament Literature, Bethany College, 1892-93; Instructor, Bible Chair, Ann Arbor, 1893-95; Assistant in Semitic Languages, the University of Chicago, 1896-97; Instructor, *ibid.*, 1897-1900; Assistant Professor, *ibid.*, 1900; Dean of the Disciples' Divinity House.
- CHARLES ALEXANDER YOUNG**, the University of Missouri, 1883-5; Professor, Pierce Christian College, California, 1885-8; Pastor Kansas City, 1889-90; Student, Union Theological Seminary, 1890-1; Pastor Ann Arbor, Mich., and in employ of C. W. B. M. establishing English Bible Chair, 1891-5; Student, University of Chicago, 1895-6, Ph. B., 1898; Establishing Bible Lectureship and Instructor, the University of Virginia, 1897-1900; Editor Christian Century, 1900.





The Quarterly Bulletin
of the
CAMPBELL INSTITUTE



NUMBER 3

APRIL, 1, 1904

Editor: EDWARD SCRIBNER AMES
5620 Madison Avenue, Chicago

The Quarterly Bulletin

of the

CAMPBELL INSTITUTE

Christian Union

There are among the Disciples two interpretations of their mission. One emphasizes union, the other the return to primitive Christianity. These were more closely joined in the minds of the pioneer Disciples. To-day it is not obvious that union is best stated in terms of a return to apostolic conditions, or that such a return, if it were possible, would bring union. Therefore these two elements of the "plea" are drifting apart and becoming, perhaps unconsciously, the standards of two parties. The extreme conservatives insist upon a return to the apostolic church at all hazards, and seek to make the very words of scripture the criterion of their success. The liberal party emphasize union, and urge as its basis the spirit and principles of Christianity as these have become clarified and established by the whole history of the church. The former tendency is exclusive and tends to the cultivation of a sectarian spirit. The latter is comprehensive, appreciative of the sincerity and sense of other religious movements, and has a disposition to recognize the modern form of the problem of union.

Three factors are promoting desires and plans for union among all the leading protestant denominations. The first is modern scholarship in the realm of religion. It has brought to light the ethical and spiritual principles of the Hebrew and Christian scriptures and erected new norms by which to determine the essentials of the faith. Sabatier's "Religions of Authority" is the profoundest and most luminous statement of these results. Such a view recognizes that in reality the churches already practically agree upon the great things, so that what they need

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to do most of all is to discard incidental and secondary differences in order to give expression and vitality to the unity which now exists deep in the heart of Protestantism.

The second factor consists of the new humanitarian and sociological interests. These are best understood in the enthusiasm and results of modern missions. Everyone is familiar with the way in which the various denominations have been drawn together through mission work in Japan and to a less degree in other countries. The principle has striking illustration in the history of the Disciples. They set out to unite Christians in order to evangelize the world. As a historical fact, the only efficient union they have attained even among themselves has been during the period of their organized missionary work and among the churches participating in that work. They might then reverse their motto to read: the evangelization of the world in order to unite the church.

The other factor making for union is the economical one exhibited in the present tendency toward consolidation. Dr. Newell Dwight Hillis has recently called attention to this. It is the most tangible of all and strikes straight for one of the most sensitive spots in popular thought, the saving of money and the elimination of waste and friction.

It is evident that none of these influences were at work in the early days of the Disciples. They have come to prominence in the last fifty years, if not in the last twenty-five or even ten! Is there not great necessity and also opportunity to prepare the Disciples of Christ for the union of Christians which these forces are even now promoting?

The Annual Meeting

For two or three years after the organization of the Campbell Institute, the annual meeting and its program were given great prominence. Then came the organization of the Congress which, to an extent, took the place of the annual program and, in a way, also supplied the desire for a personal touch. Hence the partial neglect of the annual meetings in

the last three or four years. Much of the advantage derived from our earlier meetings will be lost unless the annual meetings and programs are revived with their old-time significance. We have a largely increased membership, and all these new men must be led to produce studies of scholarly value for our archives. We all desire a freedom and breadth of discussion which is possible only when our own fellows meet. There is a completeness of fellowship in these meetings which we have found nowhere else, and which we cannot afford to miss for the supposedly larger interests.

And most certainly the Disciples need just such an Academy as ours is, that the future of our movement may be directed along thoroughly philosophical and scientific lines. Let every member, therefore, make arrangements to attend the annual meeting, at or near Chicago, July 21-23. More definite announcement will be made to all the members in the July "Bulletin." Newer members are specially invited to write to the President or to the Heads of the Chambers for more definite information about the Institute and details of their studies.

C. C. ROWLISON.

The following is the provisional Program of the Campbell Institute for the annual meeting, July 21-23, 1904:

THURSDAY, JULY 21

- 9 a. m. The Biblical Student in Palestine.
Prof. Herbert L. Willett.
- 10 a. m. Old Testament Problems of today.
Prof. Clinton Lockhart.
- 2:30 p. m. The Possibilities of Evangelism.
G. A. Campbell
- 4 p. m. Conference of Chambers.
- 7 p. m. Banquet.
President's Address.

FRIDAY, JULY 22

- 9 a. m. Epochs in the Transition from Mediæval to Modern Thought.
Errett Gates
- 10:30 a. m. The Place of Economics in the Religious Readjustment.
Alva W. Taylor.
- 2:30 p. m. Religious Values in American Literature.
Prof. W. D. Howe
- 4 p. m. Business. Meeting of the Council of Fifteen.
- 8 p. m. Sabatier's "Religions of Authority."
Pres. W. E. Garrison.
C. C. Morrison.

The Executive Committee

Through the BULLETIN the Executive Committee wishes to make a statement of what it is seeking to accomplish this year. Of course much of what is listed is being done by the co-operation of other committees.

1. To reorganize the Chambers.
2. To publish the BULLETIN.
3. To cultivate the acquaintance of all Disciples who are in sympathy with our point of view.
4. To come into touch with the Disciples who are studying in the leading universities and seminaries.
5. To cultivate the fellowship of men of like spirit in other religious bodies.
6. To secure for membership in the Institute the names of desirable men.
7. To greatly increase the attractiveness and value of our annual meeting in the summer, and so to secure a larger attendance.
8. To secure a summer home and meeting place for the members of the Institute.

These ends can be reached only by the hearty co-operation of the members of the Institute, and the officers will welcome any correspondence concerning these plans.

President, C. C. Rowlinson, Kenton, O.
Vice Pres. G. A. Campbell, Austin, Ill.
Sec. Treas. C. B. Coleman, Indianapolis, Ind.

Congress

The Congress this year was successful and enjoyable every way. It meets next year at Columbia, Mo., with J. J. Haley as president, and Chas. M. Sharpe as secretary. The new secretary has requested suggestions of topics and men for the next program.

The Congress serves many good purposes. It accustoms the brotherhood to hear various sides of a question. It cultivates a new form of public address, that is, carefully written papers based upon fact and thought, as contrasted with figures of speech and enthusiasm. Consequently it encourages a different type

of mind from the popular conventions whose speakers are apt to be chosen because of their practical success or their oratory. It is interesting to see a little of the old fashioned method of debate or a flight of oratory injected into the discussions of these meetings. Another resort of some is to assume the attitude of having long ago settled all such questions. These patrons of the Congress usually content themselves with a little pleasantry or exhortation "because the time does not allow fuller discussion."

It might be suggested that future programs deal more with the objective and social forms of Christianity, and less with some of the provincial and symptomatic conditions of the brotherhood. Then the programs should be announced earlier and more widely, especially among the ministers. Some plan should be devised for publishing the proceedings as a matter of record and as a means of wider influence and stimulus.

"Religions of Authority"

This is the last book written by Auguste Sabatier, the dean of the theological faculty in the University of Paris. It was published after his death. It is characterized by the author's well-known brilliance and clearness of style and penetrative insight into the common Christian consciousness of our time. It is altogether a notable if not an epoch-making contribution to the burning theological problem of the age.

The outline of his treatment is simple and logical; the method historical and psychological. In the three parts of the book he takes up in order, The Roman Catholic dogma of authority, the Protestant dogma of authority, and the Religion of the Spirit. He believes that "the history of a dogma is its inevitable criticism." He shows that the dogmas of the infallibility of the Pope, and the infallibility of the letter of Scripture were created to meet emergencies in the history of the church and are consequently expedients and theological devices. Like all circumstantial expedients when the emergency which brought them forth

has passed away, they cease to be useful. In both dogmas Christianity "renounces its original character, that of being the inspiration of the conscience, a free and living soul power, and descends to the rank of a legal religion."

The real power and vital insight of the book appear in the third part where he turns to a treatment of the "Religion of the Spirit." Here the author discloses a marvellous appreciation of the religion of Jesus. He appealed to no external authority, not even to himself. It was the glory of Jesus, that he delivered the disciples even from himself. "The authority of Jesus is the authority of the things that he teaches."

The book is not merely a piece of cold criticism. It is a book of devotion in the best sense.

ERRETT GATES.

For the first time the ranks of the Institute have been broken by death.

A. B. Philips, pastor at Augusta, Georgia, was a well trained and very genial man. He was never able to attend meetings of the Institute, but was in thorough sympathy with its spirit and work.

Mrs. A. A. Forrest was one of the charter members of the Institute and during its first years was especially active and helpful. Her attainments in scholarship were exceptional. She contributed several notable articles to the Christian Quarterly, and edited for a time the Bulletin of Education. She gathered and published the only reliable statistics ever compiled concerning the colleges of the Disciples.

The records and writings of these members should be secured and kept by the Institute.

Notes

The following names are recommended for membership in the Institute. A unanimous vote is necessary to election. Several other names will be proposed at the next meeting.

L. W. Cushman, Univ. of Cal.; Harvard, teacher in Univ. of Nevada; B. F. Dailey, Butler, Yale, pastor, Asheville, N. C.; Arthur Holmes, Hiram, Univ. of

Penn., teacher Univ. of Michigan; C. P. Leach, Drake, Yale, pastor, Iowa City; J. W. Putnam, Cornell, Univ. of Chicago, teacher Wisconsin Univ.; G. A. Reagan, Drake, Univ. of Chicago, Evangelist, Hiram, Ohio; W. D. Ryan, Drake, Yale, pastor, Syracuse, N. Y.; C. M. Watson, Bethany, Butler, Yale, pastor, Connelville, Penn.; H. D. C. Maclachlan; Univ. Edinburgh, Univ. of Chicago, pastor, Shelbyville, Ky.; J. P. Givens, Milligan College, Univ. of Chicago, pastor, Hayworth, Ill. For honorary membership, J. H. Garrison, B. B. Tyler, J. J. Haley.

The Out-Look Conference is an organization similar to the Campbell Institute, among Congregational Ministers of Michigan, Wisconsin and Illinois. It has met in Chicago once or twice a year for the past three years, and at the last meeting in December, the suggestion was favorably received to invite members of the Institute to meet with the Conference at the next session. Invitations will be sent as soon as this plan is perfected.

Dr. and Mrs. Willett are expected home from Palestine the middle of June.

Mr. H. H. Moninger has been having great success in evangelistic work. He recently held a meeting with Mr. Percy Leach at Iowa City.

Mr. C. G. Brelos is now in charge of the church at Tarkio, Mo.

Mr. C. C. Rowison is giving some attention to popular lectures. He spoke at Rockford, Ill., during the week of the Congress and recently gave a series of lectures at Hiram, Ohio.

Dr. W. E. Garrison's election to the presidency of Butler College, makes the third member of the Institute to attain presidential honors. He enters upon his work with the entire support of the college and church interests in Indiana, and great things are expected from his work.

President B. A. Jenkins read a paper before the Religious Educational Association in Philadelphia.

H. L. Atkinson is now pastor at Oberlin, Ohio.

Chas. S. Earley at last reports was rustivating at Hill City, Kansas.

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G. A. Campbell went with the Hon. Z. T. Sweeney and others to Pent Water, Michigan recently to investigate its merits as a summer resort.

Mr. Rowlison has given much thought to plans for the Institute and advocates a "retreat" during the summer with some such man as Professor Peabody of Harvard. He suggests that we might get together at St. Louis during the Fair.

Among the new books ye editor has recently purchased and finds worth recommending are H. P. Smith's Old Testament History; Kent's Beginnings of Hebrew History, which is the first volume in The Students Old Testament; Wernle's Beginnings of Christianity; Palmer's The Nature of Goodness; Carl Hilty's Happiness; Peabody's The Religion of an Educated Man; Brastow's Representative Modern Preachers; and two volumes of sermons by Reginald J. Campbell of the London City Tabernacle.

Three members of the Institute will soon publish books—O. T. Morgan, The Wisdom Elements in the Prophets; G. A. Peckham, Obadiah; and Errett Gates, The Early Relation and Separation of the Baptists and Disciples.

Mr. and Mrs. C. B. Coleman will go abroad in June for a year of study and travel.

T. L. Comparette has been in Germany this year studying.

J. H. Goldner and George A. Miller were in Dr. Willett's party in Palestine.

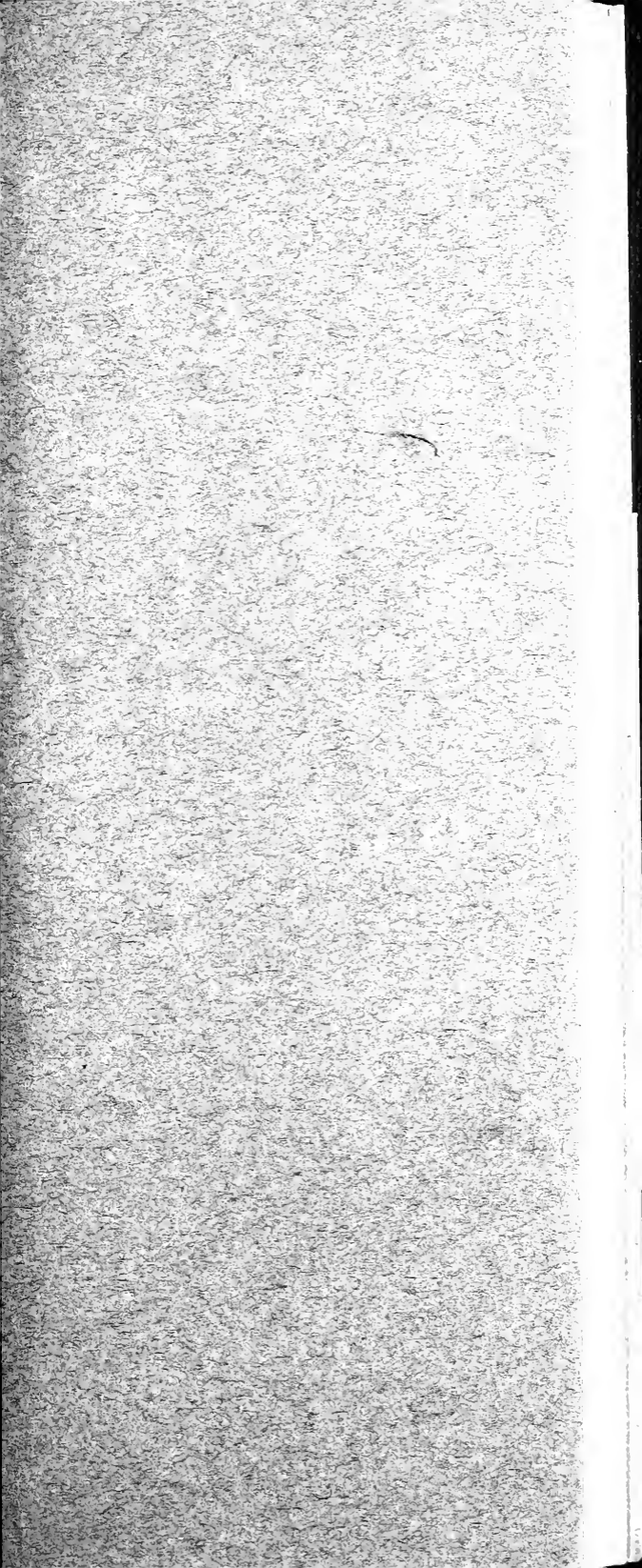
A. L. Ward is supplying the pulpit of the First Church in Terre Haute, Ind.

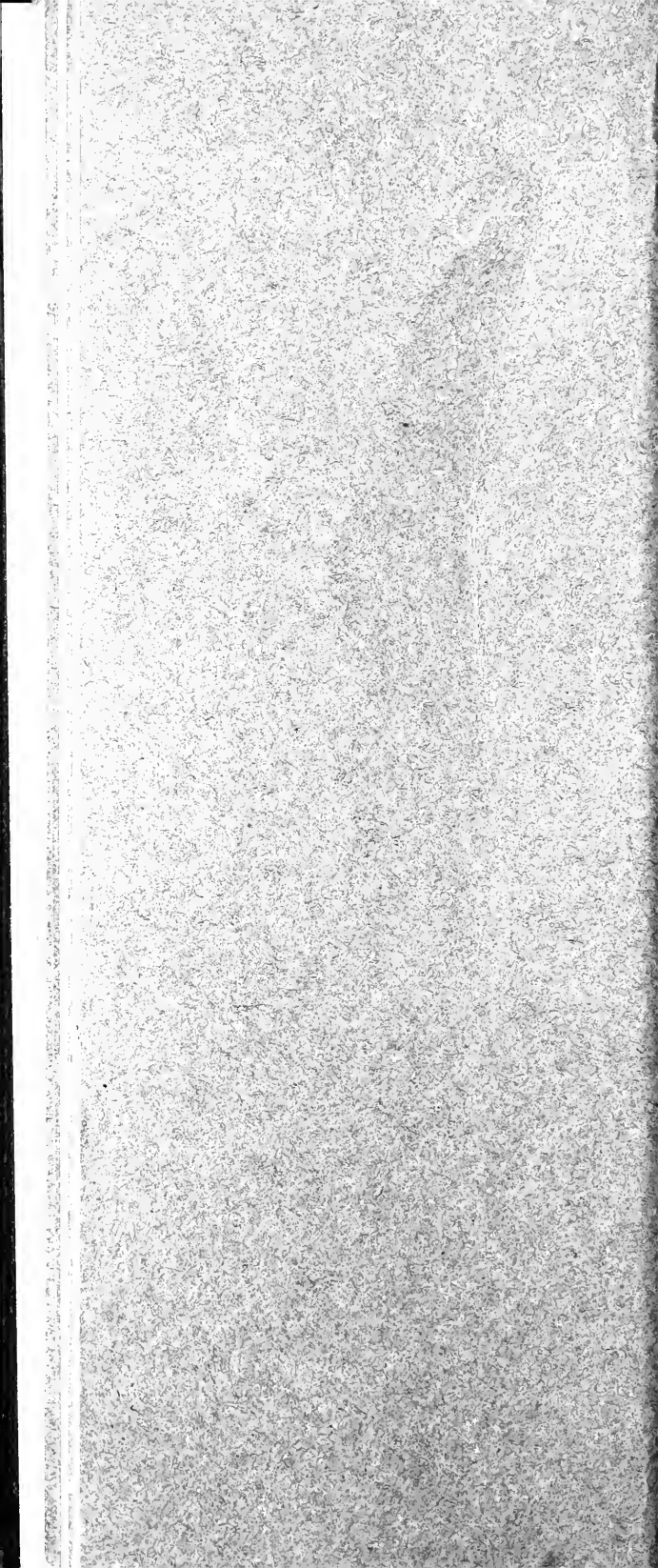
H. L. Atkinson and L. R. Hotaling have been married this year, and W. D. Howe has become the father of a noble son.

There are nine or ten bachelors in the Institute who ought to be given a limit of time in which to get married or write a book.

Of the fifty-three members of the Institute, thirty are pastors.

When a member fails to manifest an interest in the Institute a motion is likely to be made and carried in the annual meeting "to accept his resignation."



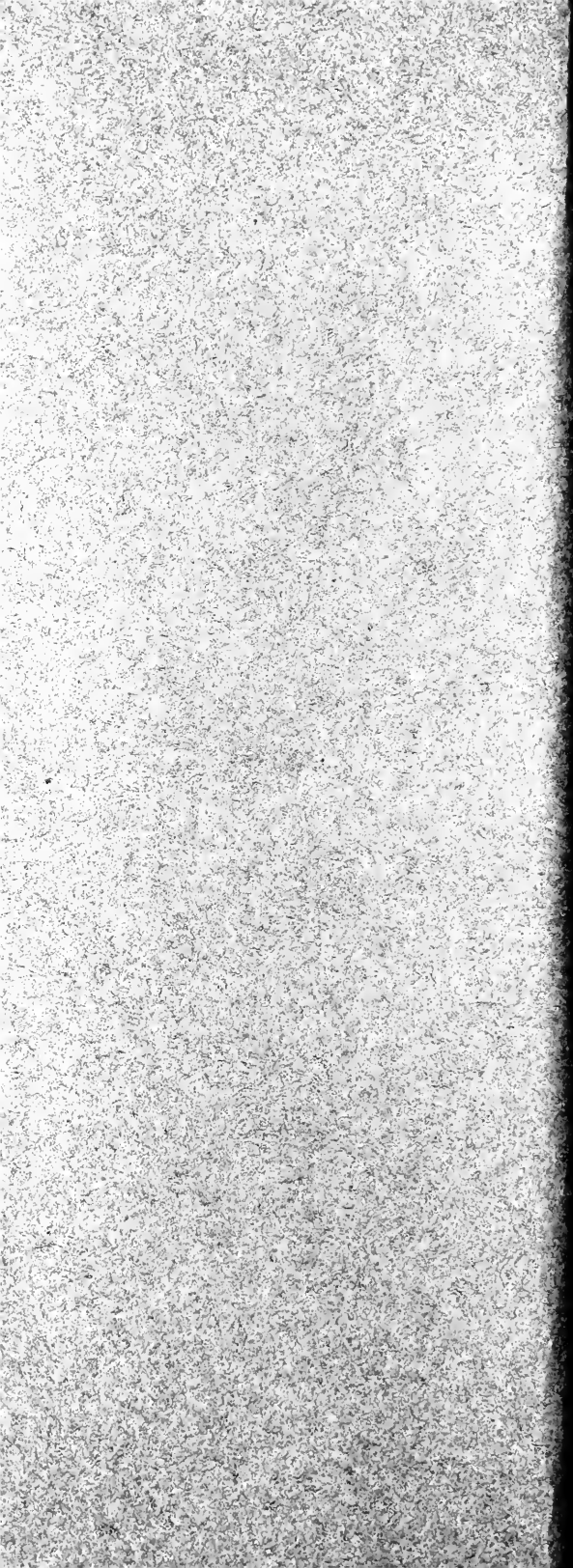


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Editor: EDWARD SCRIBNER AMES
5520 Madison Avenue, Chicago

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The Quarterly Bulletin

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Some Institute Ideals

To serve its true purpose the Institute membership must keep in mind constantly some of these fundamental elements of its aim and purpose, forgetfulness of which will prove disastrous so far as the organization is concerned, and will greatly limit the usefulness of the members. Among these ideals the following have a place:

(1) Devotion to such scholarship as is possible of acquirement in the circumstances in which the individual is placed. The division of tasks into the various fields of Christian thought and work proves helpful as incentives to direct and concentrated effort. Every member of the Institute ought to plan some definite and ambitious task involving hard study and the embodiment of its results in permanent form. From the Institute there ought to proceed within a few years a body of periodical and permanent literature of such value to the Disciples of Christ as shall amply justify an organization like our own. No man, if he is worthy of the Institute, or of his opportunities, can neglect this specialized study and writing.

(2) While scholarship is aimed at, it is a part of our creed, that it is not inconsistent with the spirit of evangelism in its best expression, nor does it incapacitate a minister for such evangelistic work as will prove him a true saver of men. The divorce between culture and evangelism is fictitious, and it is part of the business of an organization like our own to prove the compatibility of the two by such personal devotion to evangelism and such an influence among the churches as shall serve as sufficient answer to all denial.

(3) Better than scholarship or even successful preaching is such culture of life as produces the richest Christian character. Underneath the preacher and the scholar there must be the man, and there ought to be the saint. It is one of the delights of our fellowship to emphasize this quality of simple and yet cultured Christian life. Whatever may be alleged against doctrinal opinions and methods of activity, there is no argument against the holy life. The cultivation of self for the highest ends of holiness and service is not inconsistent with the will of God, and it finds its highest example in the character of our Lord. To be much in prayer, to cultivate the sense of the divine presence, to open one's eyes to the vision of the King in His beauty, and the far-stretching land are the privileges and duties of all those to whom these words shall come.

H. L. WILLETT.

**PROGRAM OF ANNUAL MEETING
CHICAGO, JULY 21-23, 1904.**

THURSDAY, July 21

- 9 a. m. Old Testament Problems of Today.
Clinton Lockhart.
- 10.30 a. m. President's Address.
Appointment of Committees.
- 2.30 p. m. The Possibilities of Evangelism.
G. A. Campbell.
- 4 p. m. Conference of Chambers.
- 6 p. m. Members dine together.
- 8 p. m. The Biblical Student in Palestine.
H. L. Willett.

FRIDAY, July 22.

- 9 a. m. Epochs in the Transition from Mediaeval to Modern Thought. Errett Gates.
- 10.30 a. m. The Place of Economics in the Religious Readjustment,
Alva W. Taylor.
- 2. 30 p. m. Religious Values in American Literature.
Will D. Howe.
- 4 p. m. Meeting of the Council of Fifteen.
- 6 p. m. Members dine together.
- 8 p. m. Sabatier's "Religion of Authority."
W. E. Garrison. C. C. Morrison.

SATURDAY, July 23,

Unfinished Business — Conferences.

Each paper is to be followed by an open discussion in which all members are urged to participate.

Attend the Meeting

The sessions will be held at the Hyde Park church, Fifty-seventh street and Lexington Avenue. Meals can be obtained at the University dining hall across the street at very moderate prices. A private room will be reserved for the the Institute members. Lodging will be provided free as far as possible and in any case at very nominal rates.

The President has formulated the following topics for consideration during the meeting :

New names for membership.

The finances of the Institute.

A summer home for the Institute.

A "Retreat" in September.

Closer relations with Disciples of our spirit throughout the country.

Disciple students in the Universities.

Men of our spirit in other denominations.

The Bulletin.

The Chambers.

Our meeting at St. Louis in October.

The Annual Meeting.

These topics present important features of the organization and activities of the Institute. The regular program offers many good things in the realm of religious thought. Doubtless in the informal discussions matters pertaining to the special problems of our churches and schools will have consideration. After all, vital interest in the Institute will be developed in the degree to which it faces squarely the needs and opportunities of the Disciples of Christ. It may fairly be viewed as an agency for bringing to bear upon these needs and opportunities the resources of knowledge, initiative and organizing ability represented by its membership. The Institute has already served as a promoter of the Congress and of the Board of Education. This promoting function should be kept in view. It is needed on behalf of practical measures for Christian union in local churches, for the publication of a better type of sermonic and general religious literature, for better evangelism,

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for truer statistics, for systematic recruiting of the ministry from the best class of college graduates, for more efficient organization of the various congregations of cities and other neighborhoods, for concerted action in the case of unjust or reactionary newspaper controversy. It may be a question as to whether the chambers which we have attempted to conduct upon scholastic lines should not be recast or at least supplemented in a way to enable us to gather data and lay plans for the accomplishment of these and other concrete and practical ends.

This meeting promises to be the best attended, the most enthusiastic and the most constructive of any we have held. All members should plan to attend even at what may seem great cost. To some of us the Campbell Institute seems to be the most important organization in the brotherhood. It gains power and momentum every year. The great forces of modern life flow through it. No agency in American Christianity has greater opportunities. Come and catch the spell of the vision and help to make it historic.

Yale Divinity Quarterly

The first number of this Quarterly, published by the students of the Divinity School of Yale University, has met with keen appreciation. It makes a new tie in addition to the many which already bind together the sons of old Eli, and it furnishes an interesting index to the power and scope of the present theological thought in the university. Its spirit and make up are very much what have been dreamed of for our own Institute Quarterly.

Among the most suggestive contributions in the number are the notes on recent books by Professor Frank C. Porter, whom every student of the last dozen years remembers with the greatest respect and gratitude. He points out that

the theologians in Germany are just now chiefly occupied with two great problems. The first is the dependence of the religion of Israel and of Christianity in its beginnings upon foreign religions. This has been stimulated and clarified by the publication of the Code of Hammurabi. The other problem concerns the personality and consciousness of Jesus. Another interesting phase of the work of the liberal theologians is the popular books of high quality and low price. A significant list of such books is given. "They give the impression," he says, "of being written, not to spread a liberal theology, but to remove obstacles to faith and to bring the Gospel home to the mind and consciousness of our age. To those who have feared that critical scholarship will be religiously barren, such books as these cannot but be a most encouraging indication of the essential harmony between a free search for truth and a deep concern for faith and life."

Notes

The following Disciples are in the University this summer: J. R. Ewers, H. F. Burns, Dr. Olivia Baldwin, Mr. and Mrs H. B. Robison, E. D. Long, A. L. Clinkenbeard, C. R. Neal, A. G. Guthridge, O. F. Jordan, of Rockford, Ill., A. W. Fortune, of Rochester, N. Y., C. M. Sharpe, of Columbia, Mo., A. D. Veatch and Chas. Settlemyer, of Des Moines, E. A. Henry, of New York, B. L. Kirschner, of Bethany, W. Va., J. B. Eskridge and Mr. Hamner, of Waco, Texas, W. A. Frost, B. O. Bondurant, C. C. Morrison.

Hiram Van Kirk cannot attend the annual meeting this year. He has been writing a book which is now ready for publication. He sends word east by Mrs. Van Kirk that he is "still in the faith." Let us hope this does not mean that he is silent in the faith.

Paul McReynolds has been a student in Berkeley and will spend the coming year at Oxford. Dean Van Kirk recom-

mends him for membership in the Institute.

Our valiant representative in California proposes the organization of a branch Institute on the coast soon. There have been 218 different students in Dean Van Kirk's classes the past year.

C. C. Morrison has resigned from the First Church at Springfield, Illinois. They offered him \$3,000 a year to stay. He has a fellowship in the department of Philosophy at Chicago for the coming year. Such heroism ought to gain the recognition of Mr. Carnegie.

A. L. Chapman is disappointed in being unable to attend the annual meeting. As corresponding secretary of the Montana Missionary Association he feels it his duty to attend their state convention which occurs at the same time.

C. M. Sharpe, secretary of the Congress, reports that the provisional program for the meeting at Columbia next March is almost completed. This is the best record any committee has made and it should result in more carefully prepared papers than any session has had.

Levi Marshall and G. D. Edwards used all their influence to get the Institute meeting to St. Louis. We could expect nothing less from Missourians this year.

P. J. Rice and A. B. Philputt made a strong pull to have the meeting in Indiana. Let us hope this is not because they are too poor or too conservative to come to Chicago.

H. L. Atkinson is giving much attention to Sunday School work. He is an officer of the Ohio state association for the development of teacher training.

C. C. Rowlison is in favor of expansion of the Institute. He likes the suggestion of developing a membership on the Pacific coast and thinks a number of men could be found in the east. We have a number of good men studying at Harvard and Yale and Columbia each year.

A. L. Ward has taken charge of the Boston church. All reports indicate an auspicious beginning of his pastorate there.

The president advocates a larger financial policy for the Institute. Funds are needed for publications; for the traveling expenses of officers in visiting different groups of members; for scholarships and other purposes. Perhaps the annual dues could be raised to five or ten dollars. If members are really interested in what the Institute stands for they will contribute substantially for it

Our colleges are all running behind financially. Drake has adopted strenuous measures of retrenchment for next year, including a cut in salaries all round and the dismissal of some men. Men have been employed at Eureka for \$600 in full professorships, and Bethany is making a desperate effort to hold together. Butler and Lexington, the best equipped, are making great efforts to secure additional endowment. In spite of great disadvantages these colleges are doing remarkably good work, and are filled with determination and hope.

The Institute should have a trained statistician to make an independent study of the membership, property, and organization of churches and other institutions among the Disciples.

D. A. Wickizer, of Iowa, has recently been saying some noteworthy things about church letters and the large numbers who leave local congregations without asking for letters. How many churches report simply net gains, and the percentage of increase of the total membership except in very small congregations?

This is the last number of the BULLETIN for its first year. We have some hints and some assurance that it has at least been read by the members. It should be given more attention and be made the medium of news, problems, methods of work, observations, questions, a kind of reflector of the warm spots in our hearts and heads.

C. B. Coleman expected to send an article for this number but as he and his wife sailed on June 23rd it must have been overlooked. They will spend most of the year in Berlin.

H. L. Willett is giving Wednesday evening lectures on his recent trip to Palestine to the Divinity House Assembly and the Hyde Park church. His account is full of interesting things, told in his brilliant and charming way.

C. G. Brelas writes from Tarkio, Mo.: "In many respects I have an ideal congregation. The people were hungry for something more than 'first principles' and they are delighted with the larger view of the Scriptures."

Chas S. Early writes that they lost their infant baby in March and since then he and his wife have been very sick. They are now on a farm at Hill City, Kansas, but desire to take a pastorate in the fall.

When an Illinois farmer heard that several of our churches in Chicago have a league of baseball teams he exclaimed: "Well, what else will they do up there to get out of preaching the gospel."

The members are distributed in different states as follows: Illinois, 13; Indiana, 11; Ohio, 8; Missouri, 4; Kentucky, 3; Kansas, 3; Iowa, 2; California, 2; Pennsylvania, 2; Montana, Massachusetts, New York, England, Germany, one each. The newly elected members will add one to each of the following states: Nevada, North Carolina, Michigan, Iowa, Wisconsin; California, New York, Pennsylvania, Kentucky, Illinois, Missouri and Virginia.

The Centennial Anniversary of the Disciples of Christ will occur in 1909. The Institute ought to plan a monumental publication for that year. Our organization will have become mature. Most of the present members will be over forty years of age which removes the disgrace of being "young," and they should be able to do something of lasting value for the cause.

Miss Susan Keating Glaspell whose short stories have appeared in Harper's and other magazines this year is a Disciple, a graduate of Drake. She gives promise of a brilliant career.

Miss Elizabeth Miller, author of 'The Yoke' was a student at Butler College in 1897. She is now but twenty six years of age.

Errett Gates and C. C. Morrison play golf every morning at five o'clock, they say.

G. A. Campbell will supply for the St. Paul church for a month this summer.

H. L. Willett is teaching at the University during the week and preaching for the Congregational church in Oak Park Sundays.

F. L. Moffett has been president of the Drake alumni association during the past year and did the honors of that office through commencement week in fine form.

The Disciples' Ministerial Association in Chicago has appointed a committee to plan for an evangelistic campaign next fall.

A. B. Philputt delivered the baccalaureate sermon at Kentucky University. He reports every thing prosperous and full of promise under the genial President.

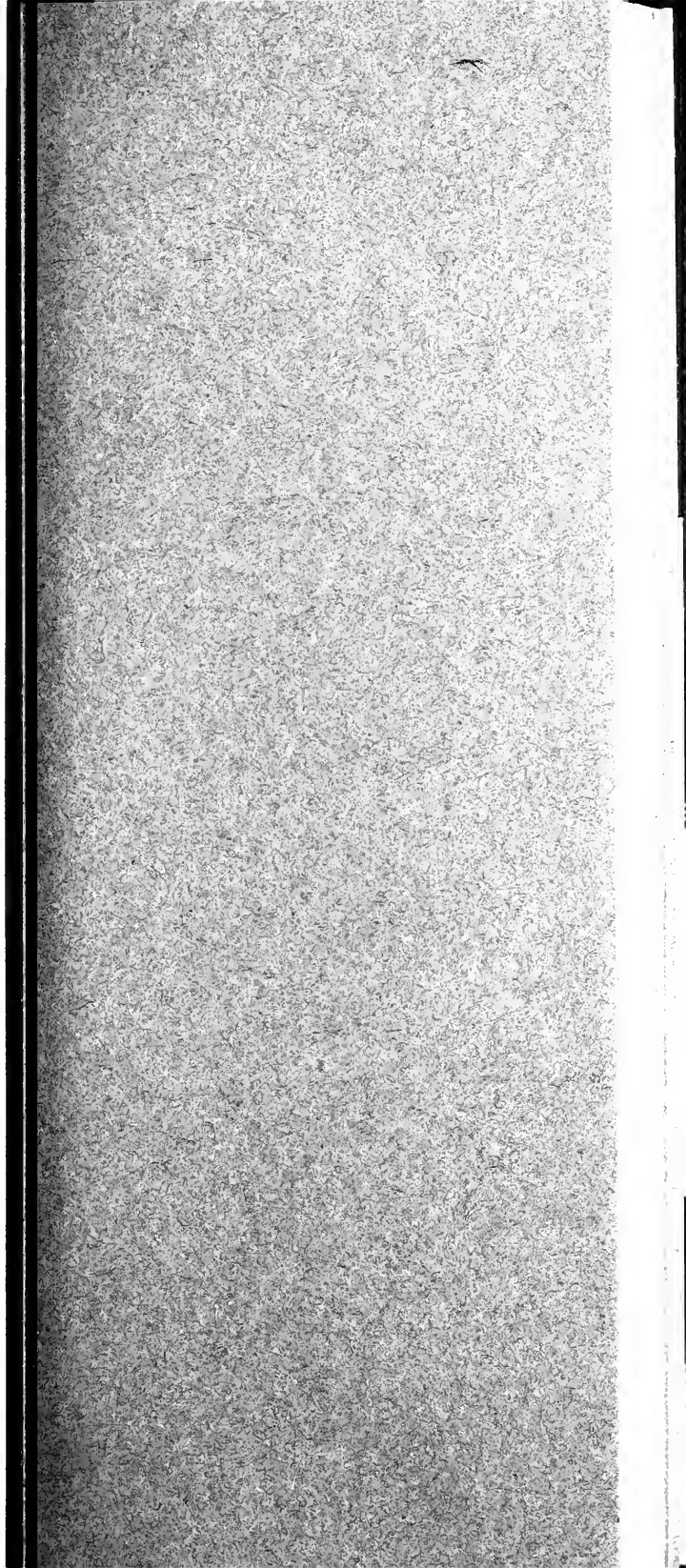
O. T. Morgan has been assisting Dr. W. R. Harper for several weeks in the preparation for publication of a commentary.

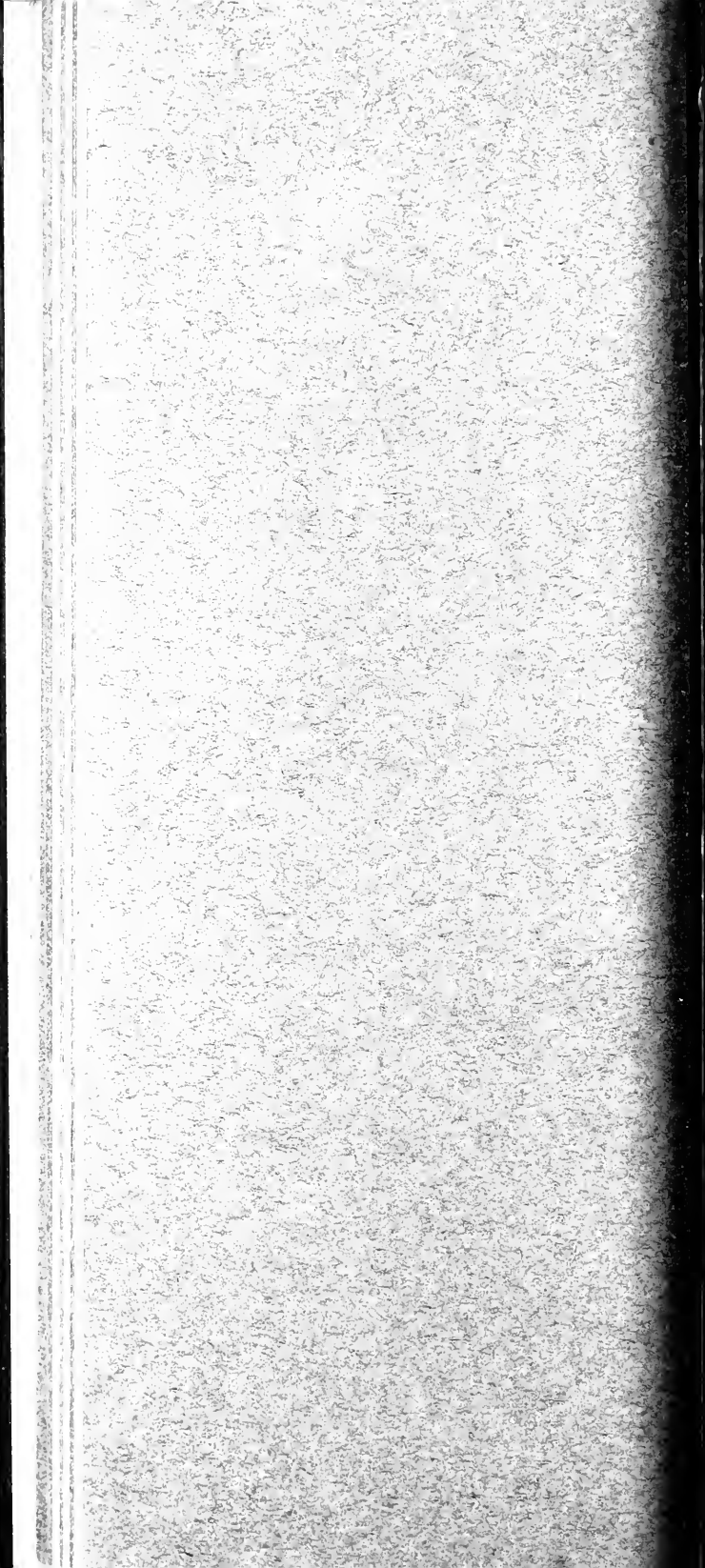
The pastor has conducted study classes in the Hyde Park church, during the past four years in James' Psychology, Varieties of Religious Experience, Menzies' History of Religion, H. P. Smith's Old Testament History and Sabatier's Religions of Authority. They have been held at the hour of the Sunday School or on an evening of the week. The method has been that of informal discussion of assigned readings. The results have been most gratifying. Such work

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should be done by every pastor. It keeps him from getting stale. It holds him to systematic work. It dignifies and enhances the teaching function of the church.

Why not concentrate Institute pastors so far as possible in Illinois and Indiana and make concerted action in these or other selected states on behalf of modern methods and ideas? It is refreshing to see what has already been accomplished in Indiana and Chicago by a few men in recent years. By a little forethought much more could be done.







The Quarterly Bulletin
of the
CAMPBELL INSTITUTE



VOLUME II.

NUMBER 1

OCTOBER 1, 1904.

Editor : EDWARD SCRIBNER AMES

5520 Madison Avenue, Chicago.

The Quarterly Bulletin

of the

CAMPBELL INSTITUTE

Opportunities for Leadership

There are plenty of people today ready to fall into line and follow almost any religious leader in almost any kind of a movement. What is needed is definite formation in the interest of sane and permanently helpful advances. Leadership in such movements lies within the ability of the members of the Institute. Leadership sought for the sake of possessing it ruins men and careers. Eagerness to lead toward an approved goal is a true note of Christianity as well as manhood. It may not always bring happiness, but it certainly develops the highest type of character.

There still remains a certain "reverence for the cloth" which gives to religious leaders a standing and influence rather beyond that which their own abilities would command. Much is said in some quarters of the discount placed upon ministers' utterances, but the reverse is nearer the truth. Moreover in view of the mediocrity of a large proportion of those who go into the ministry, it can usually be assumed that even a fair ability with application and earnestness will soon bring one to a position of considerable influence, at least in his locality. It takes but a surprisingly small group of such men to control most situations and to accomplish large results.

Those of us who are located in cities of any considerable size have a great opportunity for development of city work. Our city work is still for the most part congregational, divided and spasmodic. The apostolic city church was not a single congregation but the combined force of the Christians in a given city. Can not City Unions, Missionary Societies and similar organizations be taken hold of and made effective means

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toward a better condition of things? In many cities the combined force of Disciples, welded into a real unity would be a great agency in the establishment of Christian principles and living in these important centres. Such is the lack of appreciation of the situation, however, that there are few strong movements in this direction.

The Sunday School, or in a broader way, the whole field of religious education is another field which in the future will quickly respond to intelligent leadership. There is at present such a crying need of good leaders in this field that one who gives real thought and work to it, inevitably is put into a responsible position. Better supplies, better courses of study, better methods of teaching, better music, ought to be and can easily be introduced into our schools. Perhaps our whole system of Sunday Schools as the agency of Christian education will have to be displaced or at least supplemented by something else.

The transition of ideas in the religious world presents another crisis calling for trained leadership. The idea of authority is changing. The attitude of men toward the Bible is shifting. Our conception of salvation is being modified. Here again men with a modern point of view, with level heads and warm hearts, even though not gifted with a very unusual endowment can accomplish a useful leadership.

There is scarcely room to enumerate other matters in which we may enter into a more effective work; such as Christian unity, social reformation, the missionary movement and others.

C. B. COLEMAN.

Philosophy and Education

Each member of the chamber should notify the Head at once as to which of the following special lines of work he prefers. Fuller references will then be given and constant consultation encouraged.

1. History of Philosophy: (a) Ancient, (b) Medieval, (c) Modern, or any particular system, such as (d) Kantianism, (e) Hegelianism.

2. Psychology: (a) General, based upon such a work as that of James, or Dewey, or special work such as (b) Psychology of Religion, (c) Animal Psychology, (d) Child Study, (e) Social Psychology, (f) Psychiatry.

3. Ethics: (a) General, or special systems, (b) Hedonism, (c) Intuitionism, (d) Self-realization.

4. Logic: This subject as treated by modern scholars such as Dewey, Bradley, Bosanquet, Creighton is far different from the old formal dry-as-dust discipline.

5. Theology: Just now the task in theology is to establish a point of view upon the basis of history and psychology for the interpretation of the materials and problems so abundantly provided by modern life. This is well illustrated in such works as those of Auguste Sabatier. Interesting and profitable work could be done upon special topics, such as sin, salvation, miracle, authority, etc.

6. Education: (a) History of Education on the basis of Campayre, Williams, Quick, or Seeley. (b) Special recent works such as Eliot's "Educational Reforms;" Dutton, "Social Phases of Education;" Hanus, "Educational Aims;" Butler, "The Meaning of Education," etc. (c) Colleges, special studies of denominational schools, etc., (d) Religious Education. Proceedings of the Religious Education Association and its plans.

In the general courses in Psychology and Ethics and in the Psychology of Religion written questions could be furnished such as are used in regular University correspondence work. Suggestions for the work of the Chamber, relating to methods of conducting it or to special problems in any of its subjects are solicited.

E. S. AMES.

Christian Work and Sociology

1. Reading of the most valuable books on these subjects.

2. Gathering data concerning the Sunday schools and prayer meetings of the Disciples with a view to aiding these agencies to become more efficient.

G. A. CAMPBELL.

The Chambers for 1904-5.

Old Testament: Head, Mr. Willett. Members, Brelos, McKee, O. T. Morgan, Peckham, Young, Payne, Atkinson, Waters, Comparette, Ragan.

New Testament: Head, Mr. Lockhart. Members, Van Kirk, Edwards, Jones, Hunter, Daily, Van Voorhis, Hull, Miller, Chapman, Van Arsdale, Goldner, Hotaling, Snoddy.

Philosophy and Education: Head, Mr. Ames. Members, Rowlison, T. C. Howe, W. D. Howe, Morrison, Oeschger, Fike, Sharpe, Philputt, Garrison, Givens, Earley, Waite, Maclachlan, Ryan, Holmes, Jenkins, Lloyd, Ward, Hieronymus, Matlock, Cushman, Grim.

Church History: Head, Mr. Gates. Members, Coleman, L. W. Morgan, Batman, Watson, Marshal, Moffet.

Church Work and Sociology: Head, Mr. Campbell. Members, Forrest, Moninger, Taylor Wiles, Leach, Putnam, Rice.

Institute Men at St. Louis

If possible, all Institute men should camp together while in St. Louis, October 13-20. It will be very difficult to hold formal meetings of the Institute at that time, which fact emphasizes the desirability of all of us lodging at the same place.

Few hotels at St. Louis make satisfactory concessions this season, but the President has arranged for Institute men at the Cottage City Hotel, which is within a few minutes walk from the main entrance to the Exposition.

The rates are \$1.50 per day for each person for lodging and breakfast. Every Institute man who wants a place reserved for him in this hotel must get word to Mr. Rowlison, not later than October 10. Wives of the men will be received at the same rate.

C. C. ROWLISON.

NEW MEMBERS.

L. W. CUSHMAN, Professor of English, Nevada State University. A. B. Pierce Christian College, 1883; A. B. Harvard, 1886; A. M. Drake, 1890; Ph. D. Gottingen, 1900. Author of "A Monograph on Certain Comic Figures on the English Stage before the Time of Shakespeare."

BENJAMIN F. DAILY, Greenfield, Indiana. A. B. Butler 1887; A. M. 1893 Ibid; Ph. D. 1894 Ibid; B. D. 1896 Yale. Pastorates at Oxford, Winchester and Greenfield, Indiana, and at Somerset, Pennsylvania. At present in Asheville, North Carolina.

ARTHUR HOLMES, Pastor at Ann Harbor, Michigan. Bethany, 1894-5; A. B. Hiram, 1899; University of Pennsylvania, Semitics, 1899-1901; Philosophy, 1901-4; Fellow in Philosophy, 1903-4. Pastor of the Sixth Church, Philadelphia, 1899-03.

H. D. C. MACLACHLAN, Pastor at Shelbyville, Kentucky. M. A. Glasgow University 1888; LL. B. 1893 ibid. One year's special work in Philosophy with Edward Caird; one session at the Free Church Divinity Hall, Glasgow; two years at the Bible College, Lexington, Ky.

G. A. RAGAN, Pastor at Winters, California. A. B. Hiram, 1890; University of Chicago. Pastor at Watertown, South Dakota; Oskaloosa, Iowa; Chicago; State Evangelist in Ohio. [Incomplete information as to record.]

W. D. RYAN, Pastor of the Central Church, Syracuse, New York. A. B. Drake, 1898; M. A. University of West Virginia; B. D. Yale, 1902. Pastorates at Lenox, Iowa; Morgantown, West Virginia.

CHARLES M. WATSON, Pastor Connellsville, Pennsylvania. A. B. Bethany, 1897; Butler 1899-1900; B. D. Yale, 1903. Pastorates, Belaire, Ohio; North Park Church, Indianapolis, Indiana.

J. W. PUTNAM, Instructor in Economics and Political Science at Northwestern University, Evanston, Illinois. A. B. Illinois College 1894; University of Chicago 1894; Fellow in History and Political Science, Cornell University, 1902-3; A. M. 1903 Ibid; Instructor and Professor of History and Political Science, Illinois College 1894-1902; Assistant and Graduate Student in History, University of Wisconsin, 1903-1904.

PERCY LEACH, Pastor at Iowa City, Iowa. A. B. 1895 Northwestern Christian College, Excelsior Minnesota; Butler, 1895-6; B. D. Drake 1897; B. D. Yale 1901. Pastorates at Moulton and Iowa City, Iowa.

JOHN PARIS GIVENS, Pastor at Heyworth, Illinois. A. B. Milligan College 1894; B. D. University of Chicago, 1902. Pastorate at Normal, Illinois.

WALLACE CLAIRE PAYNE, Instructor in the Bible Chair of the C. W. B. M., University of Kansas. A. B. Bethany 1886; A. M. 1887 Ibid.; D. B. Yale 1889. Pastorates, Philadelphia, New York; Evanston, Illinois. [This record was omitted by mistake from the list of the older members printed in the second number of the Bulletin.]

Notes

Plans have already been begun by the Executive Committee for the annual meeting next summer. The Committee is seeking to secure an address from a man of national reputation, with the privilege of spending a day in discussing his paper and quizzing him upon the special science which he represents. It is thought that to spend a day in perfect freedom with such a man will be of greatest value to us all.

The two most important features about the Campbell Institute are, first, its fellowship, and then its encouragement to scholarly effort. It is hoped that all the men will be very open to both these influences this year. Wherever possible let us meet and be with each other. And let us renew our systematic work in the Chambers, neglecting no opportunities to contribute to our literature.

At the annual meeting interest was revived in the Quarterly. The last Quarterly cost about \$300 per issue of 1,000 copies. It had a few more than 400 subscribers. The Campbell Institute men ought to do something in this sort of publication. Several interesting plans are developing, and it is hoped that we shall have time to decide upon something while at St. Louis.

Prof. and Mrs. C. B. Coleman are at 31 Lutzowstrasse, Berlin, Germany. They report a delightful trip through Holland and up the Rhine with stops at Cologne, Coblenz, Drachonfels, Bingen and Mainz; then via Strassburg and Basle into Switzerland. Thence on their way to Berlin they visited Heidelberg, Frankfort, Eisenach and Weimar.

W. H. Matlock is at 2325 Haste St., Berkeley, California. He has prepared manuscript for a book upon "Religion and the State University." The topics of the chapter are vital, as doubtless the treatment is. It would be an excellent plan for every member of the Institute to work thoroughly into some live subject in that way.

P. J. Rice held a "Welcome Home Service" September 25. He sent a neat

letter to all of his congregation inviting them for that day and suggesting the work of the season. Printed matter in pastoral work is being better appreciated than ever.

C. C. Rowlison has been taking excursion parties of his towns-people to the St. Louis Fair. He would probably be glad to pilot the Institute down the Pike in a body. Levi Marshall is thought to favor some such public "recognition service" during the convention.

L. W. Cushman is President of the Nevada State Sunday School Association, and Vice-President of the Citizen's League of Reno, Nevada.

Percy Leach is President of the Iowa Ministerial Association.

J. H. Goldner has married and has not been compelled to resign his pastorate in Cleveland either. This should encourage certain other members of the Institute.

Any members who have not received the former numbers of the BULLETIN may get them by notifying the editor.

A. L. Ward is getting a good start in Boston, and being at the hub will have a great influence through New England. He will look out for Institute material at Harvard and cultivate them in the right direction. His address now is 119 Dale St., Roxbury.

No one who was at the July meeting will ever forget the good fellowship or the important papers of the program or the good work done in the business sessions. There are still too many members who have never attended an annual meeting. No one can appreciate the strength and the possibilities of this organization until he sees the men together.

The stork has visited this summer the homes of T. C. Howe, G. A. Campbell and L. W. Morgan. There may be others, but if so they have not been reported to the Secretary of the Institute.

Errett Gates is looking for \$15,000 to duplicate the recent offer of R. A. Long of Kansas City, for the endowment of the Disciples' Divinity House. All

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Institute members should help along this and all our educational work wherever possible.

T. L. Comparette is now in Chicago at 5815 Jackson avenue. Last year while pursuing special studies in Latin in Germany he wrote a number of articles for publication.

Levi Batmau has succeeded in his first year with the Philadelphia church, and has put new life and hope into the people. The announcement of the services in recognition of the anniversary of his pastorate indicate still better things to come.

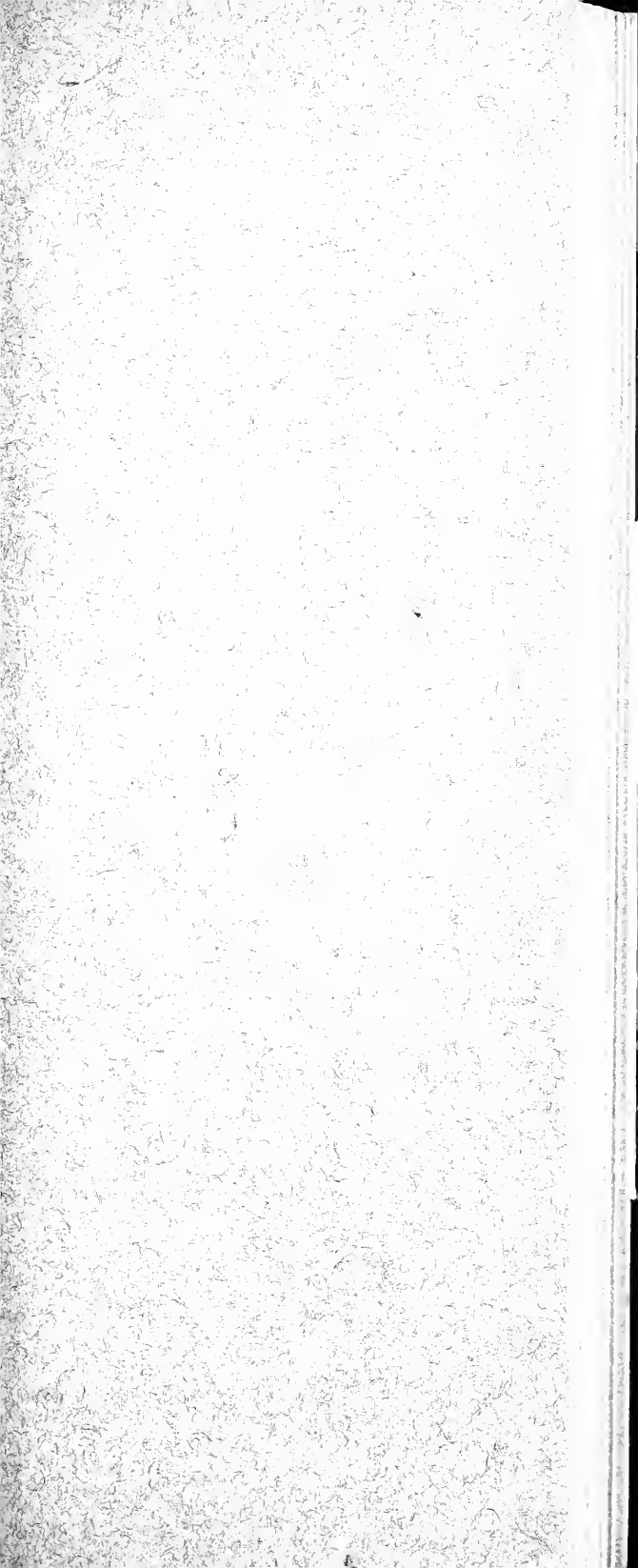
Among the things proposed at the annual meeting for the Institute to do were the following: publish a Quarterly, conduct scientific excavations and explorations in Palestine, establish traveling fellowships for members, publish a series of volumes on the centennial of the work of the Disciples of Christ.

Why not gather and print in the BULLETIN some statistics concerning our members, including such items as age, place of birth, nationality, age and circumstances of conversion, whether married, size of library, periodicals taken, etc.

One of the first local Guilds of the Religious Education Association has been formed in Hyde Park. All the churches, Episcopalian, Presbyterian, Baptist, Methodist, Congregational, Unitarian, Disciples, are co-operating in it and the training courses and lectures are given by professors of the University. E. S. Ames is the secretary.

Every one of Hiram Van Kirk's friends is glad for him and for the cause of truth and fairness that the *Standard* has been compelled to retract in effect all that it had said against him. It would be humiliating to most editors to have to make such a confession.

A good plan in city churches for Wednesday evening meetings is to have the members speak of their daily occupations. It is instructive, it consecrates the common things of life, it shows the vital human problems and temptations.



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VOLUME II.

NUMBER 2

JANUARY 1, 1905.

Editor : EDWARD SCRIBNER AMES
5520 Madison Avenue, Chicago.

The Quarterly Bulletin

of the

CAMPBELL INSTITUTE

“Quiet Self-Culture.”

It is well to keep in mind the three-fold purpose of the Institute: (1) fostering a riper scholarship through the frank discussion of pressing problems, (2) creating a still more vital literature among the Disciples of Christ, (3) promoting a quiet self-culture for spiritual ends; these three, the greatest of which is the cultivation of the spiritual life in the midst of the “strenuous life” this is too often forgotten, and too little practiced even when remembered. The petty details of the day demand our time and strength and drive us into more “practical” pursuits than scholarly, literary self-culture.

There is a kind of culture that comes from the daily routine of duties, however trivial they may be. But more than any other person in the community must the real leader of men lift himself, or rather be lifted, above mere drudgery. This is the practical problem before the Institute. How can we best work out the purpose of the organization? If our gatherings were to study methods they would be little if any more effective than the old fashioned Teacher's Institute; if they were for the purpose of place seeking and mutual advancement they would not be superior to a Teacher's Agency or Preacher's Bureau; if we come together for mere social enjoyment, our organization has no special advantages over a fraternity. But we are to grapple first hand with those problems whose right solution is to shape in a very vital way our own individual lives, our conduct, our relations to those about us and our influence over them. These are the real ends to be sought in our good fellowship and genial companionship and in the inspiration that comes from our intimate association one with another.

R. E. HIERONYMUS.

The Old Testament Chamber.

The reports from the members are encouraging, as showing that definite progress has been made in special studies during the past year. Several articles have been prepared for publication, and in one or two instances, books are under way.

In order that there may be a measure of unity in the plans for the winter quarter, it is suggested that we undertake the following definite work:

1. The reading of the entire Old Testament during the three months of January to March. This may be done at the rate of some ten chapters a day, not too much to secure the best results in continuity; not more than many Bible readers undertake regularly.

2. Read the Book of Jeremiah in Hebrew. The language of the book is easy; the practice will be valuable.

3. Three books are suggested for reading: (1) "The Beginnings of Hebrew History," by Charles F. Kent, (Scribners, \$2.75 net.) This recent issue is the first volume of "The Students' Old Testament" and covers the entire period down to the settlement in Canaan. (2) "The Messages of the Psalmist," by John E. McFadyan, (Scribners \$1.25 net), containing suggestive studies in the Psalms and Lamentations. (3) "Words of Koheleth," by John T. Genung (Houghton, Mifflin & Co., \$1.25 net). These books may be purchased at the usual discounts (e. g. from the Christian Century Co., Chicago) or will be loaned by the Head of the Chamber, if desired.

4. Some special studies, in these or other directions, should be undertaken, such as may yield results in the preparation of articles and theses. (5) A report will be requested at the end of the quarter.

HERBERT, L. WILLET, Head.
University of Chicago.

The Church History Chamber.

The Head of the Chamber would recommend the purchase and careful study of Harnack's recent volume of

lectures entitled "What is Christianity." It deals with the transition of Christianity from its primitive to its catholic form. The author gives first of all a treatment of what he conceives to be the essence of the gospel of Christ in his teaching as found in the four gospels. He then characterizes the change that overtook the gospel in passing from Jewish to Gentile soil. The book is an attempt to answer in a philosophic and truly scientific way the question: What happened to Christianity in passing from its primitive to its catholic form? Other books bearing upon the same subject and equally worthy of a place in the students library are: "The Hibbert Lectures" for 1888 by Hatch; "The Religions of Authority" by Sabatier, "Beginnings of Christianity" by Wernle, Vol. II; "History of Dogma" by Harnack, Vol. I and II. The field might be divided into the following subjects:

1. What happened to the primitive Christian faith?
2. What happened to the primitive Christian life?
3. What happened to the primitive Christian organization?
3. What happened to the primitive Christian ordinances?

Papers could be written upon the following subjects:

1. Contrast between the early catholic and the primitive conditions of salvation, or basis of Christian union.

2. The standard of authority in the primitive as compared with that of the early catholic church.

3. The chief influences at work in the transformation of primitive Christianity.

ERRETT GATES.

University of Cihcago.

The Sociology Chamber.

The main point is that each man should pursue some special line of study. Let the Head of the Chamber know what it is and what books are being used. This field lends itself easily to original investigation. Members who live in cities will have large opportunities to study the elements of society at first hand, to take an interest in municipal problems, and to observe the work of

the churches. In other words make the city a laboratory. Lines in ethnology and anthropology are open and the University of Chicago correspondence courses are admirably suited to our work. The labor question is of great interest and needs study. The most open field is perhaps that of immigration and all the phases of the life of our foreign born citizens and their place in our social life. A very useful field is that of the social interests involved in current events—analyzing them in the light of social concepts—a politico-sociology. The psychological side of the field is most interesting also. If each man will report his work the head will try to add interest by informing fellow workers what each man is doing.

A. W. TAYLOR.

Eureka, Illinois.

The New Testament Chamber

It is the purpose of the Institute to encourage special studies, the sphere of which should be so limited that thorough work should be done. In the hope that I may prompt some to such a selection I hereby name the leading fields that properly belong to this chamber. I shall be happy to correspond with any member that chooses one of these special branches. N. T. Introduction, Higher Criticism of the N. T., Textual Criticism of the N. T., N. T. Greek, N. T. Exegesis, N. T. Literature, N. T. Theology, N. T. Quotations, Life and Times of Christ, The Apostolic Age, Contemporary Thought.

Books are needed on many of these general themes or more limited ones included in these. I shall take pleasure in naming works helpful in the study of these, or in rendering any other assistance possible to any member of this chamber. These are great themes, and he is blest who can fill leisure hours in such studies.

CLINTON LOCKHART.

Drake University.

Chamber of Philosophy and Education

I have had so few indications of my elaborate announcement in the last Bul-

letin even being read, that I will now propose something easy and obviously good. I suggest that every member of this chamber read carefully Professor George A. Coe's recent book, "Education in Religion and Morals" (Revell). The first part deals with the theory of the educational process, the second with the psychology of the child, the third with the social institutions and the fourth with a survey of education and present religious problems. A very valuable feature is the excellent bibliography of the topics treated. The author's previous books on "The Spiritual Life" and "The Religion of a Mature Mind" should also be read, especially the latter. Special interest attaches to these books for us since there is a possibility of having the author at the annual meeting of the Institute next summer. E. S. AMES.

The Outlook Conference

This Conference held its First meeting in Chicago in 1901. It was composed almost exclusively of Congregational ministers from Michigan, Wisconsin and Illinois. Last year it was decided to invite a few men from each of several denominations to attend this year. A. B. Philpott, R. E. Hieronymus, Errett Gates, Claire L. Waite, and E. S. Ames were present at the session held at the City Club, Chicago, December 13-14. These were made members of the Conference. Other Campbell Institute men were invited but were unable to attend.

The program was as follows: The Message in Economics by Prof Robert C. Chapin of Beloit College; The Evangelistic Problem by Rev. B. F. Aldrich of Aurora, Illinois; The Liturgical Problem by Dr. H. P. DeForest of Detroit; The Problem of the Church as Affected by Social Conditions by Prof. Graham Taylor of Chicago Commons; and The Problem of Faith; The Nature of Christian Assurance by Prof. Gerald B. Smith of the University of Chicago. There were about twenty-five men in attendance and all participated freely in the discussions. All of the Disciples present were greatly impressed by the stimulus

of the program and the heartiness of the fellowship. In such a company Christian union is already a fact. The next problem is how to realize it everywhere among all the ministers and churches.

Notes

A. W. Taylor was recently appointed head of the Chamber of Church Work and Sociology to succeed G. A. Campbell who resigned.

The provisional program for the Congress at Columbia, Missouri, in March, has been published. Many Institute men will attend. All who would like to go with a party of us from Chicago should write C. C. Rowleson who is planning the matter.

It has been suggested that the Congress should go to Bethany or Pittsburg next year. This is a good idea and should be encouraged. Recommend it to President Cramblet before March and advocate it at Columbia.

Mr. Rowleson thinks that many of the Institute should go to the convention in California next summer, and that it would be an advantage to go together from our annual meeting in Chicago. Write him about it.

There are eight Disciples in Yale Divinity School this year, four of them in the senior class. Others are in the graduate department of the University. We should have the names of all such men and cultivate them.

Stephen J. Corey of Rochester, New York, has been elected to membership in the Institute. These elections are always unanimous if they occur at all. One negative vote defeats a name. Mr. Corey will add strength to the Institute.

C. M. Sharpe expects to publish a contribution during the year concerning current problems among the Disciples. He is to hold a meeting with the University Place Church, Des Moines, this month.

G. A. Campbell is busy with the plans for the simultaneous evangelistic meetings to be held by most of our churches in Chicago this month. He is chairman of the general committee.

Ernest P. Wiles, Principal of the Muncie, Ind., High School writes that he is deeply interested in the work of the Institute and hopes to be able to take a much more active part in its work. That would be a good New Year's resolution for all our members

P. J. Rice reports that he is reading G. Stanley Hall's work on "Adolescence," and finds it very interesting and stimulating. The reviews criticize the diffuseness of the book but commend its wealth of material.

C. C. Morrison who has been preaching at Springfield, Ill., and studying at the University of Chicago during the past two years is now giving all his time to the church. His brother Hugh, who has done the pastoral work, is now in the University of Chicago.

An evidence of the growing unity among all our Chicago churches is seen in the recent delegation which the C. C. M. S. sent to Cincinnati to interview the A. C. M. S. The latter had decided not to contribute funds through the former because of three churches being represented in it which received the unimmersed as members of the congregation. It was shown that this practice does not compromise our usual "plea" and that no such churches receive aid. The appropriations will be continued as formerly.

"Historical Documents Advocating Christian Union," edited by C. A. Young and published by the Christian Century Company, is one of the best and most timely publications ever printed by one of our houses. It should be familiar to all of the Institute members.

Errett Gates' "Early History of the Baptists and Disciples" is receiving very favorable and extensive notice. He is now at work upon "The Story of the Disciples of Christ," in the series of stories of the churches.

Professor Thomas C. Howe was elected to the Indiana legislature in November. This is further good evidence of the scholar in politics. The Lieutenant Governor of Indiana, Honorable Hugh Th. Miller, was also formerly a professor in Butler college.

Professor George A. Coe will address our annual meeting next summer if he does not go abroad before that time. He will answer the committee definitely by the last of this month.

A. W. Taylor has been writing some good articles for the Christian Century lately. The Institute men should be more in evidence by timely contributions to the papers. Writing should become a habit with every member

If any member desires confidential information regarding the expense and nervous exhaustion connected with printing a sermon each month for the delectation of an indifferent public, let him address ye editor. The amusement, however, is so subtle and fascinating that he will continue it another year at the same price!

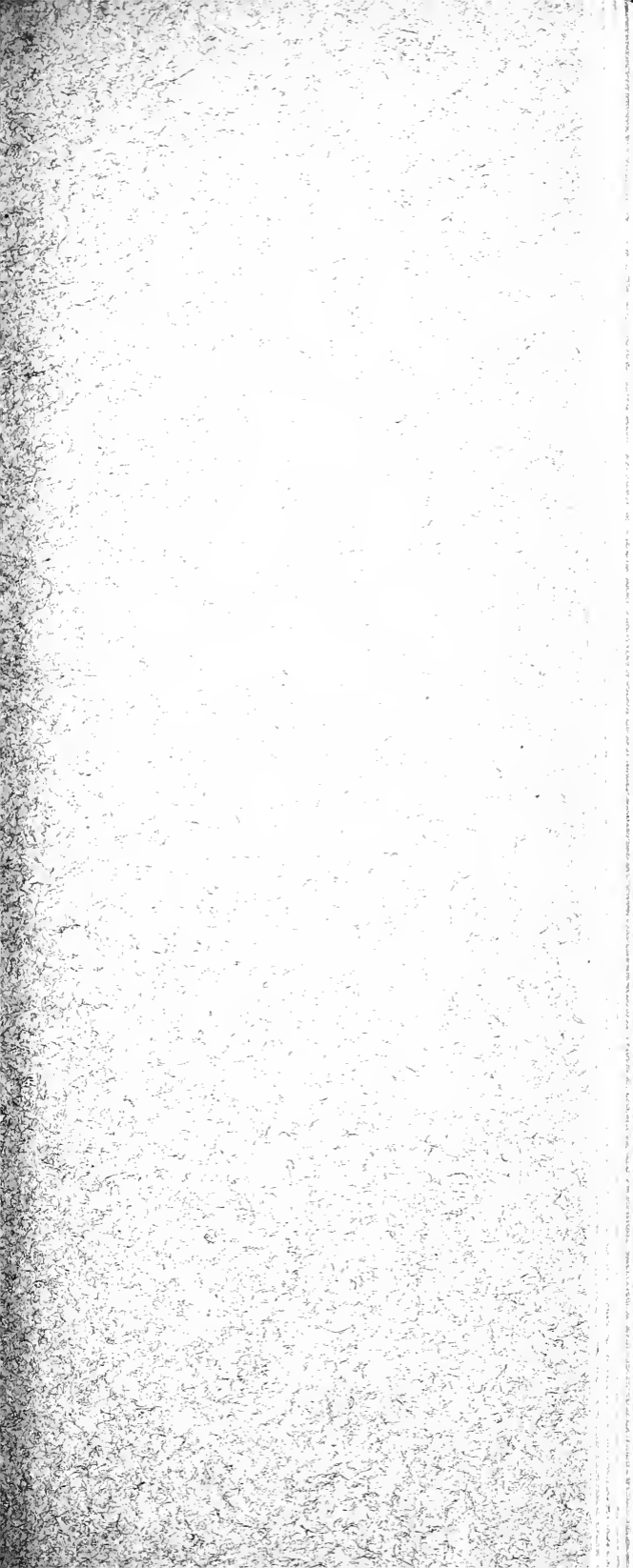
There have been twenty-two students in the Disciples' Divinity House during the autumn. The scholarships which were provided last year have proved one of the best plans yet undertaken. They will be increased next year.

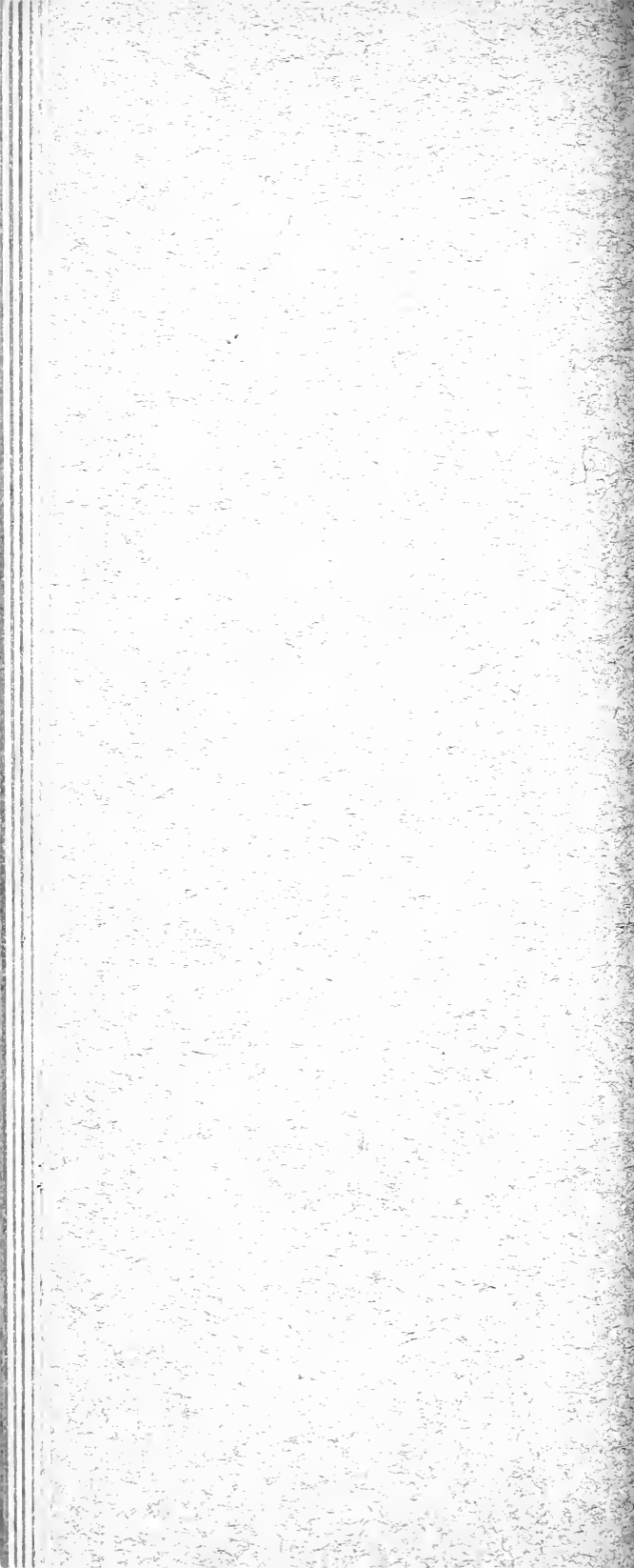
Hiram Van Kirk is coming east next summer in the interest of the convention to be held in California in August.

A. L. Ward reports some fine fellows at Harvard. He is getting them together and will enlighten them and us by degrees about each other.

R. E. Hieronymus and Stephen J. Corey will assist A. McLean in the missionary rally in Chicago, January 9.

It is not too early to plan to attend the annual meeting in Chicago the latter part of next July. Many members have never been in one of these meetings. They can not appreciate fully the meaning and value of the Institute until they do attend. Then there are incidental advantages in the trip, such as a visit to the city and to the University. Every man ought to shake himself loose from his routine at least once a year and mix up with distant and different conditions, and especially with men who work in various fields at the same great task to which he is committed.





The Quarterly Bulletin
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VOLUME II.

NUMBER 3

APRIL 1, 1905.

Editor: EDWARD SCRIBNER AMES

5520 Madison Avenue, Chicago.

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A SYMPOSIUM.

(1) WHAT IN YOUR JUDGMENT ARE THE MOST IMPORTANT TEACHINGS OF THE DISCIPLES OF CHRIST TODAY? (2) WHAT PRACTICAL RESULTS DO THESE TEACHINGS PRODUCE?

I. 1st, Liberty; 2nd, Loyalty to Christ, resulting in 3rd, Unity.

II. While this statement might not be very widely accepted as the gist of our teaching, I believe the time is not distant when it will very clearly set forth the position of our people. The results of such a statement are already felt in the confidence and free swing with which our younger men are going into their work. These statements are in line with the spirit of the age and the fact that we feel in harmony with the zeit-geist gives us a consciousness of power. There is a great time coming for us. BURRIS A. JENKINS.

1. It is my opinion that the possibility of Christian Union by an appeal to primitive teaching, is the important teaching of the Disciples of Christ. Essential to this is the program announced, I suppose, by every Disciple, "Unity in essentials; Liberty in non-essentials."

2. The practical results of this advocacy are not so clearly seen. At times we have not so acted as to convince other Christian people that we really wanted union. In places we have held aloof from inter-denominational movements, which aloofness has created prejudice against us.

We are not fully agreed as to essentials and non-essentials: at least there is a difference in emphasis, and we have, therefore, not always found ourselves united. This has vitiated our influence, and greatly weakened our strength. But as the result largely of our teaching on Christian Union, has this subject been forced to the front as an essential step in the progress of the church.

A. L. WARD.

First, "Jesus the Christ as the Saviour of the World." Second, "Christian Union." The results speak for themselves. The more united the church, the stronger it becomes for the work before it: and the faster it conquers the world through love, the more will "His will be done on earth as it is in Heaven."

GRANT S. PIKE.

1. The most important teachings of the Disciples of Christ today are, in my judgment,

the common truths of Christendom, particularly the love and fatherhood of God and man's true affinity for the best spiritual things. If the most important of our distinctive teachings is desired, I think it is the presentation of a clear-cut and definite program, to be followed by the man who has, through whatever means, come to a consciousness of his religious needs and wishes to begin a life of discipleship.

2. The practical results of our general Christian teaching are about what they are with others. They would be more notable if this part of our message got more emphasis. The result of the distinctive teaching referred to is our rather notable evangelistic success. Some of this is worthless or worse because based on a perversion of the teaching, namely, upon the assumption, if not the assertion, that the total conditions of salvation are identical with those things which, in reality, are only the first steps in that path of discipleship which leads to the spiritual condition which is salvation.

W. E. GARRISON.

I. The most important teachings of the Disciples of Christ, as I see it, are: (1) The Lordship of Christ. (2) Moral likeness to Christ constitutes the essence of Salvation.

II. Practical results wrought by these teachings, are: (1) The exaltation of Christ as the Son of God and the Saviour of the world. (2) Individual and social Salvation—men and communities transformed by the power of the gospel into the likeness of the Divine Man, Jesus of Nazareth.

WM. OESCHGER.

The most important distinctive teaching of the disciples today is that in regard to Christian Union. Some may be teaching things of more immediate importance but as a body this seems to me the one point of distinctive alignment. Others desire unity with organic divisions, we ask for organic union. This comprehends all other matters of difference and constitutes the one clear teaching of the Disciples of Christ.

These teachings are impressing the religious world by the very persistency of their advocacy; by the fact that they are undeniably scriptural; by their eminent agreement with the spirit of the time. At the same time they are not leading the movement for union because it is too often a mere party slogan, the unifiers refusing to unify with any one. The world will listen when we teach the doctrine by practicing the works.

A. W. TAYLOR.

1. The New Testament basis of Christian Union, and the proclamation of the Gospel in its original simplicity, directness, and fearlessness, stripped of all the accumulations of human creeds and superstitions.

2. It gives the preacher the freedom of

the Gospel and confines not his thoughts to the statements of man's theology. It is a plea that is impregnable, it wins men in larger numbers than a denominational Gospel. Whether the denominations recognize it or not, this plea is having a wonderful influence in bringing all Christians closer together. The union sentiment is in the air. It took Hillis a half-century to see this, and in his recent article in *Everybody's* he uttered a sentiment that our people have been preaching for years.

There are many many practical results which we appreciate more and more as we see them brought forth in actual experience.

H. H. MONINGER.

A. I regard those teachings of the Disciples most important today which proclaim Jesus as Son of God.

B. Practical results of these teaching: *a.* These teachings yield authority; as Jesus is proclaimed Son of God his own authority and the authority of the book is established. *b.* These teachings, by virtue of their simplicity, authority and unity promote Christian Union. *c.* These teachings urge Christian ethics. Men yield submission to recognized majesty, hence Jesus as Son of God impells submission.

JOHN PARIS GIVEN.

(1) The Disciples of Christ have always emphasized evangelism. They are now placing some emphasis upon Christian Missions, and just beginning to emphasize the importance of Christian Education.

(2) The practical results of teaching the importance of Christian Missions and Christian Education are: Enlargement of our spiritual vision and the deepening of our interest in social service.

C. A. YOUNG.

I. (1) The Exaltation of Jesus Christ. (2) That denominationalism is not to be condoned as necessary to present conditions, but denounced as sinful and un-necessary. (3) A constructive and logical plan for the union of all christians. (4) Emphasis laid upon New Testament evangelism.

II. (1) An obvious tendency in modern theological thought to become christocentric. (2) Disregard for ecclesiasticism. (3) Fidelity to the written Word, resulting often in literalism and legalism. (4) Exceptional success in evangelism.

WILLIAM DUNN RYAN.

1st. Personal liberty of opinion and research in the realm of biblical truth, with a firm reliance upon the essentials of christianity as taught by Christ.

2d. Upon these as the only true basis, the union of all christian people into one fellowship.

The practical results are: More liberty amongst all ministers and teachers of the

word to study and think for themselves. A breaking away from the bands of former councils and ecclesiastical ideas. A more careful study and investigation of the word itself. These are leading to a more earnest desire for, and a more perfect basis of Christian Union.

GEORGE A. MILLER.

I. (1) Loyalty to Christ as Lord and Saviour. (2) Practical obedience — fulfilling the human side of salvation, its requirements, etc. (3) The dignity and power of man, his ability to believe, act and, through grace, attain to the divine life.

II. (1) Devotion to a personal Christ; vs. other teachers, outward standards of authority, and systems of doctrines. (2) Results of practical obedience; Men come to Christ; carry on aggressive christian work, missionary enterprises, etc. (3) Many turn to the Lord; encouragement and inspiration to perseverance and development of Christian character.

BAXTER WATERS.

That which gives the Disciples the right to such an organized existence as they enjoy is their insistence upon the need and practicability of unity among Christians, such as shall remove the scandal of a divided church. Where this purpose is held clearly in view, and all other elements of Christian teaching and character are given adequate emphasis, the result is usually a high degree of effectiveness in the work of the individual church, and a widening influence in the promotion of the Kingdom of God. Where this ideal is forgotten, the effort is toward denominational growth, and the result is loss of opportunity and testimony.

HERBERT L. WILLET.

The most important teaching of the Disciples lies (1) in their christocentric position. Every other teaching, it seems to me, is but a corollary to this. With a realization of its full scope many important results will follow. It lies (2) in the unfolding and emphasizing of one of the dictums of the reformation, namely, the right to private judgment, the Disciples have urged not only the right but the duty of individual judgment in their constant insistence that all should read the Bible for themselves. This demands: 1. Loyalty not to systems and institutions but to the personal Christ. 2. Individual responsibility to and liberty in Christ. 3. Union in Christ of all believers. 4. Effort for the attainment of the ideal life set forth in the life of Jesus.

C. G. BRELOS.

A. 1. The life of our Lord which is fundamental. 2. What the Word says regarding the doctrine and practices of the early church. 3. The union of all Christians the end for which Christ prayed.

B. The practical results are: 1. Simplicity. both in individual and congregational life.

2. Authority, which in an objective sense cannot be gotten from the church councils and is essentially necessary to the religious life.
3. Economy, the conserving of money and power.

C. M. WATSON.

Jesus Christ as Saviour of men, and the New Testament as a book of sufficient practical guidance in ethics and religious matters. Then results in love for Christ which shows itself in overcoming sins and development of better character.

A. HOLMES.

I regret that I do not feel prepared to answer at this moment your questions as to the most important teachings of the Disciples. In so short a time I am unable to separate them [the teachings] from the great body of doctrine common to the Christian churches of our country.

WM. H. MATLOCK.

1. A Christian is one who yields his life in personal obedience to Jesus Christ as his Lord and Saviour. Heretofore we have made one single step a test of such obedience. This interpretation will be temporary. As time goes on we will lay more stress upon the Christian conscience. The Christ that I obey must necessarily be the Christ who is revealed to me. 2. Since to be a Christian is to be obedient to Christ, and to be one with God as Christ was one with him, Christians are necessarily one with each other. The unity of greatest importance is the individual unity with God. The spirit will find a body for itself. 3. The business of the individual Christian, as well as that of the body of Christ as a whole is to bring about the condition here on earth for which Christ both lived and died. "As the Father hath sent me into the world so have I sent you into the world."

As to practical results: 1. Christ is exalted instead of creed. The power of personality is given its rightful place. The individual is kept free from the bondage of the institution. 2. The unity of the church is not attempted artificially. It is being brought about as men are being united with God in Christ. I can not see that a mere mechanical union such as Roman Catholicism displays would be desirable. 3. The evangelization of the world is the the natural outcome of the union movement. When men become one with God they will do the work that Jesus begun.

W. D. VAN VOORHIS.

1. The most important teaching of the Disciples today is the exaltation of Christ, as the revelation of God, or God manifest in the flesh, and emphasizing our personal relation to him as the essence of Christianity, and the only path to Christian unity. 2. The practical results from such teachings are a deepening spiritual life, manifesting itself in all the forms of Christian activity; a spirit of unity and of catholicity which prepares us for

co-operation with all who love our Lord Jesus Christ in sincerity. J. H. GARRISON.

1. Our liberty in Christ. Because this great truth is not emphasized as much as it should be, the practical results are not as apparent as we might wish to see them. But in so far as it is presented and grasped, it is producing a virile type of Christianity with its face toward the light. 2. Our plea for Christian Union. 3. I would mention a third truth which the more thoughtful of our people are emphasizing, though it is in no sense peculiar to the Disciples of Christ, namely — The Divine Immanence. Practical results; A more vital appreciation of the constant presence of God and a consequent deepening of our spiritual life. This new life in turn is finding expression in a more thorough application of Christian principles to all our business, social and civic relationships: a more profound interest in missionary and all other enterprises that are helping to establish the Kingdom of God on earth; and a more general practice of the spirit of Christian Union.

W. C. HULL.

I. That Jesus is the center of thought in the Christian system and that there is one doctrine, that of Christ. 2. Scriptural and common sense views of conversion. That it is removed out of the region of miracle and becomes largely an education yet not forgetting the Divine deposit at some time, that starts the unfolding of the spiritual life. That man is to be reconciled to God the Father and not God to man. 3. The brotherhood of man and responsibility for social as well as individual sins. 4. Greater stress must be placed on the spiritual life, and forms are of value only as helps to this spiritual unfolding.

II. The first gives freedom of views on the so-called doctrines, Atonement, Trinity and the like, and permits one to interpret them through Christ rather than Christ through them. Thus we are a people concerned about orthodoxy of life. The second places us without change of view in line with modern philosophical views of conversion. Man is to be reconciled to God the Father. Third puts us as leaders where our strength is sufficient, in temperance, civic and other reforms. The fourth finds us in a building process, not courting the traditional evangelistic methods, but educating the young into Christ. The true Disciples are not afraid of scientific as well as scriptural preaching.

LEVI MARSHALL.

The most important teachings of the Disciples of Christ to-day are those fundamental truths, which have been and are, quite universally accepted, but which have been compelled so much of the time to give place to distinctive denominational tenets and party shiboleths. Of the later we have had quite enough for the present. The world is not famishing

for the peculiar teachings of any people but it is greatly in need of the Gospel of Jesus Christ. The fact of Christ, the reality of sin and the power of Christ to save are teachings so essential and so catholic that we can well afford to give them the place of prominence. The Disciples of Christ have no more imperative duty than to preach these things. The practical results which will follow such teachings are plain to be seen. It will promote Christian Union as nothing else will; it will stimulate a deeply spiritual life, a life of the highest ethical character and the largest social value; it will produce a church supremely devoted to the interests of the Kingdom of God, filled with enthusiasm for the world's evangelization and concerned with every thing that affects humanity.

P. J. RICE.

In the present transitional and unsettled condition of the theology of the Disciples it is difficult to state with certainty just what are their most important teachings. However it seems to me that the insistence upon personal loyalty to a personal Lord is the most vital note sounded in our pulpits to-day. Where such loyalty is identified with the trappings and impediments of a system we find a bigotry as self-satisfied and intolerant as the world has ever seen, and very difficult to dislodge from the fact that it can intrench itself behind so much that is plausible. But where such loyalty to Christ assumes the form of an untrammelled personal relation between the inner life and the Master, there we find Christianity in its truest form, and Christian Union an accomplished fact.

CLAIRE L. WAITE.

I place the Sonship of Jesus first; second, the union of all who have come to a consciousness of the relationship to God. An acceptance of the unique Sonship of Jesus permits the exercise of the power of personality over another, and grants all necessary freedom to the soul of the individual. It has given us a true freedom. Our efforts after union have served to emphasize the need of the same, and I think will hasten the solution of the problem.

F. L. MOFFET.

The symposium gives practically unanimous expression to the supremacy of Jesus and the union of his followers as the most important teachings of the Disciples of Christ. It is clearly recognized by several that these principles are not peculiar to the Disciples. This suggests that we may legitimately seek to be distinguished from others not by exceptional doctrines but by exceptional devotion to the common doctrines. Unparalleled opportunities are presented for this service today. With reference to Jesus, modern scholarship has fundamental and inspiring things to say, as shown for instance by Wernle's *Beginnings of Christianity*, and

Sabatier's Religions of Authority. With reference to union two questions need to be raised: Should not the doctrine of union produce union churches in the broadest sense? Should it not also lead to real experiments and vigorous efforts on behalf of inter-denominational union? EDITOR.

NOTES.

The annual meeting of the Institute will be held in Chicago, July 25-27. The program will be printed in the next Bulletin which will appear at least a month before that date. Let every member plan to be present.

Lewis R. Hotaling has taken the pastorate at Ashtabula, Ohio.

John McKee has been professor of Greek at Bethany since the beginning of this school year.

C. C. Rowlison will take up his duties as President of Hiram College next month. We have a fine quartette of college presidents now.

C. B. Coleman is the proud father of a daughter born in Germany, Berlin, January 18.

At the Columbia Congress: Rowlison, Morrison, Edwards, Garrison, Jones, Hieronymus, Waters, Sharpe, Batman. Payne, Moffett, Lockhart and J. H. Garrison. Officers for next year: Pres. J. H. Garrison, Sec. B. A. Jenkins, and G. P. Coler, Hieronymus and Willett.

Disciples at Harvard and their intended professions: W. C. Morro, Kentucky, teaching; C. S. Berry, Hiram, teaching; H. S. Woodward, Hiram, teaching; John S. Kenyon, Hiram and Chicago, teaching; J. McD. Howe, Eureka, preaching; Jos. A. Serena, Eureka, preaching.

At Yale, Seniors in Divinity: J. Walter Carpenter, Butler; Phillip Johnson, Bethany; Stephen Davis, Drake; R. A. Smith, Butler. Middle: F. C. Aldinger, Drake. Juniors: H. Elmer Brown, Whitman College, Washington; Ralph M. Harper, University of North Carolina; Wm. H. Smith, Hiram.

At Columbia: Miner Lee Bates, Hiram; R. E. Cockrell, Drake; Phil. A. Parsons and J. P. Lichtenberger.

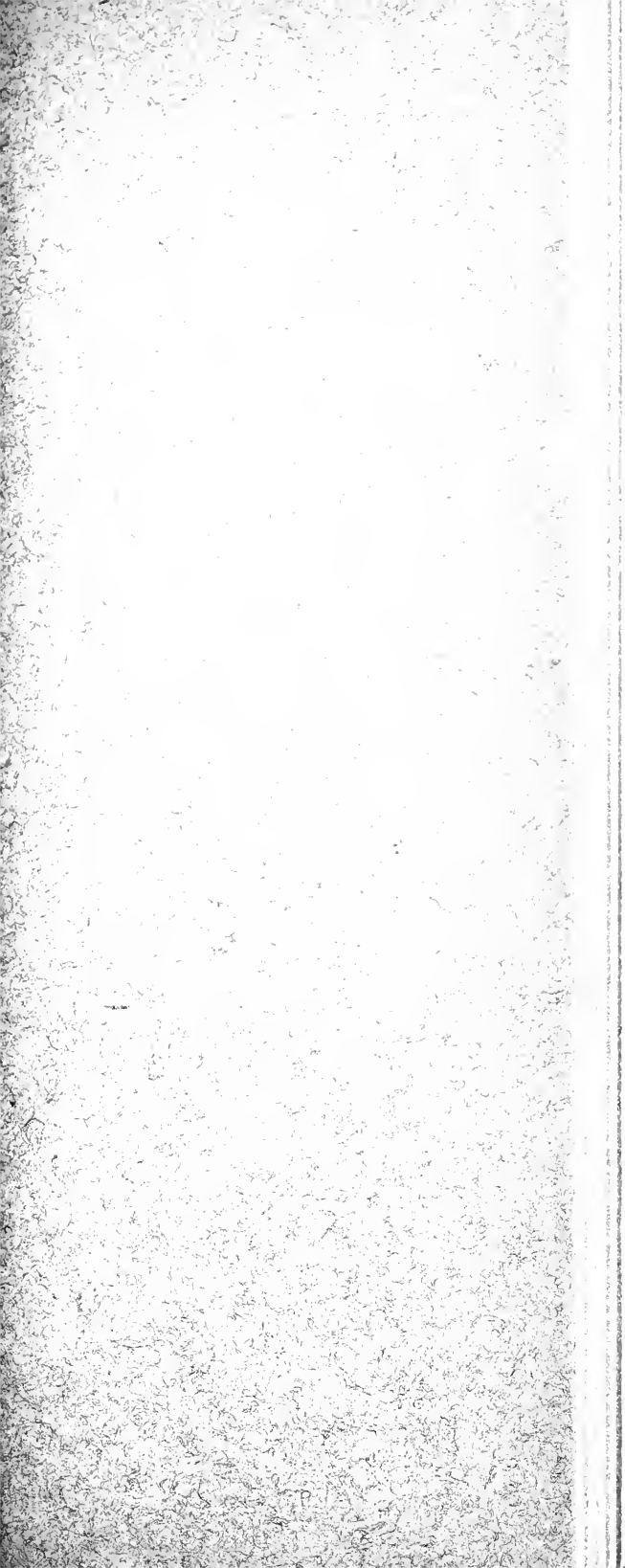
At Union: Leslie Lobingier and A. J. Wilson.

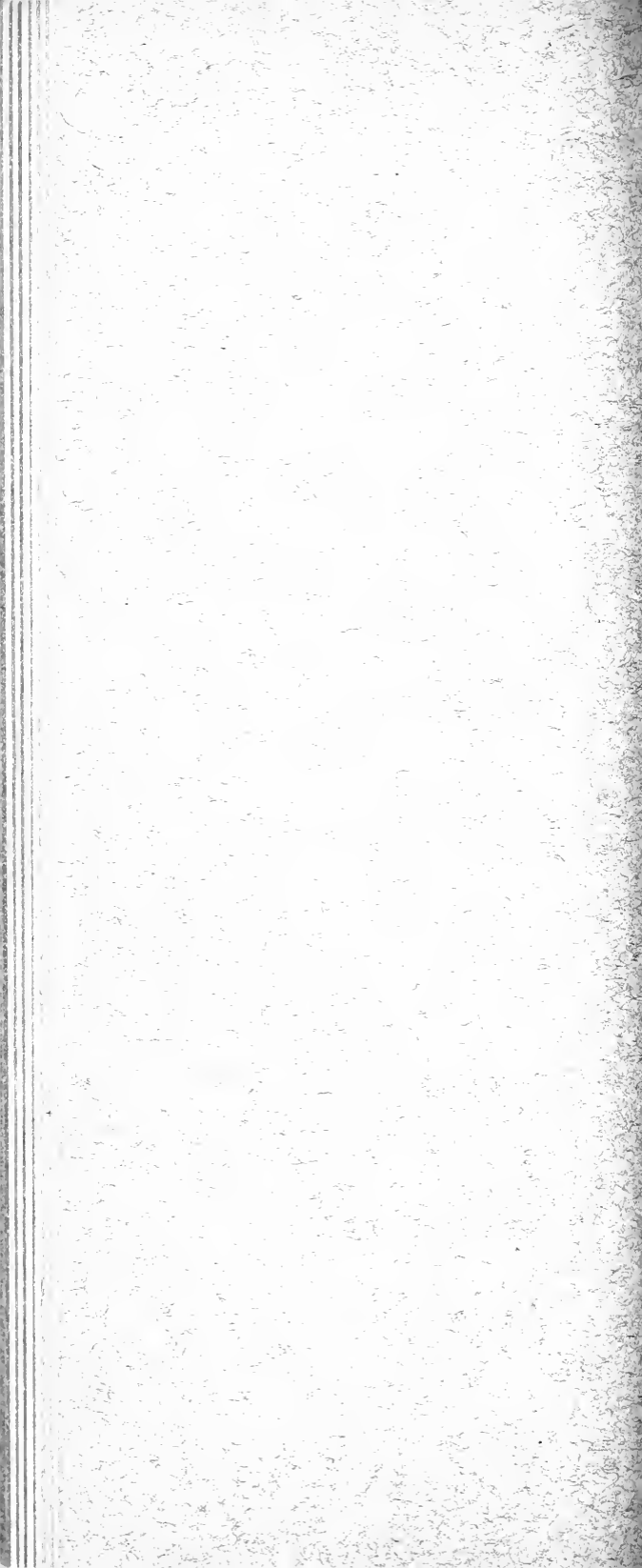
B. A. Jenkins, recently preached at the University of Pennsylvania and addressed the Disciples' Club of Columbia.

H. L. Willett attended the R. E. A. Convention in Boston and addressed the Disciples' Club at Harvard.

The Secretary-Treasurer needs money. All members who have not done so should send two dollars to P. J. Rice, South Bend, Indiana, at once.

Professor James R. Angell of the University of Chicago has just published a Psychology which should be read by every one interested in the subject.





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of the
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Editor: EDWARD SCRIBNER AMES
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The following poem was written for the Bulletin at the request of the Editor.

A PRAYER.

God of our fathers, who beheld
Their noble struggle toward the light,
Their service of the faith they held,
Their brave allegiance to the right,
Grant us more humble reverence,
More faith in all the past has brought,
More honor for their brave defense,
More loyalty to truth they taught.
But O forbid that, lingering on,
We rest content with battles won,
Forgetting that their glorious dawn
Doth but fortell the noonday sun.
We are not worthy of our sires
If, failing nobler heights to win,
While building memory's alter fires
We leave unheard Thy voice within.
O may our mutual fellowship
Spur each to gain a higher place,
Where cant and custom from him slip,
And where, alone, he sees Thy face.

May Griggs Van Voorhis.

Toledo, Ohio.

PROGRAM

FOR THE

Annual Meeting of the Campbell Institute
Chicago, July 25-27

General Theme. Studies in Religion.

1. The Essence of Religion
G. B. Van Arsdale
Reviewer, Wm. C. Hull
1. The Place of Christianity Among Religions
H. D. C. Maclachlan
Reviewer, W. D. Van Voorhis
3. Is the Position of the Disciples Fundamental in Christianity? F. L. Moffett
Reviewer, J. H. Garrison
4. Positive and Negative Values in the Use of Religious Symbols Hiram Van Kirk
Reviewer, Austin Hunter
5. President's Address.—'The Campbell Institute as a Positive Factor among the Disciples.' Review by Vice President
6. Moral Phases of Religion, Henry Lloyd

PRAGMATISM.

There has appeared in the realm of Philosophy a new point of view, a new school of thought with the consequent restatements and revaluations of the familiar philosophical terms and of the world of human experience. During the last year philosophical associations and periodicals have given such attention to the new development as to indicate that it is to have great influence. It will furnish food for thought on the part of those uninformed persons who suppose there is no change or progress in philosophical thinking, and it will be of still greater interest to those who know what Sir William Hamilton meant when he said, "No problem has ever emerged in theology, which did not first appear in philosophy."

Pragmatism or Humanism is under great obligations to Professor William James, though the elaboration of the doctrine is due chiefly to Professor John Dewey, to his colleagues and students who constitute what Professor James first characterized as the Chicago School of Philosophy; and to F. C. S. Schiller and others at Oxford. In his *Psychology*, and still more in his essay entitled, "The Will to Believe," Professor James set going the tendencies, though he had no notion of founding a new philosophy. He characterized the general principles of the Chicago School in the *Psychological Bulletin of the Psychological Review*, in January, 1904, where he reviewed the "Studies in Logical Theory" by Professor Dewey. He says of this work, "What strikes me most in it is the great sense of concrete reality with which it is filled. It seems a promising *via media* between the empiricist and transcendentalist tendencies of our time. Like empiricism, it is individualistic and phenomenistic; it places truth in *rebus* and not *ante rem*. It resembles transcendentalism, on the other hand, in making value and fact inseparable, and in standing for continuities and purposes in things. It employs the genetic method to which both schools are now accustomed. It probably has a great future, and is certainly something of which Americans may be proud." A defense of Pragmatism against its critics—and it has become sufficiently important to have numerous and respectable critics—appeared in the *Philosophical Review* for May, 1905, written by Professor A. W. Moore of the Chicago School. One of the most accessible and readable statements of this way of thinking is in the volume of essays entitled "Humanism," by F. C. S. Schiller, published by Macmillans.

Irving King, now teaching in the Pratt Institute, Brooklyn, wrote his thesis for the doctorate at Chicago upon the "Differentiation of the Religious Consciousness,"

and in *The Monist* for April 1905 he has an article on "The Pragmatic Interpretation of the Christian Dogma." Both are suggestive of the great service which the new philosophy may render to religion.

It should be interesting to the theologians of the Disciples that the Pragmatists have attached new importance to the sane and practical doctrines of John Locke, who was the philosophical authority for Alexander Campbell. Like John Locke, this new school has a quarrel with the absolutism and assumed finality of much abstract thought. It insists upon finding its problems in the actual and immediate experience of life, and subjects its thinking to the test of clarifying and enlarging that experience. It is interested in psychology rather than otology, in functional rather than formal logic, in ethics and sociology rather than in scholastic theology. It regards education, rather than agitation, as the great instrument and method of progress. It seeks to avoid the evils of intellectualism and emotionalism by practical endeavors after concrete ends.

HUMAN NATURE AND UNION.

People are sometimes quick to perceive the divisions and troubles of the church and to conclude that religion is in some way responsible for them. But it usually appears upon examination that the same people who have contentions in the church have them also in their politics, in their neighborhood clubs, in business, and in their homes. On the whole, ignorant, uncultivated, undisciplined souls are those who allow the differences to divide them. It is therefore possible that Christian Union among those who are not subject to any external authority, presupposes either a very placid temperament or a richly cultivated and widely experienced religious life. The art of living together at close range with the most sensitive sides of our personality constantly exposed, requires wonderful imaginations, quick sympathies, and constant self-control. It involves the recognition of the existence of different points of view and of the relativity of all matters to these points of view.

It follows from this that caliber and experience on the part of the people are even more important in promoting union, than are 'plans of salvation,' or the restoration of the primitive gospel. We Disciples have abundant evidence of the way in which churches, without doubt possessing the original, sealed, stamped and tested faith-once-for-all-delivered-to-the-saints, can yet develop disruption and mutual ex-communication over the most trivial things. On the other hand in many congregations where to our eyes there prevails the thick

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darkness of ignorance of the scriptures and of the simplicity of apostolic faith, there is yet peace and harmony with much activity. Another illustration of the fact that the basis of union is ultimately to be found in largeness of personality is shown by the fact that truly cultivated souls in different denominations really exemplify Christian union far better than the little souls of the same faith and order.

The task then of promoting union is the large, long task of diffusing through all the churches a genuine Christian nurture, and of cultivating the habit of knowing our religious neighbors as they are. The desire for union grows rapidly as this is accomplished. It does not imply any weak surrender of convictions, or any mere compromise of principles. In fact it is only large, generous natures which are capable of preserving friendship through radical differences of opinion. Doubtless the words of Jesus in his intercessory prayer have profound significance. He prayed that his disciples might be one as he and the Father were one. That requires great breadth and depth of soul.

THE CHURCH'S OUTLOOK.

It does not appear to be prepared for action. It seems lacking both in discipline and spirit. Its ministers seem anxious to get out of service. Few refuse calls to the colleges or offers of lucrative business positions. They are not leaving because of sore throats—their souls are sick. The enthusiasm of youth, the inherited or taught message and physical buoyancy or magnetism carry men a few years; but when the stress and storm come, when the complexities of life entangle, when men find themselves and their own message and when experience brings its own proportion and perspective of things, at such a time comes the ministerial crisis—and many turn back from the vision of their youth. Some who stay in the profession have no message. These must ever be damned—for they eat not discerning the body of truth. Fairbairn tells about a young preacher who after preaching his first sermon was so impressed with the sacredness of the calling and of his own unworthiness that he never deigned to enter the pulpit again. This characteristic does not seem today to be prominent with either the men who are leaving or staying in the pulpit.

The members of the church appear listless, restless, worldly, lacking in vision, conviction and devotion. The majority are not contributors to the church or supporters of the services or the work of the church. The most of them rarely if ever read the Bible. The Institutional church has not touched the weak spot. It has failed to stop the ebb in the tide.

The religious intellectual growth of most members stopped with the end of the revival meeting at which they united with the church.

Not one in twenty attends prayer meeting. No one will trust the average church officer before the profane man of the town. The church has long since gone out of the business of philanthropy, or ceased to be a leader in appealing for justice between man and man. The old evangel seems to have lost its vitality.

These are black outlines that I have drawn of the church of today. They will appear to some as the work of a dyspeptic. I would not have drawn them did I not have assurance of my own good health, and confidence in the future of the church, and what is more a profound belief in the up-going of man. I feel the church is getting ready for the deliverance of the mightiest, sanest, most far reaching message it has ever proclaimed. The atmosphere necessary for the growth of this message has been now long growing. The world is awearying of the destructive and materialistic reaction. Men are going to look up and pray again in great multitudes. The true man in the pulpit will again occupy a throne. What will be his message of mighty conquest. It will be that, with modern garb, of all the Christian saints. Take the longest line of them, Augustine, Brainerd, St. Francis, Havelock, Martin and a thousand others; they have all seen God face to face and have talked with Him as a man talks to his friend.

The sense of God's presence, the profound feeling of his partnership is the first vision for the modern seer—for the church militant. When it is considered what lights the uniting studies of modern thought throw upon this vision the imagination is thrilled and the heart warmed. With less intellectual obstruction "spirit with spirit will meet" and we will "speak to Him for He can hear."

The second quality of all saintship and every effective preacher, is sympathy with man, with sin if you please. Saintship knows man. It does not regard him as devil or angel but as man. The preacher must weep with his people, not weep over them. He must not preach down to them; but up from them. No cynic can be a preacher. The preacher must first be a seer so that he can make connections with God. Then a minister to serve and suffer with the people. Then a prophet to instruct, to reproach and exhort. Then a priest to consecrate and bless. But he must be a seer first. Unless he be that the minister is simply a sentimentalist, the prophet a scold and pessimist, the priest a charlatan and a tyrant. This greater sympathy for men is to be born out of an atmosphere to which psychology, biology

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and sociology have made large contributions. The kindness of love has made vast growth outside of the church in the past few decades. The church will yet claim its own. There is no calling that is fraught with such possibilities in the immediate future as the ministry. Shall we not lay a burden upon every one that sits under our ministry? Shall we not listen for the call of God, listen for the cry of humanity and in the strength of these preach the word in season and out of season and wait for a fruitage of souls made strong in the light of the freshening vigor of faith? I hope for a revival that is not made but like living water shall burst from the deep places of the spiritual universe.

G. A. Campbell.

LOYALTY TO THE TRUTH.

We ministers have our temptations, and these often lie close to our aspirations. We may not be strongly drawn toward the more gross and degrading sins; but there are subtle and alluring ways by which we may be led astray from the right path. One of the most common temptations by which ministers are turned aside from the path of truth and intellectual honesty arises from the desire to be popular. And this desire sometimes comes in a wholly unselfish way; we want to help people and can do so by winning their confidence and getting close to them. It has been so constantly dinned into our ears that it is our duty to be successful that we have come to believe it. To fail to build up a large church is the supreme heresy. To be unpopular is the unpardonable sin. The man who has this view is in danger of becoming a time-server, and of getting his message not from above but from beneath. He studies the tastes and tempers of his community and caters to them. He says the things the people want to hear rather than the things they need to hear. He thus becomes an entertainer instead of a prophet. He has not seen it recorded that the prophets built up large churches, hence he cannot take them as his ideal. He meets the people where they are instead of calling them up where they ought to be. He feeds their selfishness instead of rebuking it. The average person is ready to look after his own interests. He is willing to lay up treasures in heaven if he is convinced they will pay large dividends.

Of course, we must get a hearing, but it is not worth the price necessary to get certain people to hear us. To purchase people for ourselves at the expense of the truth may be a good bargain for us but it is bad for righteousness. You have doubtless heard of certain zealous religionists of old who made those whom they

won ten times more children of the devil than before. Jesus did not think it was worth while to waste soft words on the money changers. Nor did He try to keep as His followers those who cared only for loaves and fishes, lest they proved to be the tares that should choke out the wheat. Loyalty to the truth often leads us away from the beaten paths of thought. Into those regions we need not expect the multitudes quickly to follow. They would perish in that wilderness as their food does not grow there. But if the pioneers will only clear away the underbrush and the overgrowth and let in the sunlight, it will become the homes of their children.

In departing from the beaten paths, we may go astray, but we need not sin. It is no sin to be mistaken; the sin comes when we prefer a comfortable error to an uncomfortable truth. It is your own fault if you remain in error when you can get out through the needle's eye. It is no crime to be ignorant, but it does approach criminality when we are not willing to trade off our ignorance for another man's knowledge. If we would cease trying so much to "defend the truth" and strive to get inside the truth and let it defend us, the cause of righteousness would be promoted and the kingdom of God advanced. The truth is able to save both itself and us.

O. T. Morgan.

AN EDUCATIONAL DANGER.

I submit the following for the consideration of the Chamber of Philosophy and Education:

It is a commonplace that the church must educate or die; but in discussing the problem do we always lay our finger on the real source of danger? I respectfully submit that we do not, and that the real menace does not lie so much in the secularization of our public school system as in the method and spirit of modern pedagogy. I refer of course to the scientific or "laboratory" method, which is our educational fetich in America today. It ought to be self-evident that the colleges of science and those of religion are not only not complimentary, but are actually (phenomenally at least) antinomous; and when the former are made, even if only by implication, all pervasive, so much the worse for the latter. In other words, when a child is made to look through positivist spectacles five days in the week, what it learns differently one hour in Sunday School will not matter much. The result will be apt to be one of two things. Either, on the one hand, it will find no working place at all for the religious point of view, or it will learn to lead a divided intellectual life, whereof the **real** element is **not** the religious. It will not help matters to say that morals and (at a

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pinch) the truths of natural religion are inculcated in the schools. Morals are not religion any more than science is, and what these same truths of natural religion will do for Christianity is evident from the history of eighteenth century Illuminism. Perhaps this sounds like obscurantism, and certainly I have no remedy to offer; but is the topic not worth some thought?

H. D. C. Maclachlan.

A PASTOR'S PRAYER.

The following is from the Calendar of the church at Springfield, Illinois, C. C. Morrison, Pastor, and is printed as the first of "six things the pastor prays for."

1. **A REVIVAL.**—A revival that comes not because it is "gotten up" by the church officers, but because it is demanded by the church. A revival that springs out of a fervent enthusiasm for the salvation of others, not one devised to create that enthusiasm. A revival that is not needed so much as it is passionately desired. A revival that comes because the people pray, not one that comes to get the people to pray. A revival that has its roots in the normal activities of the church, not one worked up for the occasion. An inevitable revival, an irrepressible revival, a revival placed in the line of spiritual cause and effect. A revival of which the Holy Spirit of God, dwelling in the people of God, is the creator, not one created by the people to bring the Holy Spirit into the church.

A revival whose measure is not the size of the crowds but what is done for them; whose test is not the number of conversions but what they are converted to; whose converts are neither led blindfolded nor browbeaten into the church, but who see Christ as a new and wondrous way of life and intelligently choose Him as such; whose leader fears God and regards the sacred personality of every man; whose personal workers have learned that supreme art of life—the art of presenting Christ to a soul face to face without doing injury to the soul or to Christ; whose excitement is not intoxication nor convulsion, but the enthusiasm of a clear vision of God and of self and of sin in the light of Christ's cross.

This is the revival the pastor prays for and for its coming he asks all who love the Kingdom of God to join him at the throne of Grace.

TEACHINGS OF THE DISCIPLES.

The following contributions to the symposium of the last Bulletin were received too late to print with the others.

1. The most important teaching of the Disciples of Christ yesterday, **today** and to-

morrow, is the Supremacy of the Word of God over the creeds of men. Christ is the word and faith in Him is the test of fellowship.

2. The result is a tendency toward Christian Union. Later there will be a general acceptance of our teaching as above stated.

B. F. Dailey.

In my judgment the most important distinctive teachings of the Disciples of Christ are the following:

1. That we are not under the Old Testament but the New, not under Moses but under Christ, the supreme religious teacher of the world.

2. That the New Testament Scriptures, as they stand, are all-sufficient as a rule of faith and practice in both the conversion of sinners and the edification of saints.

3. And that all Christians may find in the simple faith, repentance, confession, baptism and holy living set forth in the New Testament a sufficient platform for unity and should thus unite in Christ for the speedy evangelization of the world

Result: These teachings have much to do with our rapid growth as a religious people. They promote interest in the study of the Bible and result in modifying for good the religious thought and teaching of all Christian people with whom we come in contact. I believe they are hastening that unity among Christians for which the Savior prayed.

A. L. Chapman.

1. The most important teachings of the Disciples of Christ today are, as with all other Christian bodies, man's essential divinity, and the necessity for a character and life worthy so high a station. The climax of all is character. I think that that is perhaps the surest way to that other teaching of ours which no doubt many will call our most important teaching, namely Christian Union. All peoples are tending more and more toward this supreme end. When we have arrived there, and they with us, union will be consummated. A God-like character for every man, this must be our first concern. However, as we go along we cannot divorce ourselves from the movements about us. Perhaps, in contrast with our religious neighbors, our most important teachings are two. And yet these two are being more and more made a part of the teachings of others. (1) The first is the beauty, value, and importance of Christian Union, not this or that basis of Christian Union, but rather the spirit of union. If life first be, proper forms of expression will not be lacking. (2) The second is Christ as the basis of union—not doctrinal statements about Him, not slavish imitation of Him, not even legalistic obedience to Him, but Christ in his SPIRIT and CHARACTER as the revelation of the spirit and character of God

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and as the revelation of the spirit and character of perfect manhood such as God would have characterize us as His children—all this to the end that we may incarnate Christ in ourselves in these respects, and thereby re-incarnate God—and this again that we may properly realize ourselves in the world and thereby fulfill our mission. Your second question is really answered in what has already been said. I might add that this would also secure union in a point where we are weak despite our plea. That is amongst our own membership both in the large and in the membership of the local congregations. We preach union and too often quarrel among ourselves, even going to the extremity of splitting congregations. G. D. Edwards.

NEWS OF THE COLLEGES.

KENTUCKY UNIVERSITY—This has been a great year for Kentucky University. Ten per cent. increase in attendance; \$100,000 added to the endowment of the Bible college; \$120,000 added to the scholarship funds by Claude L. Garth. Offer of \$25,000 for science building by Mr. Carnegie on condition that we raise \$25,000 for endowment, which will be done. Great anniversary reunion of alumni and old students at commencement June 7 and 8. All happy.
B. A. Jenkins.

EUREKA COLLEGE celebrates the middle of June her semi-centennial. The charter was granted by the Legislature of Illinois in 1855. The most notable recent movement in the work has been the organization and development of the Illinois Christian Education Association. The membership in it now numbers 2,000. Through its instrumentality a widespread interest has been aroused in various phases of the college work. The Jubilee will be enlivened by the presence of many friends of long ago.
R. E. Hieronymus.

BUTLER COLLEGE.—We have fair prospects of success in our effort to complete the \$250,000 fund toward which Joseph I. Irwin has offered to give \$100,000. This is, I think, the largest single gift ever made to any institution among the Disciples of Christ. We have thirty per cent. increase in attendance this year over last. Professor Coleman is back from Europe. Arrived in Indianapolis May 30. The semi-centennial of the opening of the first session of Butler College will be celebrated with appropriate festivities, November 1, 1905. The faculty of the Butler College Summer School will include, besides members of the regular faculty, Professor Frank M. McMurray of Columbia University, and Professor Clifton F. Hodge of Clark University.
W. E. Garrison.

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HIRAM COLLEGE has been entering upon a new era. For several years it has been going through the throes of a new birth. It is quite generally pervaded today with the modern spirit in Education, Science and Religion. And, very interestingly, this transition has, in the main, come about in the hearts of the members of the faculty, and not by ousting and replacing reactionaries.

I remarked at the last annual meeting of the Institute that three of our leading colleges had Institute men at their head and that a fourth would have no other than a man of this type. Apparently my prophecy has been fulfilled, for my reference was to Hiram College.

The Board of Trustees is now heartily supporting the new order, and the outlook for the vigorous growth of the college is most hopeful. It is believed that Hiram's many friends are about to provide the equipment which will bring it to the standard of the highest grade colleges.

C. C. Rowison.

DRAKE UNIVERSITY.—The attendance at Drake this year has exceeded that of last year, and the college interest has been excellent. Only about \$5,000 must be raised to erect the new Bible Building. Mr. Carnegie has offered \$50,000 for a library when an equal sum is subscribed to maintain it. I will take leave of absence to spend the coming year abroad. Clinton Lockhart.

THE DISCIPLES DIVINITY HOUSE OF THE UNIVERSITY OF CHICAGO has had twenty men in residence during the year and they are unusually good men. H. F. Burns and John R. Ewers take the B. D. degree. The plan of offering scholarships to graduates of our various colleges has proved excellent. It is hoped that the \$15,000 to duplicate the offer of R. A. Long toward the endowment will soon be raised. The Disciples have more students in the Divinity School than any denomination except the Baptist.

THE CHAMBERS.

The men in the New Testament Chamber are doing excellent work in spite of exacting duties in their regular fields. Many are investigating special subjects, and some are preparing matter for publication. Others who are not writing, are doing much appreciated service in pastoral and collegiate positions where their time and strength are fully taken. The Institute will in time have reason to take pride in the men of this Chamber. Clinton Lockhart.

The Chamber of Sociology and Church Work. Four of the seven members have reported that they are doing some work. Two are studying Sunday School problems, one is interested in Introduction to Sociol-

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ogy and City Problems and one is pursuing a special course in Ethnology. One withdraws from the Institute and three make no report at all. Requests for reports were sent out some months ago and reminders mailed later to those who failed to respond. It was intended that a circular should have been sent to each member of the Chamber giving in outline the work each member was doing had enough reported to make it of general value. It would be interesting to know whether any one was induced to take up any special work on account of membership in the Chamber.

I enclose the above report. I doubt if any one is doing anything because of membership in the Institute. The Chamber work has not taken hold, it seems to me. Would it not be better to hold our meetings, keep up the fellowship, do any cooperative work that seems advisable and not attempt more than will be responded to with heart by the fellows? It seems to me we will do better to keep to things of a general nature than to try much specific. I doubt the feasibility of the Chambers. There is no crying demand for them and failure in one place begets it in others.

A. W. Taylor.

In the Chamber of Philosophy and Education, nearly all the members have read Professor Coe's book, "Education in Religion and Morals." Something has been done in the way of answering inquiries concerning literature on special topics.

E. S. Ames.

FOR PREACHERS.

Use no high pressure methods. Let the excellence of public services be their advertisement.

Be sure that every organization and every service exists because of actual needs which they serve, or else discontinue them.

Prepare all public services beforehand, down to the selection of every hymn.

Count up the hymns used in your public services and do not be surprised if you only find fifty or less in your repertoire.

Notice that when you are most earnest in your sermons the people are most enthusiastic, but do not on that account try to appear most earnest when you have the least to say.

There is a great difference between having something to say, and having to say something.

Always use the Episcopal marriage service, and the little booklet marriage certificates.

Do not beg people to join the church. Let them feel it has advantages which they

need, and imposes duties which they should discharge.

Do not try to make people feel it is an heroic thing to be baptized. It requires much more grace and grit to love an enemy.

Keep an eye open for the casual visitor, especially one who may be of substantial business or professional experience. Notice whether he ever comes again.

Have a stenographer write out your sermon and prayers occasionally in order to see what the people do actually endure.

Have all notices printed or posted and never make announcements from the pulpit. Let the people learn to take sufficient interest to find out for themselves what is going on.

Put down each night for a month a record of how each hour has been spent. It will aid in the economy of time, as an expense account does in the economy of money.

Do not read books to get sermons, but learn to find suggestions for sermons in whatever you read.

Talk with people about their work instead of your own. In that way you will gain a better opinion of them and they of you.

Avoid humor, poetry and tears in the pulpit, and when they do creep in, recover as quickly as possible.

In daily contact with people notice whether they seem natural and easy in your presence, or whether they become reserved and "proper" at your approach.

Pay more attention to remarks made about your sermons weeks after their delivery than when the sweat of the "effort" is still on your brow. Comments made to other people are more significant than those made to you.

See that you obey God and not men; serve your own conscience and not another's; live for eternity and not for the moment; work for the sake of souls and not for hire.

NOTES.

B. A. Jenkins will go to Europe for his vacation this summer.

P. J. Rice says of the Scoville-Smith meeting at South Bend, there were 273 additions and that in many ways he can commend their work. We are glad to note that the church has increased his salary.

The secretary reports that many members have written him of their intention to attend the annual meeting. All but

twelve of the members have paid their dues in full.

Notice is hereby given that it is the custom of the Institute without warning or notice to "accept the resignation" of any members who seem persistently indifferent to its plans and purposes.

The following pastors in the Institute have been in their present pastorates five years or more: Waite, Rice, Philputt, O. T. Morgan, L. W. Morgan, Moffett, Miller, Marshall, Goldner, Edwards, Campbell, Ames, Maclachlan.

Three notable events in Educational circles are the return of D. R. Dungan to the Bible College of Drake, the election of W. B. Taylor to the Deanship of the Bible Department of Bethany, and the calling of B. L. Allen to a professorship in the university at Harriman, Tennessee.

A. L. Ward has completed his first year with the church in Boston, and has been very successful.

G. D. Edwards has accepted work in Honolulu. This still leaves L. W. Morgan the only "foreign" missionary of the Institute.

There is a possibility that Professor George A. Coe will be present for at least one session of the Institute. He has expressed a desire to become acquainted with us.

The date of C. C. Rowlison's installation as President of Hiram College is June 22. It is too bad the Institute can not all be present to help celebrate the event.

H. D. C. Maclachlan writes: "I hope to be at the July meeting of the Institute and from that time on to be an **active** member.

G. A. Campbell lectured in O. T. Morgan's church May 25, on "Seeing Things." Both report it was a great lecture. C. A. Young gave the Decoration Day address at Lindenwood.

Wallace Payne reports a good year in the Bible Chair work at the State University of Kansas. He is seeking money to build a hall, plans for which have been

made. He will attend the meeting of the Institute.

C. C. Morrison reports a prosperous condition in Springfield. He will hold a tent meeting in July in the south-east end of town. The church has raised \$1,700 for missions this year, which, with the offerings of the various societies will make a total of \$2,500.

C. C. Rowlison is to be in Harvard during the first three weeks in July, and will come from there to Chicago.

It has been suggested the Bulletin be enlarged next year or published oftener or both and that the heads of the Chambers assist in the work. The extra size of this number may encourage the plan.

Mr. and Mrs. Hiram Van Kirk came east the middle of May and will remain until after the Institute meeting. He is busy arranging for the national convention in August.

There are a number of good men who should be elected to membership this summer, but as it is necessary to have a unanimous vote, persons can only be nominated at the annual meeting, and the final ballot will have to be taken by mail. Any member may propose names to the executive committee.

F. F. Grim's address is Comanche, Texas. He has been traveling and preaching in that part of the state and literally working for his health, which is improving. He has a circuit which requires him to travel each month about three hundred miles by rail and about half that distance overland.

All the members of the Institute sympathize deeply with Levi Marshall in the death of his wife. She was a beautiful soul, accomplished and devoted.

W. H. Matlock is teaching German in the University of California, and preaching the gospel on Sundays. It is too bad he couldn't have some more orthodox occupation through the week!

G. B. Van Arsdale's address is 1207 Fifth Avenue, Cedar Rapids, Iowa. He has a good church there and should be as leaven in his part of Iowa.

L. W. Cushman is the happy father of a daughter, Margaret, born May 18, 1905. She has begun the study of English, probably in night sessions, as her father is busy in the university by day.

H. H. Moninger has resigned the pastorate of the church at Steubenville, Ohio, to become the editor of the Sunday School publications of the Standard Publishing Company. He is still a loyal member of the Institute.

C. A. Young has been lecturing at the University of Georgia and preaching for the church there. He has recently held several successful meetings, as well as working for the interests of the Christian Century Company.

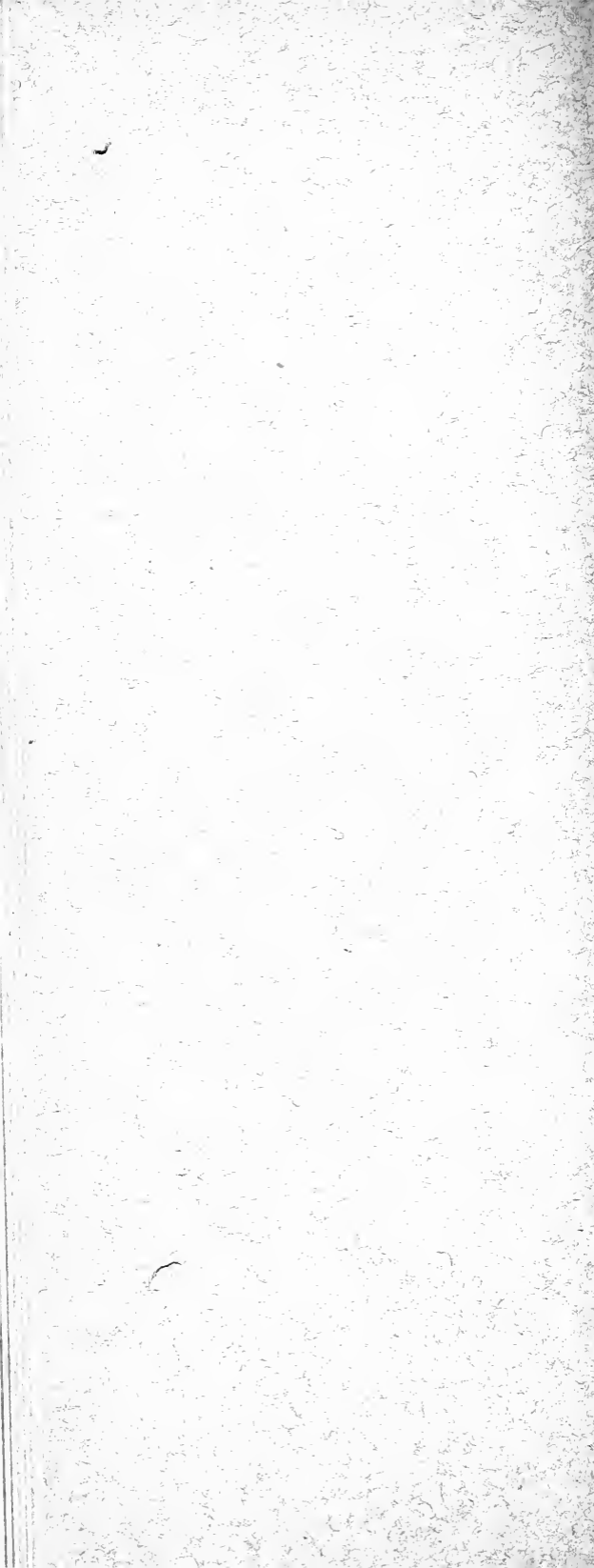
Professor McGarvey has the merit of making his positions very definite, and many times no answer to them is necessary just on that account. For instance he wrote recently concerning the assertion that we must deal with Biblical books as we do with any others: "This is true when you are inquiring as to the canonicity or the inspiration of the book; but it becomes false the moment that this question is settled."

The symposium in the last Bulletin is interesting in many ways. Jesus is made the standard rather than the Bible. The things not mentioned are conspicuous for their absence. For example, little or nothing is said about creeds, infant baptism, the manner and the design of baptism, the use of Biblical speech, the importance of wearing scriptural names, the operation of the Holy Spirit, the priority of faith or repentance, the division of the Bible. It would be interesting to compare this symposium to one upon the same questions gathered from an equal number of ministers and teachers who are at least sixty years old.

E. S. Ames and family will be in Des Moines on vacation from the middle of June until the Institute meets. Professor W. D. MacClintock will preach for the Hyde Park church during that time.

Members should arrange to attend the annual meeting July 25-27 in Chicago. This meeting is a convention, a congress, a preacher's meeting, an alumni reunion, a love-feast and a mutual admiration society all in one. There will be good speeches, good stories, good fellowship, things to eat, sights to see, and a stimulus to better work for a year to come.





THE QUARTERLY BULLETIN
OF THE
CAMPBELL INSTITUTE



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Editor: EDWARD SCRIBNER AMES
5520 Madison Avenue, Chicago

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THE QUARTERLY BULLETIN

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Forms for Services.

The dedication service for children, printed in this Bulletin, is a suggestion of a kind of work which needs to be done by the members of the Institute for the Disciples. The form of worship not only tend to take on more definite and richer expression with the age of a denomination, but they need to be held lightly enough to admit of gradual and constant revision.

Services for the Communion, Baptism, Marriage, Burial, and other significant occasions, should be available for our younger ministry especially in the cities where there is apt to be greater appreciation of their value.

It is not only the content of the service, but the manner and taste embodied in it, which gives it its importance. The character of the service which a minister conducts is some such index to his type of mind and culture, as his personal appearance and social bearing. It is becoming more and more evident, that ministers succeed in leading people to an appreciation of religion, not merely by the sermons which they preach, but even more by their bearing with reference to the demands of social proprieties and their personal power with individuals.

There is no adequate provision for these things in our schools for ministerial training and probably they can only be effectively taught by example and imitation. In any case, the Campbell Institute has a great opportunity to cultivate such a tone and method in the personal work and public services of its members as will favorably distinguish them. Here is a good field for the Chamber of Christian work.

Chamber of Philosophy and Education.

The plan of having the members read together one book proved very successful last year. Besides that correspondence was maintained with several of the members concerning private courses of reading. I am just now reorganizing my University Correspondence Course in the Psychology of Religion. Any members of the Institute who would like to get the references and an outline of this work, can do so by applying to me.

Some of the recent books in psychology and philosophy are Stratton's "Experimental Psychology and its Bearing upon Culture," Macmillans; Santyana, The Life of Reason, or the phases of human progress; and Perry's

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Approach to Philosophy, the latter being a discussion of the problems introductory to Philosophy.

I would like to receive the names of all who expect to work in this Chamber this year, and also any suggestion as to the manner of conducting it.

E. S. AMES.

Service for the Dedication of Infants.

BY C. B. COLEMAN.

The Minister:

“Except the Lord build the house,
They labour in vain that build it:
Lo, children are an heritage of the Lord:
And the fruit of the womb is his reward.
As arrows in the hand of a mighty man,
So are the children of youth.”

—Ps. 127, vss. 1, 3, 4.

Let us pray.

O Thou, Lord of Life, who hast revealed Thyself as God of love and giver of good gifts to men, from the abundance of Thy life cometh life, from Thy great love for us cometh all our love.

We thank Thee, therefore, for the love of husband and wife, type of the perfect love of the Christ and His Church. We thank Thee for this child, the fruit and heritage of their mutual affection. We thank Thee for the promise in him of one who will share our blessings and our toil, and add his part to the greatness Thou hast given our nation.

Thou hast caused the pangs of labour to be forgotten in the joy of this new life. Thou hast given Thy benediction to Thy servants in the light of infant smiles, in the sound of childish voice, in the sweetness of childish innocence. Thou hast granted unto the father and the mother an earnest of the presence of a loving heart and helping hands in future years, and an abiding place for their memory when they no longer dwell upon earth.

We know not, any of us, what the future will bring. But we know Thy love, O God, and we will not fear, but praise Thee, and give Thee thanks, for the life that now is and for the hope of the life to come. Amen.

To the Parents:

To parents God commits an inalienable trust. This child which He has given you, you ought to return to Him nurtured in love and fitly prepared for his function in the world. To you is entrusted the molding of his character in the tender years of childhood. And for that through you he derives his inheritance of strength and weakness, his weight of evil and his power for good, you have in him yet another opportunity to repair in some measure shortcomings of years gone by, for in your child are brought together the sum of all the past and the hope of all the future. Care for him therefore with fear and with hope, in sickness

and in health, through discouragement and through times of joyful promise, looking to the perfecting of body and of mind. Teach him and lead him with wisdom sought diligently and most of all of God, in patience and self-denial, both in word and in example, in all things aright. Regard ever the two great commandments, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength," and "Thou shalt love thy neighbor as thyself," that they may be written even in infancy on the heart of your child.

Do you ———, and you ———, promise to do these things?

Parents:

We do.

The Minister:

"The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness to childrens' children, to such as keep his covenant and remember his commandments to do them."

To the Sponsors and Others Present:

To friends of these parents, followers with them of our Lord Jesus Christ, comes the charge of the Master, "Whoso shall receive one such child in My name receiveth Me, but whoso shall cause one of these little ones which believe in Me to stumble, it were better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea." Receive this child, therefore, in Jesus' name and spirit. Let the providence of God work through you to supply to him, with these parents in their presence, and when they are absent in their stead, all needful and beneficent things. Surround him with influences which will further his welfare and make for righteousness. In church, in school, in all the walks of life, see that he lacks not for sympathy and understanding love. Cause him not to stumble, neither through malice, nor indifference, nor yet through well-intentioned error.

Do you, in behalf of Church and friends, promise these things?

The Sponsors:

We do.

The Minister:

Let us pray.

O Lord our God, whose face the angels of these little ones do always behold in heaven, grant unto us here upon earth that we may fully perform our ministration both of love and of duty.

Uphold, we pray Thee, these parents in their grateful labor, bless them in their efforts to supply the wants of their offspring, both bodily and spiritual. Give them courage to bear the responsibility which rests upon them, and resolution to face every crisis they may be called upon to meet.

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And reward them richly, we pray Thee, in the joy of their child's companionship, in the expansion of his nature, in the fruition of glorious manhood.

Grant that others may exercise all means of helpfulness that Thou hast put within their power. And vouchsafe unto us also, O Lord, that we may learn the lesson Thou dost teach us through this child, that "who-soever shall not receive the kingdom of God as a little child, he shall in no wise enter therein."

Hear our prayer, and answer us out of Thy great love, we beseech Thee, O Lord, our Strength and our Redeemer. Amen.

To the Father:

By what name shall this child be called?

The Father:

_____.

The Minister:

Mayst thou honor thy name, _____, and thy father's, by a good character and adorn it with good deeds. Mayst thou grow "in wisdom and stature, and in favor with God and men."

Let us pray.

Almighty God, in whose sight not a sparrow is forgotten, provide, we pray Thee, for this feeble, helpless child.

Thou who givest to those who ask, and withholdest no good thing from them that walk uprightly, bestow richly upon him thine unfailing blessing.

Thou who feedest Thy flock like a shepherd, who gatherest the lambs in Thine arms, and carriest them in Thy bosom, keep this infant, we pray Thee, in Thy tender, loving care.

Thou Father of our Lord Jesus Christ who took the children they brought to Him in His arms, and blessed them, saying, "Suffer the little children to come unto Me and forbid them not, for of such is the kingdom of God," bless, we pray Thee, this child, and grant unto him an abundant entrance into Thy kingdom.

O Lord, bless us who here call upon Thy name.

O Lord, bless our nation.

O Lord, bless Thy people everywhere; may Thy kingdom come, and Thy will be done on earth as it is in heaven. Amen.

Minutes of the Annual Meeting, 1905.

The Campbell Institute convened in the Hyde Park Church of the Disciples, Chicago, July 25, '05, in its regular annual meeting.

The first session was called to order by Pres. C. C. Rowilson at 10:30 A. M., Dr. Hiram Van Kirk leading in prayer.

Reports from members present and letters from absent members were heard. Several matters of general interest were dis-

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cussed, the most important of which was with reference to conditions upon which graduates from the various Colleges of the Disciples are admitted to higher institutions of learning. The discussion revealed certain conditions which seemed to demand further consideration and by consent was laid upon the table until some subsequent session.

The order of the day was taken up and G. B. Van Arsdall presented a paper upon the subject, "The Essence of Religion." A general discussion followed, lasting until the noon hour, when the meeting adjourned to convene at 1:45 P. M.

Tuesday Afternoon.

The session opened with prayer by the secretary and immediately the order of the day was taken up and a paper was presented by H. D. C. Maclachlan upon the subject, "The Place of Christianity Among Religions." W. D. Van Voorhis read a criticism and review of the paper and a very interesting general discussion followed.

The session adjourned at 4 P. M. to meet at the home of Dr. H. L. Willett in the evening.

Tuesday Evening.

At 8 o'clock the Institute assembled at Dr. Willett's home and the meeting was called to order by President Rowison. The address of the evening was presented by the president and pertained to the character and work of the Institute. The various matters treated were taken up for general discussion, Vice President Hieronymus leading and nearly all present participating. The following committees were appointed:

On Nominations—R. E. Hieronymus, G. D. Edwards, G. B. Van Arsdall.

On Membership and Dues—E. S. Ames, Alva W. Taylor, and the secretary.

On Publications—Hiram Van Kirk, G. A. Campbell, H. L. Willett.

On Congress—C. M. Sharp, H. D. C. Maclachlan, G. A. Peckham.

On Chambers—The heads of the various chambers.

A very delightful social hour followed, the Institute enjoying the generous hospitality of Dr. and Mrs. Willett.

Wednesday Morning.

The Institute again assembled at the Hyde Park Church and the session was opened with prayer by Dr. Willett.

Dr. Hiram Van Kirk read a paper on "The Value of Religious Symbols." Austin Hunter presented a brief review of the paper and led in a general discussion which issued in the consideration of the "Place and Importance of Baptism and the Lord's Supper."

The session adjourned at 12:30 and the

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members took lunch together at the University Commons.

Wednesday Afternoon.

The meeting was called to order by President Rowlison and the report of the secretary and treasurer was read and adopted.

On motion of C. M. Sharp it was decided to omit all reference to the quality of various papers presented in the Institute meeting from future reports.

It was moved that papers presented before the Institute be kept on file in some place accessible to the members and that some suitable person be appointed as custodian of the same. The motion was carried.

The committee on the excavation of the Hill of Samaria reported that on account of the attitude of the Turkish empire nothing had been done. On motion the report of the committee was adopted and the committee discharged.

The Committee on Publications reported as follows:

"Your Committee on Publications recommend: (1) The continuance of the Bulletin, the enlargement of the same, and the extension of its circulation as rapidly as its editors deem advisable. (2) The issue of a series of publications under the auspices of the Campbell Institute, according to such arrangement as the writers of the publications, editing committee and our publishing houses shall deem wise and be able to make. (3) That a committee of one be appointed to arrange with our papers to have articles written for them by members of the Institute and also to arrange with the members to provide such articles.

"H. Van Kirk,
"G. A. Campbell,
"H. L. Willett,
"Committee."

After some discussion the report was adopted as presented.

The Committee on Membership and Dues reported as follows:

"Your Committee recommend: (1) That blank forms be prepared for application for membership. (2) That an annual membership be established. (3) That the dues remain the same. (4) That the following named gentlemen be elected to membership: J. R. Ewers, A. W. Fortune, H. F. Burns, E. F. Daugherty, J. M. Philputt, Chas. Corey, Herbert Martin, W. L. Carr, F. O. Norton, E. E. Moorman, H. F. Robison, Emerson W. Mathews, B. O. Bondurant, and W. D. MacClintock, as an honorary member.

"E. S. Ames,
"A. W. Taylor,
"P. J. Rice,
"Committee."

On motion the report was adopted except that part of it which referred to the election of new members.

The various names proposed for member-

ship were then presented separately and all were elected except Herbert Martin, whose attitude toward the Institute was not known.

The Committee on Chambers asked to have the Institute consider the question as to the continuance of the Chambers and the plans for work under them in open session. No definite action was taken.

It was moved that a committee of one be appointed to correspond with men who are close enough to educational centers to ascertain who may be eligible for membership in the C. I. and to arrange meetings of such men when it is possible and practicable to do so. The motion was carried.

The Committee on Nominations reported as follows:

For President—C. C. Rowlison.

For Vice-President—C. M. Sharp.

For Secretary and Treasurer—P. J. Rice.

Members of the Council of Fifteen—Errett Gates, H. L. Willett, A. W. Taylor, H. D. C. Maclachlan, C. C. Morrison.

Custodian of Papers and Publications—Errett Gates.

R. E. Hieronymus,

G. D. Edwards,

G. B. Van Arsdall,

Committee.

On motion the report was adopted.

The Committee on Congress presented the following report:

Your Committee recommend—

1st. That the membership on the Institute be apportioned among the more active, who shall by correspondence and otherwise secure their attendance at the congress.

2d. That the president provide for a meeting of the Institute at dinner the first evening of the congress.

3d. That names of members specially fitted for places on program be recommended to the Committee on Congress program, of which B. A. Jenkins is secretary.

C. M. Sharp,

H. D. C. Maclachlan,

G. A. Peckham,

Committee.

On motion the report was adopted.

On motion the resignation of T. L. Com-
parette was accepted.

On motion C. B. Coleman was appointed to correspond with the faculty of the Divinity School at Yale with reference to the entrance of graduates from the various colleges of the Disciples and to suggest caution in regard to the granting of degrees.

On motion the Institute adjourned to meet at 9 o'clock on Thursday morning.

Wednesday Evening.

The members of the Institute attended the regular weekly assembly of the Disciples in residence at the University of Chicago and listened to a lecture by Dr. Willett on "The Person of Christ."

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Thursday Morning.

The Institute was called to order by President Rowlison in the Hyde Park Church, and Prof. W. D. MacClintock, who had consented to address the meeting, read a paper on "Religious Values in Literature."

After a brief recess several new members were introduced and briefly expressed their appreciation of the honor conferred upon them and their desire to promote the interests of the Institute. Pres. Rowlison responded briefly, outlining in a general way the purposes of the Institute.

The following Heads of Chambers were appointed by the president: .

O. T.—H. L. Willett.

N. T.—Hiram Van Kirk.

Church History—C. B. Coleman.

Sociology and Church Work—A. W. Taylor.

Philosophy and Education—E. S. Ames.

As the committee to secure articles for the church papers and to arrange for their publication Wm. Oschger was named.

On motion a maximum amount of \$100 was appropriated for the publication of the Bulletin, the same to be published quarterly as heretofore.

It was moved and properly seconded that the report of Committee on Nominations be reconsidered. The motion prevailed and on motion the name of C. M. Sharp was inserted as a member of the council of fifteen.

A motion was made that in view of the approaching decennial anniversary of the organization of the Institute, Messrs. Ames and Van Kirk be appointed to draft a brief history of the same, and a statement of its purposes for publication in the Bulletin. The motion prevailed.

On motion of the secretary, E. S. Ames was continued as editor of the Bulletin.

Brief remarks regarding the Bulletin were made by the editor.

A motion prevailed that the report of the Membership Committee be reconsidered.

On motion the section referring to annual members was stricken out.

On motion Pres. Rowlison was instructed to write a letter of sympathy to Levi Marshall.

J. H. Goldner delivered the greetings of J. Z. Tyler to the Institute.

The roll of the members was called.

On motion the gratitude of the Institute was extended to the Hyde Park Church for the use of its building. To E. S. Ames the pastor of the church for numerous courtesies. To Errett Gates for the admirable arrangements he had made for the entertainment of the members and to the University of Chicago for its various accommodations.

On motion Pres. Rowlison was allowed \$2. for postage during the previous year.

On motion the Institute adjourned.

P. J. Rice, Secy.

Academic Records of New Members.

Bondurant, B. C., A. M., Ph. D.: A. B. Hampden-Sidney College. 1891; Private Tutor. 1891-93; Principal Jefferson Collegiate Institute, Monticello, Fla., 1893-94; Professor of Latin and German, West Kentucky College, Mayfield, Ky., 1894-95; Graduate Student, Cornell University, 1895; Professor of Latin, Bethany College, Bethany, W. Va., 1895-99; Honorary A. M., *ibid.*, 1898; Fellow and Instructor in Latin, West Virginia University, 1899-1900; A. M., in course, *ibid.*, 1900; Professor of Latin and French, Hamilton College for Girls and Young Women, Lexington, Ky., 1900-02; Graduate Student in Latin and Greek, University of Chicago, 1902-05; Fellow in Latin, *ibid.*, 1903-05; Ph. D., *ibid.*, 1905; Professor of Latin and Greek, Florida State College.

Burns, Harry Foster, A. B., B. D.: A. B., William Jewell College, Liberty, Mo., 1900; Drake University; B. D., University of Chicago, 1905; Pastorates at Hamilton, Mo., and Webster City, Iowa; Assistant Editor of the Christian Century, Jan. to Sept. 1905; Pastor, Peoria, Illinois, 1905.

Carr, Wilbert Lester, A. B., A. M., Assistant in Latin: A. B., Drake University, 1898; A. M., *ibid.*, 1899; Instructor in Academy, Drake University, 1899-1900; Assistant Professor of Latin, Drake University, 1900-2; Instructor in Summer Latin School, *ibid.*, 1899-1904; Fellow, the University of Chicago, 1902-5; Assistant in Latin, South Side Academy, 1903-4; Assistant in Latin, the University High School, 1904—.

Corey, Stephen J.: A. B., University of Nebraska, 1898; B. D., Rochester Theological Seminary, 1901; Secretary, Foreign Christian Missionary Society, 1904.

Cory, Charles Edward: Ph. B., Drake University, 1901; A. M., *ibid.*, 1902; Scholar in Philosophy at Yale University, 1902-3; M. A., *ibid.*, 1903; Fellow in Philosophy, 1903-5, *ibid.*; Ph. D., *ibid.*, 1905; Instructor in Philosophy, Hiram College, 1905.

Matthews, Emerson Waldo: Butler College, A. B., 1891; Graduate Student, Leland Stanford, Jr., University, 1892-93; Editor Pacific Christian, San Francisco, 1895-97; Student the University of Chicago Divinity School, 1898; Harvard University Divinity School, 1898-99; Professor of Latin and Greek, Eureka College, 1899-01; Graduate Student in Classical Philology, Harvard University, 1901-02; A. M., *ibid.*, 1902; Instructor in Latin and Greek, Washington, D. C., High School, 1902.

Dougherty, Edgar F.: A. B., Franklin College; M. A., Butler College; B. D., Yale Divinity; Pastorates, Danville, Wabash.

Ewers, John R., Fayette Normal University: A. B., Hiram College; B. D., Univer-

sity of Chicago; Pastorates, Buffalo, N. Y., Bowling Green, Ohio, Irving Park, Chicago, Youngstown, Ohio, 1905.

Fortune, A. W.: A. B., Hiram; A. M., Hiram, Rochester Theological Seminary; D. B., Chicago University; Pastorates, Chagrin Falls, Ohio, Rochester, N. Y., Metropolitan Church, Chicago, 1905.

Moorman, Elvet E.: A. B., A. M., Butler College; B. D., Yale University; Pastorates, Waveland, Ind., Summitville, Ind., Danville, Ind.

Norton, Frederic Owen: Prince of Wales College, Canada, 1887-9; Kentucky University, A. B., 1893; A. M., *ibid.*, 1895; Classical Graduate, College of the Bible, *ibid.*, 1895; Associate Principal, Western College, La Belle, Mo., 1895-8; Principal, *ibid.*, 1899-1900; Professor of Latin, Christian University, Canton, Mo., 1898-9; Graduate Student the University of Chicago, 1900-2; Instructor in Classics, the University of High School, *ibid.*, 1902-3; Fellow in Biblical Greek, *ibid.*, 1903-5.

Philputt, J. M.: A. B., Indiana State University, 1885; A. M., *ibid.*, 1887; Graduated from Union Theological Seminary, 1888; D. D., the University of the City of New York, 1896; Pastorates, New York city, 1889-1902; Buffalo, 1902-1903; Union Avenue, St. Louis, 1904.

Robison, Henry B.: A. B., Kentucky University, 1893; A. M., *ibid.*, 1894; Classical Diploma, College of the Bible, 1893; Instructor at K. U., six years; Preached at Somerset, Montgomery county, Ky., 1892-96, and at Wilmore, Ky., 1897-1900; University of Chicago since 1901.

MacClintock, William Darnall, A. M., Professor of English Literature; Dean of University College: A. B., Kentucky Wesleyan College, 1878; Graduate Scholar in English, Johns Hopkins University, 1880-2; A. M., Kentucky Wesleyan College, 1882; Professor of English, Wells College, 1889-91; Assistant Professor of English Literature, the University of Chicago, 1892-4; Associate Professor of English Literature, and Dean in the Junior Colleges, 1894-1900.

Names and Addresses of Members.

Ames, Edward Scribner, 5520 Madison ave., Chicago, Ill.

Atkinson, H. L., Chesterland, Ohio.

Batman, Levi S., 2137 Camac st., Philadelphia, Pa.

Bondurant, B. O., Tallahassee, Fla.

Brelos, C. G., Tarkio, Mo.

Burns, H. F., 316 Barker ave., Peoria, Ill.

Campbell, George A., 5815 Superior st., Austin, Ill.

Carr, W. L., 60 Hitchcock Hall, University of Chicago, Chicago, Ill.

Chapman, Andrew L., 1517 Boynton ave., Seattle, Wash.

- Coleman, Christopher B., 56 Irvington ave., Indianapolis, Ind.
- Cory, Chas. E. Hiram. Ohio.
- Corey, Stephen J. P. O. Box 884, Cincinnati, Ohio.
- Cushman, L. W., 301 Elm st., Reno, Nev.
- Dailey, B. F., Greenfield, Ind.
- Daugherty, E. F., 10 Maple st., Wabash, Ind.
- Earley, Chas. S., 805 Tremont st., Ottawa, Kas.
- Edwards, G. D., Honolulu, Hawaiian Islands.
- Ewers, J. R., Youngstown, Ohio.
- Fortune, A. W., 995 W. Congress st., Chicago, Ill.
- Garrison, Winfred E., Butler College, Indianapolis, Ind.
- Gates, Errett, 5338 Madison ave., Chicago, Ill.
- Givens, John P., Box 297, Heyworth, Ill.
- Goldner, J. H., Cor. Euclid and Streator aves., Cleveland, Ohio.
- Grimm, F. F., Leaday, Texas.
- Hieronimus, Robert E., Eureka, Ill.
- Holmes, Arthur, P. R. R. Y. M. C. A., 41st st. and Westminster ave., Philadelphia, Pa.
- Hotaling, Lewis R., Ashtabula, Ohio.
- Howe, Will D., Irvington, Indianapolis, Ind.
- Howe, Thomas C., Irvington, Indianapolis, Ind.
- Hull, William C., East Chatham, New York
- Hunter, Austin, 2929 Kenwood ave., Indianapolis, Ind.
- Jenkins, Burris A., Kentucky University, Lexington, Ky.
- Jones, Silas, Eureka, Ill.
- Leach, Percy, Iowa City, Ia.
- Lockhart, Clinton, 2901 Rutland ave., Des Moines, Ia.
- Lloyd, Henry, Kentucky University, Lexington, Ky.
- Marshall, Levi, Hannibal, Mo.
- Matthews, E. W., 1302 Rhode Island ave., Washington, D. C.
- Matlock, W. H., Berkeley, Cal.
- Miller, George A., Covington, Ky.
- Moffett, Frank A., 502 E. Maple st., Centerville, Ia.
- Moninger, H. H., Christian Standard, Cincinnati, Ohio.
- Moorman, E. E., Danville, Ind.
- Morgan, Leslie W., 16 Warner Road, Hornsey, London, North.
- Morgan, Oscar T., Lindenwood, Ill.
- Morrison, Clayton C., Springfield, Ill.
- McKee, John, Smithfield, Ohio.
- Maclachlan, H. D. C., Selbyville, Ky.
- Norton, F. O., 6137 Drexel ave., Chicago, Ill.
- Oeschger, William, Vincennes, Ind.
- Payne, Wallace C., Lawrence, Kan.
- Peckham, George A., Hiram, Ohio.
- Philputt, Allen B., Indianapolis, Ind.
- Philputt, J. M., 5153 Kensington, ave., St. Louis, Mo.
- Pike, Grant E., 33 Home st., Allegheny, Pa.
- Putnam, J. W., Northwestern University, Evanston, Ill.

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Ragan, George A., Winters, Cal.
 Rice, P. J., 614 Carroll st., South Bend, Ind.
 Robison, H. F., 5494 Ellis ave., Chicago, Ill.
 Rowlison, C. C., Hiram, Ohio.
 Ryan, William D., 171 Holland st., Syracuse,
 N. Y.
 Sharp, Chas. M., Columbia, Mo.
 Snoddy, Elmer E., Hiram, Ohio.
 Taylor, Alva, W., Eureka, Ill.
 Van Arsdall, E. B., 1207 Fifth ave., Cedar
 Rapids, Ia.
 Van Kirk, Hiram, 2230 Dana st., Berkeley,
 Cal.
 Van Voorhis, W. D., 614 Main st., Toledo,
 Ohio.
 Waite, Claire L., 1401 Ogden ave., Chicago,
 Ill.
 Ward, Albert J., 11 Copeland st., Roxbury,
 Boston, Mass.
 Waters, Baxter, Duluth, Wis.
 Watson, Chas. M., Connellsville, Pa.
 Wiles, Ernest P., Muncie, Ind.
 Willett, Herbert L., 389, 56th st., Chicago, Ill.
 Young, C. A., 5641 Madison ave., Chicago, Ill.

Honorary Members.

Haley, J. J., Richmond, Va.
 Garrison, J. H., 2712 Pine st., St. Louis,
 Mo.
 MacClintock, W. D., University of Chicago,
 Chicago, Ill.

Extracts from Letters.

"I can't think of anything that ought to be said, though I can think of plenty to say. Please don't print this. I have written it for my own amusement."

A. W. Taylor.

"Our work is going along very nicely. I am trying to do several things, and I believe am succeeding in some measure. My people are gradually having a different view. We have The Evangelist in about twenty of our homes. We have a good men's association and during the winter will have men to address us on religious, political and educational topics. We have monthly Sunday afternoon gospel meetings for men only. I have been so busy this fall that I have not had a great deal of time for my course of reading in Psychology, but am going to take it up just as soon as possible."

W. D. Van Voorhis.

"I have failed as yet to receive the names of the members of the Chamber of the Campbell Institute which was placed under my care at the Chicago meeting.

We have greatly profited by the convention which was lovely in every particular, despite the reports from a certain quarter."

Hiran Van Kirk.

"You may be interested in my work in the Leaday Christian Settlement. It looks as

if my dreams were to assume form and shape and settle down on the earth. A description of our work at present would be but a "cross-section of chaos." Everything is yet to be done. That is the beauty of it all. I am not building on any other man's foundation. I think we have the stuff here, out of which to make a success. We will want more people, but they are already coming to us daily.

We expect to put up this year a part or all of a rock church building. Union and Service are about the substance of all that I have preached so far. I expect to start a general Bible Class next Sunday, preparatory to the organizing of a Sunday School.

Regret that I could not be at the Institute. I will have to invite the fellows down here on the beautiful banks of the Colorado for a "retreat."
F. F. Grimm.

"After October 15th my address will be East Chatham, New York. We shall settle down in the country for a few months, until Mrs. Hull becomes thoroughly rested. By April 1st, however, I expect to be in Chicago, to begin study at the University."
William C. Hull.

"I enclose answers to your questions. You will find them exceedingly tame, but they are as correct as my memory.

I have no material ready for my Chamber, in fact I have been rather waiting to hear who are in it. Perhaps that will be published in this Bulletin. If you want a couple of books suggested for reading in the Chamber put down McGiffert's translation of Eusebius' Ecclesiastical History. and Newman's Manual of Church History.

My vacation interest has centered chiefly in christening. Several of us talked it over at the Institute meeting and they are to make similar attempts at a service.

Butler opened day before yesterday. Pretty good attendance, and prospects generally good."
C. B. Coleman.

"Our Sunday School has run up to 175 in attendance and \$5.50 as an offering. Our protracted meeting begins the 29th of October. Bro. Fife of Kansas City, Evangelist.

By the way what are you expecting to do with those questions you sent out? Did you want me to fill them out about myself, or for my children, or did you get them out for your own large and increasing family?

I am obliged to you for the sermons, but I have never yet learned how one man could successfully preach another's sermons, so I must take up my own cross for next Sunday.
Grant E. Pike.

Notes.

Levi S. Batman has had a brush with the "Hill-Billies".

C. C. Morrison preached in New York City October fifteenth, and made a visit to Boston.

W. E. Garrison spent his vacation in Arizona and went back to his work at Butler with good brain and brawn.

B. C. Bondurant took his Ph. D. at the University of Chicago this summer and is now teaching Latin in the Florida State College, at Tallahassee.

W. L. Carr spent September on a vacation trip to Colorado and to his home at Mound City, Missouri. He is back at the University of Chicago to teach and complete his work in Latin for the Ph. D. degree.

George A. Campbell has had a great demonstration of loyalty and enthusiasm on the part of his church at Austin. They not only refused to allow him to go to North Tonawanda, but they raised his salary, reorganized the finances, and are more united and aggressive than ever. He is the only pastor the church has had, and has been there seven years. His work and personality are felt throughout the city.

The following men are hereby enjoined to break silence and dispel the mystery surrounding them by writing a letter, article, prayer, poem, song, or sermon for the next Bulletin, and to have same in the editor's hands by December 15: Brelos, Chapman, Stephen J. Corey, Cushman, Dailey, Earley, Edwards, Givens, Grimm, Holmes, Hotaling, Jones, Miller, McKee, Ragan, Waters, Watson and Payne. Others will be drafted next time.

It is reported that E. F. Daugherty has advised his congregation at Wabash, Indiana, against building a new church until they filled the old one, made worthy contributions to the various missionary interests, and reached a stage in their religious life which could endure, without vain pride, a good modern house. That was good advice whether or not it was actually given!

Charles E. Corey writes :

"Things are moving along all right at Hiram. I have good earnest students in my classes. In its environs Hiram is most beautiful. President Rowison has the regard and confidence of the people, and I am sure will make things go. My greatest difficulty at Hiram is the lack of library facilities. However I am sure of a most pleasant year."

Errett Gates is looking for the necessary remaining donations toward the endowment fund of the Disciples' Divinity House to meet the proposition of R. A. Long of Kansas City, who offers to give \$15,000 if as much more is secured. Why not urge your rich friends to help? Only \$3500 more is needed now.

J. H. Goldner and wife spent the second term of the summer at the University of Chicago.

H. L. Willett is now preaching regularly for the First Church, Chicago. He is addressing the ministers' meeting each Monday morning, on certain practical problems in the work of the Disciples.

P. J. Rice's address is South Bend, Indiana. All dues in the Institute should be sent to him.

The Hyde Park Church, Chicago, closed its fiscal year October 1st, with no financial deficit, and with plans to raise immediately \$4000. Half of this will be used to pay the remaining indebtedness on the building, and the other half will be contributed to the endowment fund of the Divinity House.

The following members of the Institute publish weekly Bulletins or calendars for their churches: Burns, Willett, Morrison, Ward, Ames, Fortune, Rice, Ewers.

Several members of the Institute will attend the meeting of the National Federation of Churches in New York, Nov. 15th to 21st. J. H. Garrison and H. L. Willett are on the program. It is just the sort of movement the Institute should most heartily support.

B. A. Jenkins spent the summer in Germany, but was ill a large part of the time. He has returned to his work in good health however.

We are fortunate to have so many good men added to our membership this year. Their records, as given on another page, indicate that they are mature men and able to make positive contributions to the Institute.

The Bulletin, bearing the date of October 1st, is yet able to record some events which happened two or three weeks later. This is an illustration of the way in which the problems of the higher critics arose.

Errett Gates' book "The Story of the Disciples" has been published by the Baker & Taylor Co. of New York, and is sure to be the standard history of the Disciples for a long time to come.

In order to relieve himself of extra work B. A. Jenkins has given up the secretaryship of the Congress. H. L. Willett who is a

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member of the committee, has been asked to take charge of the program. The subjects planned are "The Union of the Baptists and Disciples"; "The Psychology of Religion" and "Religious Education." The Congress will be held the latter part of next March in Cincinnati and should be largely attended by members of the Institute.

The Chicago City Missionary Society will begin another year's work the first of November. They are planning to employ a Superintendent of Missions rather than a City Evangelist, to have oversight of the work.

C. A. Young has spent three months in California, having just recently returned to continue his work as business manager of the Christian Century.

C. A. Lockhart expects to go abroad about January first for a year's study.

Wm. Oeschger was appointed at the annual meeting to see that communications from the Institute members appear regularly in the various church papers. It is hoped that he will succeed in getting the articles, and particularly in finding admission for them to the papers.

Baxter Waters has removed from Hiawatha, Kansas, to take charge of the church in Duluth.

The Disciples' Divinity House of the University of Chicago, in view of the likelihood of securing its endowment soon, is beginning to plan for a \$100,000 chapel with lecture rooms and offices in connection, and also for the publication of a journal which will in some measure occupy the field left vacant by the discontinuance of the Christian Quarterly.

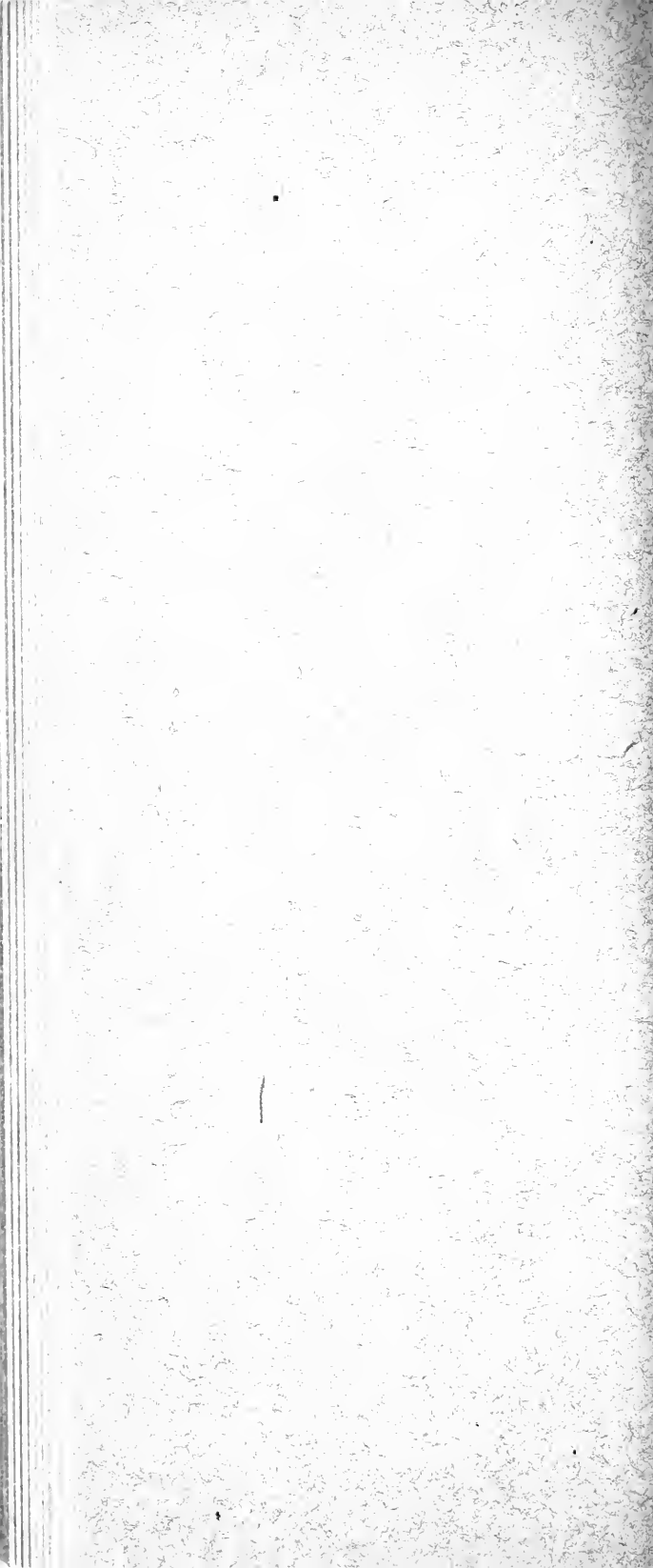
J. W. McGarvey admits in the Christian Standard of October 28th that one "exposition" of a certain scheme in that Journal has not been sufficient to destroy it.

A correspondent, not of our faith, writes from Cincinnati: "I heard Mr. Lord, editor of the Christian Standard preach a sermon on faith. I was startled to learn from him that those who doubt and question are retarding the millenium! He himself has no doubts. He discouraged all theorizing on all social and economic questions. The one thing for all reformers to do is to convert men, to save men, etc. If Mr. Lord is a representative man, and he presumably is, the denomination must be unprogressive in the extreme, so I find it very interesting, occasionally amusing, but puzzling."

It is becoming apparent that the popular public methods of conducting church finances is wasteful and does not bring nearly the results which the better organized system of individual solicitation would.

At the annual meeting members were granted the privilege of allowing those friendly to the general standpoint of the Institute to read the Bulletin. The editor will supply extra copies upon application.





THE QUARTERLY BULLETIN
OF THE
CAMPBELL INSTITUTE



VOLUME III.

NUMBER 2.

JANUARY 1, 1906.

Editor: EDWARD SCRIBNER AMES
5520 Madison Avenue, Chicago.

THE QUARTERLY BULLETIN

OF THE

CAMPBELL INSTITUTE

IT is often a problem with the progressive pastor to know how to make effective his ideas and methods of liberalizing his work, and bringing it up to date. One way to accomplish it is to bring into prominence in the official work and leadership of the church, younger business men. They usually are not indoctrinated with the old theological ideas. They do not, for instance, read the editorials in our religious journals. Besides, their habits are not fixed with reference to such matters as the order of service and the types of organization which the church should have. It is often interesting to notice how difficult it is to get a church to consider favorably such a simple thing as the adoption of individual communion cups; responsive readings; a change in the hour of services, or an occasional union meeting with the other churches of the neighborhood. It is a significant and instructive fact that the organ and choir have been introduced, in a majority of our churches which have them, through the influence of the young people. In most cases, present needed reforms will be appreciated and supported first by the young, rather than by the old people.

A LITTLE careful reflection, which is not for publication, makes it clear that the real brotherhood of the Disciples of Christ consists of between three and four thousand churches, having possibly a membership of five hundred thousand. Not more than that number contribute to any of our missionary organizations. Not half that number have settled pastors devoting all their time to single congregations. Not half that number of people is reached by the Century, Evangelist, and Standard combined. Only a very small percentage of these churches and people are in any sense aware of the real problems which confront the religious world at the present time and for the most part that small number of discerning spirits is either cynically indifferent to the conditions, or paralyzed with fear at the thought of having their opinions discovered.

NEARLY every one of the university trained ministers and teachers among the Disciples has membership in the Campbell Institute. We are less than one hundred men. We would not more than double our number if we were to include all the ministers and teachers among us of any degree of college training who are intelligently sympathetic with the inner spirit of the Institute. These facts conduce to the elimination of the bumptious conceit which has so long been characteristic of the Disciples as a denomination, but they also give assurance to the men of the Campbell Institute and kindred spirits, that there is here a great field for wise and earnest Christian service. However discouraging the outlook may seem, we may at least congratulate ourselves that we have no incubus of antique theology and octogenarian theologians and leaders to contend with. It is an open field and calls upon us for the sympathetic and energetic devotion to the great formative conceptions of Thomas Campbell before they were obscured by the noise and smoke of the battle into which his militant son led the reformers.

WILLIAM MACDONALD in the *Atlantic Monthly* for October, writing upon the "Fame of Franklin" makes the interesting observation that in making history the human mind discloses the inability to take account of more than one thing at a time. "The result is not a broad path, a traveled way of foreseen purposes and acute comprehension, but only a narrow line zigzagging from point to point of momentary interest or momentary expediency." This narrow line has created "a world of arrears on its way." He sagaciously observes that "it is the indefeasible privilege of arrears that they never lie behind you for good, but always gather in front of you ultimately for evil." These arrears culminate in crises, in days of judgment. This fact of history has nowhere had clearer illustration than with the Disciples of Christ. They began with a broad outlook upon the religious world and the sincere longing to establish a balanced and comprehensive interpretation and practice of Christian life. This was expressed in their ideal for the union of many diverse denominations and temperaments upon a broad platform of religious

principles. But within one generation the lines projected from that broad base had converged to a thin line of a few exceedingly simple and legalistic notions of the "essentials" of Christianity. The movement became weakened by such incidental things as contentions concerning correct name ; the use of the term "reverend," the right to use organs in worship, the scripturalness of missionary societies, the weekly observance of the communion and the importance of baptism. Even terms which had a broad sound, such as loyalty to Christ as the son of God, and saving faith and true repentance, narrowed themselves quickly into a lean and dry formula which could be tested by the willingness of the believer to take a "bath of regeneration."

THE recent Inter-Church Federation in New York presents forcibly to the Disciples the tremendous arrears which they left behind so quickly after they started on their journey. Here was the spectacle of the great bodies of christendom uniting through their representatives for the consideration of the very problems to which the Disciples attempted to set themselves one hundred years ago. And yet in spite of the fact that the Disciples boast of one million two hundred and fifty thousand members and of elaborate institutional equipment in the way of churches, colleges, journals, missionary societies and the like, yet they are by no means universally sympathetic with this great conference. Instead of being leaders, to whom other religious bodies naturally look for solving words in the interest of the cause of union, they are themselves regarded as belonging to those religionists who most need the leavening and educative influence of such a demonstration as this conference afforded. Here is a sight to make jeers for the jester, and sorrows for the saint. Let us of the Campbell Institute be among the mourners. After a due season of grief and humiliation we may be able to rise from the ashes with a keener appreciation of the necessity of reckoning with the ignored ideals of the past and guarding the future against such an accumulation of arrears.

Campbell Institute Preachers.

THEY preach and practice union. They teach that Christian character is the test of salvation ; that Methodist, Presbyterian, Catholics, and the rest are just as much "saved" as are Disciples if they live as good lives.

On the other hand in order to be as sure of salvation as others Disciples must live as good lives as others. The mere doctrines to which Disciples assent, or ordinances they observe, cannot be substitutes for good deeds and right dispositions of will. It should be no harder to get into "our" churches than it is to get into heaven !

These preachers do not preach the doctrine of covenants, nor a "scheme of salvation." Salvation is a process, a growth. An evangelistic campaign may start the process, but it cannot guarantee the fruits. Any one who converts men enters into contracts for the future.

An evangelist is like the advance agent who advertises a great deal and takes some orders which are to be filled by those who follow him. He is even like an agent who enrolls people for a course in how to speak, think and act correctly, but has time to give only a few primer lessons.

Campbell Institute preachers realize that there are different kinds of people in every community, all of whom are worthy of help. They do not forget that it is proper to preach the gospel to those "who are neither poor, ignorant, nor depraved."

These preachers do not preach negatives. They emphasize the positive, encouraging, cheerful and constructive principles. They are not legalists. They do not spend much energy denouncing popular amusements. One of them at least teaches that the chief evils of playing cards are "to spend too much time, to cheat and not to play well."

They believe in social service, in self-sacrificing, loving, reverent devotion to the effort to banish ignorance, fear, prejudice, hysteria, sensuality, and laziness from human life by cultivating knowledge, courage, sympathy, self-control, spirituality and energy.

In all their work they are inspired by the example and works of Jesus, whose leadership they gladly and reverently follow, not because his coming was foretold, nor because he was born of a virgin, nor because he worked miracles, but because in so many ways he fulfilled the best visions and hopes of mankind, proved himself pure in heart, and was himself the most marvellous work of God.

"The Disciples of Christ."

The writer has read, with a high degree of interest, the work on the history of the Disciples, bearing the above title, by Errett Gates, Ph. D., of the University of Chicago. As an "outsider," the resulting impression of the reading of the book upon me has been, the failure of the Disciples to accomplish anything in the direction of their original purpose and mission as a Christian union movement. While the society that sprang into existence under Thomas Campbell, with the avowed purpose of "promoting the unity and purity of the church," has grown to be a large and influential denomination, yet its achievements on behalf of union have been comparatively unimportant.

Dr. Gates very clearly shows, as he says on Page 114, that the principle by which the Campbell's started out to accomplish the unity of Christians, namely, by the adoption in faith and practice of primitive Christianity, "proved to be a principle of exclusion and division rather than of comprehension and union," the principle failed to bring "peace and purity" to the Baptists, with whom it was first tried, only partly succeeded with the followers of Stone (pages 202-210) and completely failed to preserve unity in their own ranks, as between the "organ" and "anti-organ" (pages 250-255) parties. It is doubtful if any fairer test of the practicability of Christian union upon the program could have been made. The Disciples seem to have had their chance, and, to speak plainly, as it appears, to one viewing the matter impartially, their principle of Christian union has been "tried in the balances and found wanting." What more they can hope for does not seem clear.

Dr. Gates attributes the failure of the principle to its literal interpretation and application (page 254) and believes that there is still hope for it in a more spiritual interpretation, or a new definition of primitive Christianity which shall lay the emphasis upon the ethical and spiritual (page 333.) This seems tantamount to the practical abandonment of the contention of the denomination throughout their entire history. If the salvation of the principle lies in a new definition of the content of primitive Christianity, then the whole weary process of application and experiment with the new content must be repeated. What promise is there that the men of this generation will define Christianity any more absolutely or finally than Alexander Campbell. That the men of this generation have the same right and should enjoy the same freedom to define it, Dr. Gates seems to take for granted. The outlook for the Disciples, as far as their plan of union is concerned, does not seem bright, if their history is to be taken as a commentary upon their principle.—*A Congregationalist.*

Chamber of Sociology.

1. Everyone should read Ruskin's "Unto This Last."

2. For general principles—Gidding's "Principles of Sociology."

3. Warner's "American Charities" for practical philanthropy.

4. On social conditions "Progress and Poverty," by George, "Problem of the Unemployed," by Hobson. "Distribution of Wealth in U. S." by Spahr.

5. Three books for the preacher indispensable are Ely's "Social Laws of Service" and Gladden "Applied Christianity."

6. For Sunday School work, "Principles and Ideals for the S. S." by Burton and Mathews.

7. For interest in labor problems, "Labor Movement in America," by Ely, and "Labor Copartnership," by Lloyd.

8. A book for the times, "Social Unrest," by Jno. Graham Brookes.

9. On social work of Christian Missions, "Christian Missions and Social Progress," by Jas. S. Dennis, the most complete work extant on the topic.

Groups for the year's work are suggested as follows :

(1. 1, 3, 6 and one of either 4 or 5.

(2. 1, 7, 8 and one of 4.

(3. 1, 8, and two of 5.

(4. 1, 7, 8.

(5. 4, 7.

(6. 2, 8.

(7. 9 and one of 5.

The Chamber of Church History.

Required Reading, Errett Gates: History of the Disciples, in the Story of the Churches series. Any member not reading this before the close of the year will be expelled from the Chamber.

Suggested Reading: The general subject will be "Types of Religious Life." The most important, the most interesting, and the most difficult thing to get at in Religious History is the "living basis," "the working basis;" not so much the institutions, the theological ideas, the church activities as the religious life of other ages and of other circumstances than ours, is what we are to seek. Biographical studies afford the best field for work of this sort. In some instances, diaries, reflections and confessions open paths into the heart of the matter. Among such works one ought to study first, perhaps, the famous masterpieces. I would suggest, as a series to start on the Graeco-Roman stoic philosopher, Marcus Aurelius ("Thoughts of the Emperor Marcus Aurelius," trans. by George Long, George Bell & Sons, Bohn Library, 66 Fifth Avenue, N. Y., and other editions), the great Latin Father, Augustine ("The Confessions of S. Augustine"; E. P. Dutton

& Co., New York, in the translation of Augustine's works sold by Scribners', and many other editions), and the German-Latin mystic's books of devotions, (The Imitation of Christ; Thoms a Kempis). By studying the springs and methods of life in these cases, where perhaps it is easier than in most cases, we will, I believe, arrive at a clearer conception of the nature, the worth and the relations of the religion of which they were exponents. C. B. Coleman, Head of Chamber.

Chamber of Philosophy.

Many members have reported great profit from "Rational Living"

In answer to a request for a good beginning book in philosophy, I would recommend Modern Philosophy, by Prof. A. K. Rogers, of Butler College. This might well lead to the same author's History of Philosophy, which is one of the best recent books on the subject.

H. D. C. Maclachlan's list of books "for this winter's reading" given on another page, is admirable, but rather formidable for any one who is not Scotch!

The discussion of pragmatism goes merrily on in the philosophical journals. Professor Dewey has contributed several good short articles to the Journal of Philosophy, Psychology and Scientific Methods, published fortnightly by The Science Press, Lancaster, Pa. This journal also contains good reviews of books and periodicals.

Every member of this chamber should be familiar with John Locke's philosophy. It furnished the framework of Alexander Campbell's theology. See Alexander Campbell's Theology by W. E. Garrison, Chapter II.

E. S. AMES.

Notes.

G. E. Edwards preached the union Thanksgiving sermon in Honolulu.

L. W. Cushman has had charge of the work in English seven years in the University of Nevada, and is entitled to a vacation next year, which he will probably spend at the University of Chicago.

C. C. Morrison is leading the religious forces of his city toward a great concerted movement in behalf of religion and morals. The daily papers recently gave an extended report of his address before the ministers advocating such an undertaking.

A suggestion for the Chamber of Sociology and Church Work. It would be interesting and valuable to have statistics of the churches among us who employ a pastor for all his time. The membership, property and missionary work could be reported. This task could be distributed among the members of the chamber according to the territory.

H. D. C. Maclachlan recently wrote J. B. Briney the following letter which the latter publishes among the commendations of his effort to revive "Briney's Monthly!"

"I am glad to see that you are contemplating re-establishing the Monthly. I want to say, further, that though our theological viewpoints and pre-suppositions are, I suppose, wide as the poles asunder, I admire your scholarship and logical acumen (given your premises) and respect your way of hewing to the line."

Doubtless the Standard would be glad to print a regular "Cincinnati Letter" written by Brother Jay, of Goose Island, provided of course, Brother Jay had lived sometime in the city, made occasional visits to town and was known never to have been tainted by any ideas.

The Outlook Conference, an organization among Congregationalists, much like the Campbell Institute, held its annual meeting in Chicago, December 12 and 13. There was only one "Christian" in attendance. The program was excellent.

H. L. Willett has received a letter from Professor Stevens of Yale, expressing great appreciation of our desire to have higher and more uniform requirements for entrance to Yale Divinity School from our colleges.

The Congress of Religion continuing the spirit of the Parliament of Religions is a liberal movement for religious unity. Rev. Cyrus A. Osborne, recently pastor of the Congregational Church at Lake Geneva, Wisconsin, is now the field secretary. Institute men will welcome and aid him in their various localities.

A. L. Ward and J. R. Ewers sent a good Christmas letter to the members of their churches. The former's printer did an unusually artistic job.

Only a few members have reported any change in their choice of Chambers, and the Heads will therefore use the classification of last year except when otherwise notified.

The Secretary reports that the new men are sending dues, which is a good beginning.

The need for a Pacific Coast branch of the Institute is growing. A. L. Chapman and O. T. Morgan have recently gone out; the latter to take charge of the church at Santa Clara.

Errett Gates reports that the endowment fund of \$30,000 for the Divinity House has been raised. This is a most notable and gratifying achievement, and ought to cheer the hearts of all lovers of religious progress.

G. A. Campbell is to hold a meeting for P. J. Rice at South Bend, Indiana, this month.

Claire L. Waite has resigned at Douglas Park, Chicago. He has been called to Tacoma, Washington, at a tempting salary, but has not yet accepted.

The extracts from letters are so full of interest and afford such direct communication among the members, that they have been given large space in this number. Every man called on, responded, and some other letters have been appropriated sometimes at great risk. For the April Bulletin, the following are elected to write something or other. Aktinson, Batman, Condourant, Curns, Campbell, Carr, Dougherty, Ewers, Fortune, Goldner, T. C. Howe, Hunter, Leach, Marshall, Matthews, Matlock, Moffett, Moninger, Moorman.

J. R. Ewers reports 424 families in his church and a large Sunday School. He says he wants to begin the study of Philosophy because now when he hears that a man is a "Hegelian" he don't know whether he stands for railroad rate regulation or has web-feet!

E. E. Moorman sends an appropriate and well printed New Year's Greeting to his church and friends. Every pastor should seek the aid of at least one devil—the printer's devil.

The Hyde Park Church undertook October 1, to raise \$4000, and in thirty days had subscriptions for \$5,000. This pays all the indebtedness and enables the church to give \$2250 to the endowment fund of the Divinity House. This church claims to contribute annually to missions more per capita than any other church among the Disciples. During the past year the offerings averaged \$3.50 for every member.

The plans are under way to have the Congress in Indianapolis next March in connection with the fiftieth anniversary of the opening of Cutler College. Some of our valiant knights may have preferred to goto Cincinnati, but there are more friendly "rooters" in Indianapolis. Save up your money and attend.

The Missionary Intelligencer for this month states that we have 7,200 churches. A local church paper of last month gives the number as 11,100. Is this a case of "disappearing brotherhood"?

The same Missionary Intelligencer also states "that in 1900 the number of contributing churches was 3,067; in 1905, the number was 2,834, a loss in five years of 233."

An agent of the Evangelist in one of our great cities reports that out of seventy-five families, he did not find twenty who knew the name of either the Christian-Evangelist or the Christian Standard. The Evangelist is evidently worried over the situation, but really it isn't more than half bad!

Why is it not more truthful and more modest to say that the *brotherhood* of the Disciples of Christ consists of approximately 3,000 churches which co-operate in missions, than to boast of two or three times that number, the majority of which do not have settled pastors, probably do little to advance the religious interests of their own community and do nothing for any one beyond their borders?

Why not have a year book of the missionary churches alone, and enroll the others when they get religion?

The American Home Missionary for December, is our so-called "Year Book for 1906." Did you ever see a year-book of one of the "sects"—the Congregationalists, for instance? Some of the reasons why we do not have accurate and adequate statistics may be that "we as a people" are too poor, or are afraid of the figures, or are growing so fast that no statistician can make figures catch up with us!

"To be beaten, but not broken; to be victorious, but not vainglorious; to strive and contend for the prize, and to win it honestly or lose it cheerfully; to use every power in the race, and yet never to wrest an undue advantage, or win an unlawful mastery; verily, in all this there is training and testing of character which searches it to the very roots, and this is a result which is worth all that it costs us."

BISHOP POTTER.

Extracis from Letters.

Burriss A. Jenkins. January 3, 1906. Yours of November 28, was forwarded to me in Texas, and I have not had an opportunity to answer till now. I hope I am not entirely too late to express sympathy with the purpose of the Chamber, and to say that I shall take pleasure in reading King's "Rational Living" at my earliest opportunity. I had intended to be in Chicago this fall, but various matters have prevented; among them my health, but I think I am out of the woods now and am ready to set to work in earnest.

Chas S. Earley. On account of health considerations we gave up the work at Ottawa and have come back to Hill City, Kansas. I am working on a religious story designed to be helpful to those who are passing through the same struggles I have passed through. Before leaving Eastern Kansas, I held a meeting at Le Loup, and organized a church.

J. Givens. I have read this fall: The Holy Spirit, Historical Documents Advocating Christian Union, Early Relation and Separation of Baptists and Disciples, Present Day Evangelism, Modern Crisis in Religion, and some novels. I have ordered King's Rational Living.

C. G. Brelos. I like the plan of the Chamber of Philosophy and Education in the October Bulletin; that is, the reading of one book by all members, and also the announcement of the best recent books in each department with the addition of publishers and price. In addition to this may we not have, first, the names of scholars who have recently added anything of special value in their respective fields and the contribution of thought which they made; second, a brief digest of any article of special interest in books or magazines; third, anything of interest gathered from a few of the great centers of education such as any new line of work or special results gained. This would help many of us who are not in reach of the kind of libraries which the specialist needs for the prosecution of his work.

G. D. Edwards. I have heard our missionaries in National Convention tell about their sense of loneliness away out on the frontier—as far away from civilization as Salt Lake City. Here I am with 2,100 miles of water between me and San Francisco, and yet that awful sense of loneliness has not seized me. But I am a member of the Campbell Institute. What joy it is, and how it strengthens one to be able to experience that sense of fellowship which comes from remembering the men of the Institute and the bonds which make us one. In my own audience and church I have Japanese, Chinese, Portugese, Tahitans, Hawaiians, Germans, British, and Americans. Who will say we are not Cosmopolitan? One of my deacons is a Chinaman. He is a fine fellow, too. However, our strength is in the main, in the hands of our own countrymen.

L. W. Cushman. The Campbell Institute is, I believe, an agency charged with much power; and the Bulletin is by no means the least part of it. The Bulletin is, or should be, a means of circulation, alimentionation, and aeration, (new ideas, new sermons, doctrines, and the like, need airing). If I were to make any suggestion regarding the Bulletin I would say that it would be a valuable feature to publish a synopsis of the papers read at the annual or other meetings, these synopses to be prepared by the authors. As for myself, just now I am planning a series of lectures or talks on Shakespeare to be given in some of the small towns and country places in this state,—university extension to the highways and byways.

Chas. M. Watson. A statement of our recent meeting may be of interest. W. J. Lockhart preached. There were 96 confessions, total 131. It was a good meeting. The process of assimilation and indoctrination is now on. In the regular Endeavor Society fifteen minutes is used to emphasize the points brought out in Moninger's and Leach's little book of "Outline Studies in the New Testament."

H. D. C. Maclachlan. I hope our Chamber work will continue. It is a source of inspiration to me that there is a band of other men in our ministry working along the same lines as myself. I have started a class in Philosophy, drawn by no means exclusively from my own congregation. We are using Schwegler as our chief text book, supplemented by some of the classics themselves, e. g., Descartes' Meditations, Hume's Enquiry, Leibnitz's Discourse, etc., all of which we get cheap in the Open Court edition. I have laid in a stock of philosophical and psychological reading for the winter: Baldwin's Development and Evolution, Social and Ethical Interpretations, Fragments of Philosophy and Science, and Dictionary of Philosophy and Psychology; Ribot, German Psychology of Today; Kant, Critique of Pure Reason and Commentaries by Mahaffey, Morris and Paulsen; Paulsen, A System of Ethics; Bowen, Modern Philosophy; Karl Pierson, Grammar of Science; Lotze, Microcosmus; Dewey, Studies in Logical Theory; Santyana, five volumes; Hibben, Hegel's Logic, and Problems of Philosophy; Seth, Hegelianism and Personality, Man's Place in the Cosmos, and Scottish Philosophy; Recejac, Bases of Mystic Knowledge; Jastrow, The Study of Religion; D'Alviella, Lectures on Origin and Growth of the Conception of God; Ribot, Evolution of General Ideas; Wenley, Contemporary Theology and Theism; Ladd, Philosophy of Religion; Schiller, Humanism and other essays; Davenport, Primitive Traits in Religious Revivals.

I am especially interested in getting a grip on Pragmatism. Schiller has delighted me; his style is as humane as his philosophy and thanks to it, perhaps, I begin to see light, even illumination. The point I am especially interested in, is the possible readjustment of theology to this new point of view. I begin to see that it may cast light in many directions and lighten the burden of faith.

Silas Jones. The reports from the recent Interchurch Conference on Federation are full of encouragement for all who desire a closer fellowship among believers in Christ. It might have been expected that the Disciples of Christ, who have always thought they stood for Christian union, would hail with delight the gathering of men of many denominations to discuss frankly the question of the federation of Christian bodies for the promotion of interests common to all. But it seems that a majority of the Disciples have paid little attention to the conference and not a few have looked upon it with grave suspicion. We must be just as free to examine ourselves as we are to examine others. Unless we do some hard thinking and do it at once, there is a fine opportunity for us to appear in history as a people who preached but did not practice.

A. L. Chapman. The silence I am called upon to break is the silence of activity, not of inactivity. In three months I have received seventy-five persons into the fellowship of the church at the regular services. Seattle is growing rapidly. The axis of the earth sticks out visibly here already. I am trying to make a special study of the Eschatology of Jesus and want to keep in touch with the thought and purposes of the Institute.

Wallace C. Payne. The work here moves on with a due measure of encouraging growth. The Bulletin is not bad and the circle of "kindred spirits" surely promises much for the interests the Institute was formed to promote. I am giving a course of University Bible-class lectures at the church Saturday evenings on Old Testament History.

Baxter Waters. Duluth is at the head of the great lakes, the second largest shipping point in America, the fourth largest in the world. It is a growing, stirring city of 55,000, destined to be the metropolis of this northwest country. We are way behind in point of numbers, influence, and practical church work here. Our church numbers scarcely over 150. This should have been made a mission point twenty-five years ago. But we must make the best of it now. Wishing all a Merry Christmas and a Happy New Year!

R. E. Hieronymus. I believe it would be a good plan to take up King's book this year as we did Coe's last year. Mrs. Hieronymus and I leave tonight (December 14) for California. Will return the 9th of January.

William Oeschger. Enclosed you will find a letter which I am sending to every member of the Institute. I hope it will have the effect of stimulating them to greater activity. I shall attempt to keep a record of all that the men write. I see no reason why we should not have a great literary revival. The men who write the books and furnish material for our newspapers are the men who in the end will give direction to our movement. I shall do everything I can to help on this work. We want a regular century literary revival. I have been reading the last few weeks with great care, Psychology for Teachers, by C. Lloyd Morgan. Last week I read Christianity and Socialism, by Gladden. I average one new book each week.

Charles Clayton Morrison. I think it is important to get our people to realize how provincial and sectarian we have been and how big the world is outside us. But to dishearten them is possible, and I want to see that avoided. I have read King's book, and am now teaching a class, most of them college people, in Psychology, using Angell's text. I want to develop a group of people in Psychology and then continue our study on that basis through other books.

Frederick F. Grim. I shall be glad to work in your Chamber this year if possible. I read Coe's book last year with interest and profit. I expect to send for King's Rational Living with my next order of books. One of the most helpful books I read last year was Gordon's Ultimate Conception of faith. I re-read Hyde's Jesus' Way, with renewed interest. I am reading John Hunter's The Coming Church, for the third time. My present program is a very practical one, so at present I am reading The Christian Pastor, by Washington Gladden.

W. D. Ryan. I am still doing a little work in Syracuse University. I am now attempting a critical analysis of Janet's Final Causes and am also studying Sterling's Philosophy and Theology. We expect soon to take up Martineau and Greene's Prolegomena. I am reading King's Rational Living. It is exceedingly suggestive. I am planning a series of sermons based upon it. I enjoyed the fellowship of a number of our Institute men at the Inter-Church Conference in New York.

George A. Miller. This, the twelfth year of my pastorate here, has been exceedingly busy and very fruitful in church work. I consider it my best year. One hundred and twenty-five have united with the church; have raised \$8,000, paying off the last of our debt, leaving \$500 in the treasury, increasing the pastor's salary \$300 and installing a \$2,500 organ. We have the largest audiences in the city. I have found time to read several of the latest books in the line of New Testament study. I am persuaded that suitable services for marriage, burial, communion, and probably baptism are needed, but I am not persuaded that we need the service for the dedication of infants outlined by brother Coleman in the last Bulletin, or any other church service for this purpose.

Henry Lloyd. With a sigh of regret I am forced to say that while I feel a deep interest in those matters to which your Chamber relates, the petty round of concerns and duties just about fills full my days. It is revolting to think that such will always be the case, but the end is not in sight. Can you point the way to it? I want to read King's Rational Living. You may know I have some ideas on that subject myself, or at least I think I have.

Grant E. Pike. We have been in a great meeting. We had sixty-two additions and raised \$1,000 on a debt. The Evangelist, D. W. Thompson of Kirksville, Missouri, is a man of modern thought and it is along this line that we are setting the church in order. Have just finished Religions of Authority, and have been reading the History of the Atonement. I am sending for Sabatier Atonement and Modern Culture, and will include in the order Rational Living. I think I shall direct most if not all of my study for a year or two to Psychology and Religion.

W. E. Garrison. Your circular letter of November 28th has been received. The last clause in it is all that draws a reply from me. I have not been reading much lately except in Walt Whitman and some of the other arch-heretics of his sort, whose names perhaps ought not to be mentioned in the sacred precincts of the Institute. Oscar Wilde for instance. The villain really had something to say and in the long run his saying of it may do the world more good than a great many very respectable sermons would have done.

Charles M. Sharpe. I will enroll in old testament chamber this year, since I am compelled to work that line in connection with my teaching. Possibly next semester I may do something with the Psychology of Religion and I certainly want to read King's book. I have read Davenport's Primitive Traits. It is a good piece of work. How would it do for next summer's meeting to arrange an old-fashioned debate on Pragmatism? I will agree to umpire the bout if it can be called off.

Louis R. Houtaling. Enclosed find copy of "Church Herald." You will see that this is a weekly church union church newspaper, a rather interesting sample of what may be done in the practice of our plea. The clergy and churches are getting intimate with one another here. We have a union evangelistic meeting in March led by Biederwolf of the Chapman Bureau.

Claire L. Waite. I desire to continue a member of your Chamber in the Campbell Institute. The plan of the members all reading a late book though a simple one, strikes me as one of the very best. I shall take pleasure in reading King's Rational Living. Though attracted to it, I should not have purchased it but for your reference to it.

Will D. Howe. Here goes my supplication for mercy. I wish you would drop me from your Chamber list, since I can be of so little service to you. Besides my college teaching, I have a great number of lectures and other things. If you mention this in the Bulletin though, I will electrocute you.

Hiram Van Kirk. The members of the Institute are very slow in reporting to me, hence I can give you little news of their work. Upon this coast are Chapman, Cushman, O. T. Morgan, Matlock and myself. Matlock's present work is teaching modern languages in the college at Whittier, Southern California. I leave tomorrow for Denton, Texas, where I give a series of lectures on The Rise of the Current Reformation, before the Texas Christian lecture-ship. I expect to have an interesting time. Have a book completed on the above topic and will put it out just as soon as possible after the lectures. My regards to the members of the Institute.

George A. Ragan. I wish to express my hearty sympathy with the spirit of the Institute. I am glad to find myself in step with the ever increasing number of "our folks" who have the larger vision of the expanding kingdom.

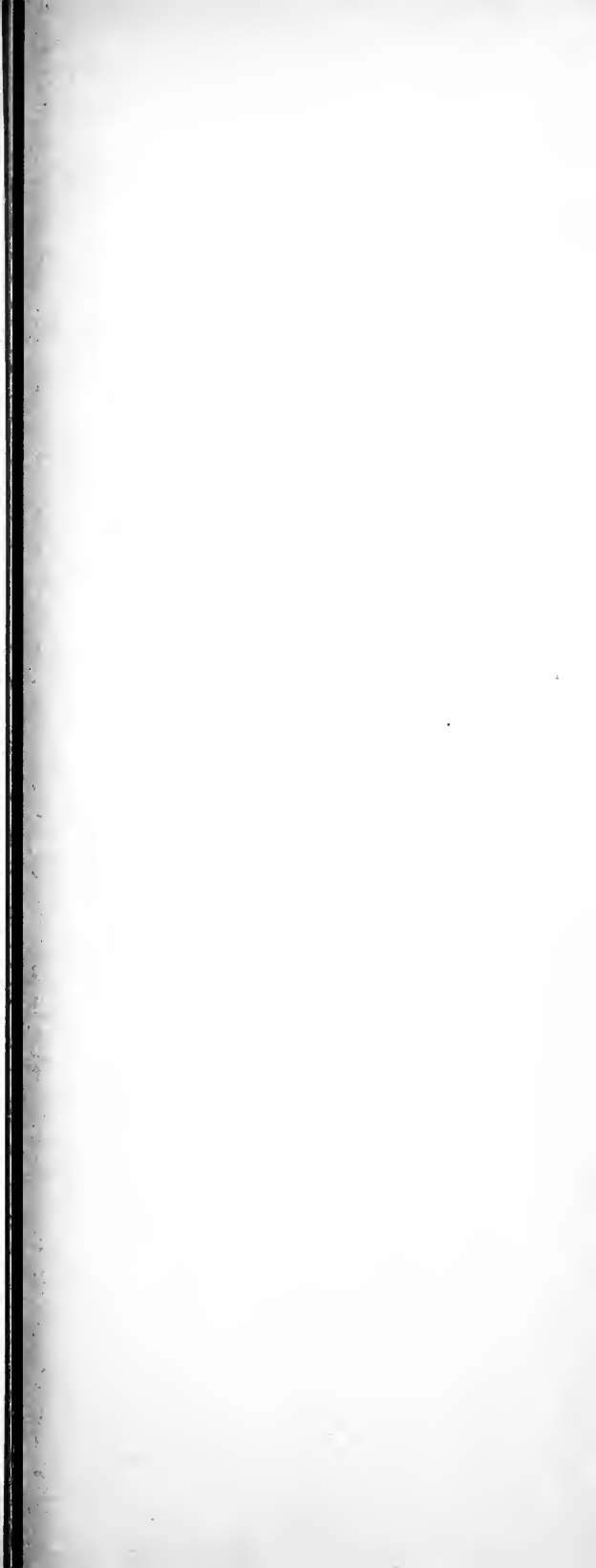
John McKee. As to letters, prayers, poems, songs, etc., I am not loaded. Too much rubbish now in print for me to afflict an over-burdened world. One thing the Institute ought to follow up is the degree business. I am in favor of a state inspection of denominational schools and the requirement of the same grade of work offered at state schools. Then shut up those that fail to meet the requirements. That would put a stop to "wool-buyers" loafing around dedicating churches, posing as college presidents and drawing large salaries with no returns.

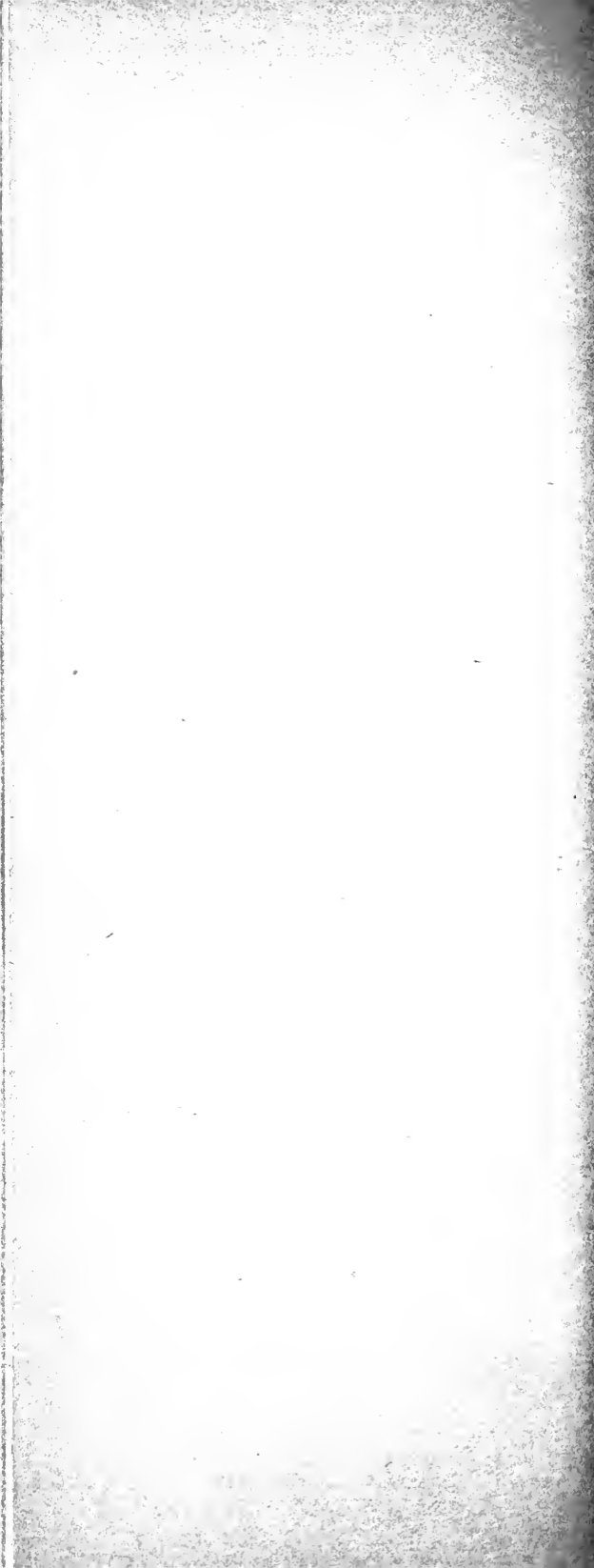
Allan B. Phillput. Have just held a three weeks' meeting for Brother Norton at Irvington, with twenty-five additions, mostly by confession. So you see I may turn out an Evangelist yet. I am greatly interested in your work and in the church giving a man liberty to do his work in his own way, according to the nature and demands of his field. My own church is running smoothly.

Stephen J. Corey. These have been busy days since coming to the foreign mission office and nearly everything outside the regular work has been neglected. The more I become acquainted with this world-wide work, the more I love it. I find it difficult to keep up systematic study. My reading has been done piecemeal at odd times, but the contact with so many good souls in a great brotherhood compensates. I am impressed with the increasing breadth and charity of our preachers. Prejudice is fast losing its grip on our young men. The missionary spirit is increasing everywhere. Believe me, this is our salvation. Let me advise every member of the Institute to read the new book, *Day Break in the Dark Continent*.

B. F. Dailey. Yielding to government by injunction, I appear in court to confess that whereas there are two classes of men, those who know something and can say nothing, and those who know nothing and can say something, I belong at times to both classes. Further evidence will be furnished upon proper application. Here's to the Campbell Institute, long may she prosper!

Arthur Holmes. The plan of work in the Chamber seems to me admirable. I am at present working over Leibnitz, with reference to synthetic apriori propositions as I find time in odd moments at long intervals. I am hoping to read Hail's *Adolescence* this winter if possible in connection with my work. I want to read *Rational Living*, too. Just at present I am writing up our scheme of educational work for the transportation department in Chicago University.





THE QUARTERLY BULLETIN
OF THE
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THE QUARTERLY BULLETIN OF THE CAMPBELL INSTITUTE

FEDERATION.

A great day has come. It is the day of doom for denominationalism. For years the main religious bodies have been moving closer to each other in the common effort to understand and incarnate the mind of Christ. Federation is a word which signifies that the fires of love and mutual service long smoldering under the debris of theological rubbish are breaking into flame. Now that union is recognized as desirable, it will progress rapidly.

What does this day bring to the Disciples? To those who are true to the spirit of Thomas and Alexander Campbell, it brings great joy. But to those who have cherished a form of sound doctrine without the spirit of Christ, it has brought anxiety and a display of sectarianism, such as has never been witnessed in the history of this movement. It is fortunate that the issue is clearly drawn. The issue is simply and solely whether other churches are churches of Christ? To the affirmation that they are churches of Christ, the *Christian-Evangelist* has given its powerful and enlightened support. In opposition to this the *Standard*, thereby dropping much of its right to the designation "*Christian*," has brought out its array of obscure contributors, its camp-followers and jokers.

It needs to be kept in mind that the hidden problem under the discussion as to whether other churches are churches of Christ is just the single, simple question of baptism. If baptism is really essential to salvation, then the *Standard* is right, and the *Evangelist* is wrong. This explains why the position of the *Standard* is more clear-cut and more easily stated. Not even the constituency of the *Evangelist* is sufficiently emancipated to enable or to justify its worthy editor in definitely saying that immersion in water is not essential to the gospel of Christ. If, however, some paper with a policy to create and a constituency to gather, could wisely, sympathetically and gradually bring that fact to clearness in the consciousness of the many Disciples who are ready to be taught it, there would arise a new hope and opportunity for the Disciples of Christ to accomplish their great original, historical mission. Until the Disciples attain as reasonable a position at

least as the Baptists hold concerning the nature of salvation as dependent alone upon faith and repentance, eliminating all sacramental ideas of baptism, it is difficult to see how the former can conscientiously and heartily devote themselves to actual union with other Christian people.

PREACHERS AND SCIENTISTS.

If one has occasion to pass back and forth between the theological and the scientific atmospheres, he is gradually impressed by the marked differences of their method and spirit. In the one is elocution, even vehemence. In the other is quiet, direct speech. In the one, it is a question of what one's mother believed, or of what "the brethren" believe now. In the other, it is a question of reasonableness, of fact, of experiment. In the one, the emotional effect of a statement is a measure of its truth. In the other, truth is estimated in terms of insight and of power in the explanation of known facts. In the one the numbers on a side are very significant. In the other, one man with evidence and sound logic is sufficient. In the one there is party feeling and a disposition to "take sides." In the other there is independence, and freedom. In the one there is a disposition to look askance at new ideas, and especially at the man who presents them. In the other there is fearlessness, openness, and docility. In the one there is a sense of finality, of absolute assurance. In the other there is a sense of progress, of expectation.

These differences and many others are characteristics too of the religious and the scientific press. The religious journals represent parties; they use the methods which will gain adherents and weaken the opposition. They display letters, approving their course, from many individuals who have no other means of getting their names in print. They keep in mind the subscription list and the opinions of their oldest subscribers. They employ the tactics of debaters, using ridicule, insinuation and appeals to prejudice, when facts and reason fail them. The editors of these papers are to a remarkable extent the custodians and makers of opinion. They can accomplish much of this simply by consigning to the waste-basket whatever does not suit their purpose. Or in publishing articles from any other view than their own, a timely foot-note or editorial will instruct the reader how to understand them.

In scientific journals there is none of this country newspaper style. There are no personalities, not even the "impersonal personalities," which are so dear to the religious advocate. There are no tears, no pleadings, no

threats, but an honest, enlightened, careful effort to make headway toward the truth. This finer and higher level is attained by many publications working in the interest of practical enterprises, such as public education. It is a painful fact that the representatives of religion in the pulpit and press are often outdone by the "secular" workers, in those very graces, such as charity, tolerance, directness, courage, teachableness and humility, which are fundamental elements in Christian character.

PROFESSOR FOSTER'S BOOK.

If the force of a thing is measured by the heat which it generates, *The Finality of the Christian Religion* is mighty. Even the hysteria and violence of its critics make plain that they have been struck hard in sensitive parts. If the book were utterly absurd or unreasonable, it would merit no notice, but the attention it has already gained before the reviewers themselves have had time to read it carefully, is a sign that it has added another factor to many others which are rousing smug traditionalists and semi-liberals to great excitement.

The book is a striking illustration of the fact that the higher criticism of the Old Testament was but the entering wedge. It has been followed necessarily by New Testament criticism, and then this whole body of Hebrew religious literature has been compelled to take its place in the vast field of pre-jewish and extra-jewish literature. The history of the Babylonians and of the Egyptians and of other ancient civilizations is at hand to furnish a framework and perspective around the Bible. But no sooner does this become apparent than we are confronted with problems which arise out of historical criticism, but cannot be answered by it. Historical criticism leads up to the philosophical and psychological problems. It involves the recognition and the comparison of different "world-views." It leads to the conviction that Jesus, like other men, was in his conceptions, a child of his time.

The analysis and estimate of these world-views and conceptions belongs to the realm of philosophy. And philosophy, in dealing with these, is bound to reckon with its own progress. Theories, like naturalism and supernaturalism, have different interpretations of the results of historical research. Professor Foster has, therefore, felt free to undertake from a still different standpoint a restatement of the nature and value of the religion of Jesus. His standpoint is that of teleology, which holds that anything is to be judged not by its origin or its outward forms, but by the

ends which it attains. In the case of Jesus, it is no longer primarily important to consider whence he came, whether from a divine or a human father; but rather is it essential to know what he became, to realize the richness and power of his personality. Such an estimate does not need either prophecies or miracles. It is self-evidencing.

Furthermore, the essential element of personality is its spirit, rather than its outward habits of life, language, world-view, or body of doctrine. The spirit of Jesus was one of faith, of intellectual honesty, of courage and of measureless love. It is this spirit which constitutes the permanence, the indestructibility, the finality of the Christian religion. "The veracious self-dependence of love as the kernel and star of the moral life—this is the innermost meaning and message of the Master." "The disposition which Jesus had in his world we should have in ours, namely, the will to follow, as really as he did, our own convictions in our own conduct."

THE CHAMBER OF PHILOSOPHY AND EDUCATION.

Among the recent real contributions to philosophy first rank is given to Professor Santayana's *Life of Reason*. The five volumes deal with reason in common sense, in society, in art, in religion and in science. This system falls within the general point of view of pragmatism.

Professor Ladd has rounded out his great labors in the publication of philosophical works by his *Philosophy of Religion*. While he belongs rather to the older school of thought, being closely akin to Lotze, yet he is thoroughly sensitive to the spirit and results of modern science.

The members of this chamber are strongly urged to subscribe for one of the standard journals in order to have constantly at hand their stimulus and facilities for keeping informed concerning the growing literature in these fields. One of the best for this purpose is *The Journal of Philosophy, Psychology and Scientific Methods*, published fortnightly by The Science Press, Lancaster, Pa. The annual subscription price is three dollars. It contains brief articles by the leading philosophers and psychologists, book reviews, summaries of articles in the various journals, and items of interest concerning the men and institutions promoting the advancement of such investigations.

In the *Hibbert Journal*, Vol. IV., No. 2, 1906, F. C. S. Schiller has a suggestive article on Faith, Reason and Religion. He seeks to

meet the objections of those who contend that pragmatism is the foe of a reasonable faith.

In the *International Journal of Ethics* for January, 1906, is published Professor C. H. Toy's address to Harvard students on the Ethical Influences in University Life. "The relative isolation of the college community is viewed as tending to a relaxation of outside obligations, and to social and academic seclusion, while promoting repose and concentration, simple and clear thought, high ideals, intellectual sincerity and a free interchange of constructive criticism."

In the January, 1906, *Philosophical Review*, Dr. Warner Fite contributes an article on "The Experience-Philosophy." His indictment of pragmatism for its "subjectivism" is notable because he himself has been to school to the most eminent representatives of that philosophy and shares largely in their views. A rejoinder in defense by Professor A. W. Moore appears in the March number.

E. S. AMES.

THE CONGRESS.

H. L. WILLET.

The men of the Campbell Institute are particularly interested in the Congress which meets in Indianapolis, April 25-27. This is the one national gathering among the Disciples where there is an opportunity for free expression of opinion on some of the most vital themes of the religious life. It is not possible to find place for these questions at our missionary conventions, which are chiefly devoted to the discussion of methods of carrying on that great work, or the quickening of enthusiasm in the cause itself.

But all of us need the arousal which comes from the give and take of freely expressed opinions in an open discussion of the most impressive matters now before the Church. Several of these are to be considered at Indianapolis. Such themes as "Practicable Methods of Promoting Christian Union," including such plans as federation, pastoral exchange and union evangelism, cannot fail to be full of interest just at this time. Then there are the sessions devoted to the question of union with the Baptists, when two of the ablest representatives of that body will meet two of the masters in our Israel. There ought to be a matter of pith and moment in those discussions.

The theme of education, and especially religious education, has a leading place on the program. One man wrote that he did not think that question was of special interest, because everybody knew all about it! And yet it is the theme to which the foremost educa-

tors in America and abroad have given almost undivided attention since that great convention of the Religious Education Association was held three years ago. The literature of that topic is among the most interesting and important for the preacher and teacher to-day. The sessions devoted to the work of the colleges, to "Religious Life in the Light of Modern Psychology," and to "The Reorganization of Religious Education" should be among the best of the Congress. Of the last topic, that for the closing evening, nothing needs to be said. "The Elements of a True Evangelism" ought to prove a topic of supreme interest and value, for along with our enthusiasm for evangelism, there is need that we consider what are the deeper meanings of the work we are trying to do.

The fellowship of the Congress will be delightful. There will be a special meeting of the Campbell Institute men between the sessions. There are many reasons why every Institute man who can possibly be present should do so.

NOTES.

H. F. Burns has "made good" at Peoria, and has a fine church there. It does one's soul good to think of Morrison at Springfield, Taylor at Eureka, Givens at Heyworth, Burns at Peoria and some of the brethren in Chicago. Illinois is getting the leaven.

B. C. Bondurant writes from Tallahassee, "There are only four *Christians* in this town: Chief Justice and Mrs. Shackelford, the wife of one of our professors, and myself, and sometimes I am sorely doubtful about myself."

E. F. Daugherty wrote more in his letter than the editor has courage to print. The burden of the omitted sections is that "the blue tint of the last Bulletin is execrable." It is profoundly hoped that friend Daugherty will attend our Institute meetings. We need his contribution to our combination of colors.

J. H. Goldner says, "The reading of some of our publications gives me an ugly, irreligious feeling." The remedy for this is to stop reading them until one is able to read them along with other funny papers like Puck and Judge.

G. A. Campbell is on the program of the Missouri Lectureship this month. It is said by some detractor of our good comrade that "he has just enough friends in Missouri to get him on that program."

R. E. Hieronymus and Will D. Howe have been seen in Chicago recently. The former

is planning to take a party to Europe this summer,

W. D. MacClintock plans to spend the summer in the library of the British Museum.

It is an encouraging sign to see the Institute men holding meetings for each other. Austin Hunter has been with William Oschger and P. J. Rice and G. A. Campbell have exchanged meetings this winter.

The following letter to the *Christian Messenger* from a brother in Oklahoma is given with the spelling and capitalization of the original: "does the forms and ordinances Spoke of in the February Christian Messenger in the artickle Free Gospel include Babtism and the lords Super. This Serimon was handed me by a Congregational Minister to prove to me that Babtism was not Esential."

There is a good chance of F. L. Moffett becoming the superintendent of missions in Chicago, if he will take the place. He will have the unanimous and loyal support of the churches and pastors of the city if he comes.

C. C. Morrison is holding a meeting in his church. He has made a long and careful preparation for a meeting of the right sort. A part of the preparation has been to encourage a simultaneous meeting in all the churches of the city.

William D. Ryan has been seeing the fruit of his long and faithful service in the recent meeting in Syracuse. One significant feature was the fact that the meeting was really brought to the attention of the whole city.

A. W. Taylor and C. C. Morrison have both attempted to show that their churches give more per capita to missions than the Hyde Park church, but when the methods of making the estimates were compared the claims were abandoned. However, these churches are more generous than is commonly known.

The latest "innovation" at Hyde Park is the abandonment of the unapostolic method of "taking the collection." All offerings are now deposited in a suitable box in the vestibule as the audience enters or leaves. The congregation is no longer "held up" while the organ plays "to soothe their feelings."

Claire L. Waite has taken the pastorate at Milwaukee. His parents and a brother and sister who will move to Hyde Park.

The recent table of statistics from the office of our Church Extension Board shows that it compares very favorably in annual receipts and in the present amount of the loan fund with the extension boards of other denominations.

C. C. Rowilson visited his brother at Clarksville, Tenn., in February and attended the

Nashville Conference of Student Volunteers. He expected to visit Lexington on his way home. Perhaps while there he answered before the Sanhedrin concerning the use of Kent's History of Israel at Hiram.

One good pastor among us writes: "I don't know, but it looks to me that the Disciples, i. e., Campbellites, are just about ready to disappear. Their contribution to union does not come from the 'rank and file' and they have no other distinctive plea." Our advice to the brother is to hug to his heart the ancient and comforting idea of "the remnant."

Another good pastor among us writes: "I am up against it. Yesterday a young lady came, saying she wanted to come into our church. She has been a member of the United Presbyterian church, and said she had been 'baptized but not immersed,' and that she did not think she wanted to be immersed. She asked me to come and see her. I feel like a heathen to think that I must go and tell her that the church requires that she be immersed before coming into our fellowship. This is heathenish, and it must go sooner or later."

A conservative who favored a certain nominee for an office opposed him when he found that several liberals favored him. He said: "There is a little clique of seventeen or eighteen men who all support any of their number when put up for a place of this kind." Another conservative answered: "Well, I wish I could get into some crowd like that."

It is said that Hiram Van Kirk at the Texas Lectureship did good work and escaped alive. Some who were present got the impression, however, that he was a little mixed in his geography when he put Cincinnati, St. Louis, and Berkeley on a mediating line between the radical extremes at Nashville and Chicago. The recent storm has broken the line between Cincinnati and St. Louis and Berkeley is much farther off than St. Louis.

All his friends regret profoundly that W. E. Garrison has been compelled, on account of ill health, to go to New Mexico. He is rapidly recovering and will doubtless be able after a few months to work as vigorously as ever.

J. W. McGarvey is evidently becoming acquainted with B. A. Jenkins. He has just seen a letter by the latter which shows a leaning toward higher criticism. Perhaps it is not too much to expect that Professor McGarvey may also discover that President Jenkins has had some experience as an "educator," and has proved himself a minister of unusual power and efficiency.

Dr. Willett will take to Palestine another party of students next winter. Full informa-

tion will be furnished any who will write him for circulars of information.

The *Christian Century* is publishing every week a list of sermon topics used in the previous week by several of our leading preachers in various places. We are glad to see that the Campbell Institute men are well represented in this list. The *Century* will be glad to include the subjects of any of our men who wish to furnish them.

F. F. Grim said at the Texas lectureship: "The one essential condition, then, of admission to the communion of Christ is faith in or sympathy with Christ's way of life—faith, it may be, only as a grain of mustard seed, yet sufficient to make one learn of Christ, and to strive to be what He was and to do what He did. It is this faith which makes a man in idea a Christian man, and therefore a member of the Church of Christ; and to set up any other standard, to insist on and make essential any other condition, is, in the eyes of the Master, whatever it may be in our own, the only real heresy and schism." What will "the brethren" say to this?

Brincy's Monthly, new series, has been launched. If these funny papers keep multiplying and extending their influence, what is to hinder all the brethren from becoming humorists?

Why doesn't the *Standard* print letters like the following, which is from the heart of a man who has made a painful discovery: "It is going hard with me to keep from feeling that I made a mistake in coming from Congregationalism to the Christian church. I thought when I made the move that our people were more advanced in thought and more catholic in appreciation than I have found them."

At the funeral service of Supt. Larrabee, of the Chicago Missionary Society, George A. Campbell made the significant remark that although the Disciples have had churches in Chicago more than fifty years, never before has one of our ministers been buried in the city. This is indicative of a failure to maintain long pastorates in this city and to strike our roots deep in its soil.

We have talked of excavating the hill of Samaria, and of establishing a traveling fellowship. Why not try something easy? Let us maintain a fellowship of two or three hundred dollars a year and allow the holder to study in any university we might approve. The fellowship could be awarded upon examinations and other considerations. Or we might support a minister in some city where we have no church at present.

The following are unmarried, so far as the BULLETIN knows: Bondurant, Carr, Cory, Givens, Grim, Lloyd, Matthews, Morrison, Waite. These are all nice fellows, too.

The present agitation concerning our inaccurate statistics suggests a fine opportunity for some man or men in the Institute to undertake to do something in a given territory, or with a given class of churches throughout the whole country. For example, it would be possible to discover just how many have a settled pastor for all his time, or how many have four hundred members, or how many contribute five hundred dollars a year to missions.

F. O. Norton is the proud father of a fine boy. He is also rejoicing in the completion of a thesis for the doctorate, upon which he has been highly complimented. He will take the degree either in June or September.

Letters for the next BULLETIN must reach the scribe by June first. Why not write now? The following are ordered to respond without fail: C. E. Cory Gates, L. W. Morgan, O. T. Morgan, Norton, Peckham, J. M. Philputt, Putnam, Robison, Rowlison, VanArsdall, Ward, Wiles, Young, Haley, J. H. Garrison, MacClintock.

C. G. Brelos and G. A. Campbell have four children. B. A. Jenkins, O. T. Morgan, T. C. Howe, H. L. Willett, and E. S. Ames, have three. If there are any corrections to be made to this statement, or any names to be added to either list, please report.

There is reason to believe that the pastorate offers a better opportunity to men of the Campbell Institute than almost any other kind of a position. A pastor has more control of his time, receives a better salary, enjoys more freedom of speech and of opinion, and has more opportunity of leadership than almost any other type of worker in religious circles.

The annual meeting of the Campbell Institute will be held in Chicago, July 24-26. That date comes just between the two terms of the summer quarter, and has been found a convenient time. Doubtless the program is well under way in the minds of the committee, and we can be sure of a good time, even if there are no papers. The gates of the White City will be open then.

It is hoped that all members of the Institute will adopt, in their correspondence at least, the simplified spelling recommended by the Board appointed by Mr. Carnegie to lead in this much needed reform. If there is no objection, the BULLETIN may use it hereafter. For lists of words involved, write to the Simplified Spelling Board, 1 Madison avenue, New York.

EXTRACTS FROM LETTERS.

WILLIAM OESCHGER: I want to tell you how much I enjoyed reading King's Rational Living. It was so helpful. I am reading and working over with great care, Starbuck's Psychology of Religion; also James' Varieties of Religious Experience. I do not have many men in this part of the country to talk over these things. I only have one man in our Ministerial Association who is alive. He is the Episcopal rector. He is right up to date. I, however, let none of these things move me. I read one new book every week. Sometimes it keeps me digging late into the night. So few preachers keep up their reading. I shudder for the results. Two books that I have read this year are Garrison's Holy Spirit and Gate's History of the Disciples of Christ.

AUSTIN HUNTER: During part of January and February, I assisted Wm. E. Oeschger in a meeting at Vincennes which resulted in 129 additions to the church. Bro. Oeschger is doing a great work in Vincennes. He is a man of broad culture, and is easily the leader of the moral and religious forces in that old historic city. I have found pleasure recently in reading Gate's History of the Disciples, Clark's lectures on What Shall We Think of Christianity? and his Study in Christian Missions, The Religion of Democracy, Vance's American Problems. I wish to direct more of my study from now on in the department of sociology.

CLINTON LOCKHART: Materially, Athens is growing rapidly. It has now been free from Turkish domination about eighty years, and in that time liberty has wrought wonders. A new spirit of enterprise has possessed the people and is fast laying the foundations of a new Athens. The city is unlike other cities of the east; it is new, clean, modern, intelligent and remarkably free from the baser elements that abound in most cities of the Mediterranean. It has many schools and colleges, and one large state university. It has military and industrial institutions. Agriculture and stock raising are encouraged in the plain around, and the vast marble quarries of Mt. Pentellicus are again yielding their rich stores for building as in the golden days of Pericles.

What Athens needs is another Paul bidding men to turn from pictures and crucifixes to a zealous and living faith. The masses are nominally in the state church, but in fact they are aloof from Christ and careless of Christian duty. They do not see any good in the church. It is only a meaningless monument of a vanished past.

R. J. RICE: My suggestion is this: Let the heads of chambers outline a reading course for the members of each chamber. Make it as stiff and strong as it should be and let the word go out that a reasonable attention to one of these courses is required of every member of the Institute. I would suggest that this occupy a prominent place in the Bulletin in September, and that the annual meeting following be a discussion of the fields covered. Thus, it seems to me, the members could be kept in touch with the best and newest books and there would be a definiteness to it that our present arrangement lacks. Why not discuss this a little at our coming meeting. Personally, I feel that our order will disintegrate unless we arrive at some more definite plan of work.

JOHN R. EWERS: I have had some interesting conversations and communications lately. These are portentous days in which we are living; the spring breezes of religious thinking are most exhilarating. The lines are being drawn harder all the time, and to many of us it looks as though a clear-cut division might be one of the possibilities of the future. There is little in common between the "legalists" and the "liberals." A letter just received from a brilliant student in New York and another from one of our men in the greatest eastern university give expression to the deepening convictions among fellows who dare to do their own thinking. One of these men says: "I am glad I am not a preacher, for now I can have my own views to myself, and if I utter them, they create no sensation. All of us, however, have a big job in front of us, to save our own denomination from the narrowest kind of sectarianism." The other man writes: "I feel the dome of my brain being pushed up as I come in contact with these large minded men. I find denominationalism being denounced more consistently in the very ranks of the denominations than by us. Yet," he concludes, "I grow prouder of our *plea* every day, for it has some immortal notes; but just where we are going to come in, in the face of this larger outlook, with our emphasis on legalism. I conjecture." Another man in one of our large cities, having left our ministry and gone into business writes of the joy of his new-found freedom, and sets forth a dish of most palatable convictions. I think he goes too far in some declarations, for I still hold the divinity of Jesus, but it is a pity that he should cease preaching some of his ideas.

Talking quietly to one of our most prominent ministers of mature years recently, one whose orthodoxy has never been questioned, I was surprised to hear him say: "I would rather

preach for the Congregationalists, I would feel more at home there."

These straws show how the spring breeze is blowing, and I rise to reiterate the statement I made in the Chicago ministers' meeting last autumn, that I am not much concerned about the future of the Disciples, as such, but I am mighty concerned about the future of Christianity." By that I mean no disloyalty to the Disciples for as much of Christianity as they possess will be conserved. My deepest conviction is that as Jesus rises in His majesty, all denominations shall fade away and disappear. Loyalty to denominations will be supplanted by loyalty to Christ. In that day we shall be one in spirit. Faith shall be trust in Jesus, repentance shall be turning our faces toward Jesus, confession will be publicly acknowledging Jesus, and baptism will mean union with Jesus, and the Scriptures will remain those records which tell of Him.

E. F. DAUGHERTY: The January number of the BULLETIN, just perused, prompts me to opine that the worthy editor has an awry liver, or that a lull in the persecutions, to which from a certain source he has been almost habitually subjected, has prompted him to madness. We of the Institute may be a large part of the salt within the cellar, but we are not all there is in the barrel of the brotherhood. We, the emancipated have not been out of the woods long enough to disclaim kinship with those who are yet in the wilderness. In my judgment, our greatest present problem is the alignment of the brotherhood in progressive lines, and it will come only in evolutionary processes through the instrumentality of C. I. preachers. Now I have labored with some of the "woods" folks, and, by the gods, they are worth working for. They are in our family, and because we like books and papers, while they roam the woods with guns loaded, "faith repentance and baptism," looking for sectarian varmints, is no good ground for our saying they are not of us. Begorra, they are of us, and their game is becoming so scarce that they will in the Lord's good time quit their hunting and work with us at what is worth while. I have been out in the woods several times this fall and winter working for the benighted who ought to be like us. Splash water quite often, and save others by letter.

E. E. MOORMAN: It is difficult to think of anything but "frenzied federation" these days. I am sought two or three times each day by some frightened parishoner with the anxious inquiry: "What does this federation business mean?" or "Are we going to commit ourselves to denominational control and surrender our plea?" All of which has suggested to me

the wonderful power the church paper is coming to have among the rank and file of our people, and the necessity of having religiously sane and progressive men in control of our church papers. This other thing has also been suggested. Is there not a danger that some of us will come to think more of "our plea" than of Christ's plea for love and unity? If it is the mission of the Campbell Institute men to shape the future religious thought among our people, they have before them the thankless job of much iconoclasm.

My reading recently has been along missionary lines. I am building up little by little a missionary library. It may be that many of these questions concerning Christian union which are before us unsettled now will receive their solution on the foreign field and the return for our investment in foreign missions will be in the clearing of the theological skies at home.

LEVI MARSHALL: My letter to you will be brief. My pragmatism has been aggravated somewhat lately by an attack of malaria, but through the kindly ministrations of quinine, calomel and a clear conscience, I am on my feet again ready to run with patience the race set before me. Our trip to Europe last summer made possible by a promptly paid stipend, an *appendix* to my vacation—and, who would not rather have it there—was greatly enjoyed. Have been reading Rational Living, and trying to put it into practice. Have also read Kent's History of the Hebrew and Jewish People, and Jesus Christ and the Christian Character, by Peabody, the Disciples of Christ by Gates, and other books. I scarcely know to what chamber I belong. In fact, I like to prance around through them all, not straining my mind in any one. The chief value of the "C. I." to me is the fellowship of kindred spirits. Please announce when annual meeting takes place, so I can plan my vacation accordingly.

PERCY LEACH: I really did not intend waiting until drafted to write something for the BULLETIN. I have not had the pleasure of a closer fellowship with the fellows of the Institute, other than that afforded through the BULLETIN. I am in hearty sympathy with all the Institute stands for.

I am doing some work in psychology with Prof. C. E. Seashore in the University. I have been reading a few books lately, among them: "The Bible, its Nature and Origin," by Dods. Geo. T. Ladd's new book, "The Philosophy of Religion," is interesting me just now. I have also enjoyed reading "The Early Narratives of Genesis," by Ryle.

Preperations for our Iowa Ministerial meeting have been on my mind of late. Three institute fellows will have leading parts on the program, so you see we are not entirely Lexingtonized in Iowa, as yet.

I like the description of a Campbell Institute Preacher in the last BULLETIN, and I rejoice in the increasing number of that kind.

HERBERT MONINGER: I am in Cincinnati and busy as a beaver. The Bible school work presents a great field. Spent two months studying the great schools of the east, and am planning to take in the International Sunday school conventions of California, Oregon, Washington and Montana. I find that many of the Institute men are intense in their enthusiasm for the Sunday school. My work is a delight in that it holds me to a more thorough study of the Bible, and brings me in touch with some of the best people in the world. Have had great pleasure in reading such books as Haslett's "Pedagogical Bible School," Lawrence's "How to Conduct a Sunday school," Brumbaugh's "The Training of a Teacher," Harrison's "Child Study," McKinney's "After the Primary, What?" and other books on pedagogy and methods. Would like to be at the Congress, but will be in the California state convention at that time. Will be with Ewers the 25th.

A. W. TAYLOR: You requested me to send a note for the BULLETIN re our benevolences last year. We have a few over 600 resident members and gave to missions, education, and benevolence, \$3,000, an average of close to \$5 per resident member. There was one gift of \$100, four of \$50 each, and the remainder was in smaller sums, and more than 400 took some part in the total offerings. There was no special effort beyond what is made every year. We support our own missionary and, were it so applied, would be paying the full salaries of two professors in the college, besides having a part in every regular call. All told, there were eighteen separate calls in church and Sunday school responded to. Not a solitary giver could write his fortune in six figures.

F. L. MOFFETT: The discussion of federation is proving to be very interesting in the way of discovery of primitive types. If there were really any doubt as to the stages of our evolution as a people, it could all be removed by the production of recently discovered specimens. I am much pleased that the circle of Institute men is growing larger. Never was there a greater demand for a religion of the spirit. Have been devoting some time to the study of psychology. Just finished James' second volume.

We will keep passion week. We expect large spiritual results from the services.

H. F. BURNS: The Peoria church furnishes a congenial fellowship. It is in sympathy with much for which the Institute stands. Recently the editor of the BULLETIN addressed our Men's Association on "Our Plea." The ladies were present and one sister questioned, "Isn't the brother a little liberal?" Apart from this all has been commendatory. I submit this as sufficient test of the church's liberality. I have therefore found no difficulty in organizing in the Sunday school a class of professional men who are making a study of Old Testament prophecy, and also a Sunday school teacher's training class, of eighteen young people who are taking up a study of New Testament literature. I am helped by the lists of books for reading which the BULLETIN presents where they are not so formidable as to be discouraging.

C. C. MORRISON: Got Foster's book last week. Great reading. Baptist's seem determined to secure a sale for it. Hope to attend the Congress.

EMERSON W. MATTHEWS: Just a word in time to catch this night's mail for Chicago, that my brief message may reach you by the 20th, as requested. I regret my inability to take up the regular work of some one of the chambers. I have promised myself that pleasure, however, for another year.

This year, in addition to my school duties, I have been devoting as much time as possible to Latin, Greek and German, with a view to a trip abroad, beginning in the early summer. I have the liveliest sense of pleasure in the recollection of my first meeting with the Campbell-Institute and shall look forward with equal pleasure to the next one.

L. G. Batman: The Bulletin is a welcome visitor. It helps to break the spell of lonesomeness which one sometimes feels here in the "Far East." Philadelphia is getting good. We had last fall a political revival and now we are having a religious revival. Dr. Torrey and Alexander have been holding forth here for two months. I have been attending, seeking to get my theology straightened out. That which I am receiving has the marks of age. Just closed a meeting in the First Church with fifty-two additions. This is to let you know that we have a wet Baptist. I have just read Rational Living, The Universal Elements of the Christian Religion, by Charles Cuthbert Hall, and Jesus Christ and Christian Character, by Francis Peabody.

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OF THE
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Editor: EDWARD SCRIBNER AMES
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THE QUARTERLY BULLETIN OF THE CAMPBELL INSTITUTE

ANANIAS.

MAY GRIGGS VAN VOORHIS.

Proud in a generous deed before men's eyes,
He brought his unblest gift before the Lord ;
And with a look of triumph spoke the word,
"Behold I give my all in sacrifice,"
What wonder if the sense of secret sin
Withered his life and quenched the soul within?

And if when life's deep billows round us roll,
We who have sworn God's holy truth to teach
Hide in our hearts and banish from our speech
Some deep and firm conviction of the soul,
What wonder if the spirit life within
Weaken and die beneath its load of sin?

A VERY plausible theory of human progress is that of certain sociologists to the effect that progress depends upon having models, standards, new "records." They contend that the brain power of mankind has not increased; that it is practically the same in the lower and higher races, in the black man and the white. The difference is in "the run of attention" and in the models which they imitate. Here and there improvements are made, usually by accident, or by rare individuals, and these are taken up by others. Few could invent the telephone, but many can reproduce it from a copy, and still more can use it. Here is a suggestion of the way in which religious progress has occurred, and of the most promising means of promoting it in the future. Most ministers and churches are content to reproduce the old patterns. They measure success by the rapidity with which conventional types of churches can be built. If the familiar type will not flourish in a given community the easiest explanation is that the minister is not "spiritual" or the people are worldly. In the cities and with the educated classes especially, there is needed greater ingenuity and cleverness in adapting religious work to the actual life of the people. It is very likely therefore that a minister or a church could do more for Christianity today by improving the pattern of church life than by simply putting more energy into the old methods. More specifically a church with fewer "preaching services," with more study classes, more attractive social activities, and more participation in the community life might be an improvement. In many little things, such as public announcements, methods of handling finances, archaic salutations and obsolete or other special religious phrases, great improvement could be made.

It is a well known fact that the cities dominate our civilization and have always dominated every civilization. It is therefore a profoundly significant fact that the Disciples of Christ are not strong in the greatest cities of America. Some denominations are. The latter are therefore likely to determine the character of religious life in America. Here is a fruitful field for the Campbell Institute. At present our strong churches are in the larger towns and the Institute men, being in demand by the abler churches, are constantly tempted away from the great cities. Here is a condition which needs consideration. Perhaps it would be reasonable to lay large plans by which choice young men could be trained especially for the cities, and be given mission work and pastorates in them, with the expectation that they would preach the gospel intelligently, practice union actually, and appropriate whatever wisdom has been learned by any religious workers in such fields. Since it is the custom among us to get at problems of this character through conventions and popular agitation, the BULLETIN suggests that a conference of city pastors be called at the Buffalo convention. The problems of the city pastors are certainly as definite and as important as those of the evangelist, but they have received much less discussion.

THE CAMPBELL INSTITUTE.

THE Campbell Institute was organized at Springfield, Illinois, during the national convention of Disciples in October 1896. There were about twenty-five charter members. They were students or recent graduates from universities and seminaries interested in educational and ministerial work among the Disciples. The idea of such an organization originated with a group of Yale divinity students who afterwards went to the University of Chicago where they found other congenial spirits. The Institute was the outgrowth of the consciousness of the new knowledge which has characterized the great universities in the past twenty-five years, and which has made a world of new problems for the church. Many young men were being lost to the ministry and to the educational work of the Disciples. Others who were engaged in these lines found little encouragement to be faithful to the new learning and were tempted to fall back to the common level or to indulge in profitless obscurantism in religious work.

The Institute sought to keep alive the spirit of genuine scholarship without pretense or compromise, and encouraged the cultivation of a reasonable and vital spiritual life. As an aid to study five "Chambers" or departments of work were organized in the following subjects: Old Testament, New Testament, Church History, Philosophy and Education, and Christian Work. Each member enrolled

in one of these departments was furnished by the chairman or head with an outline of a course of reading or with special tasks such as the study of assigned books and the preparation of papers. While this work has not been prosecuted with much vigor or uniformity, it has been of great value and is worthy of greater attention. During the past ten years, the members have contributed many articles to public programs and periodicals, a few have written books, and all have been stimulated to better work in pulpit and classroom. The annual meetings have revived interest in the high ideals of the Institute and have encouraged all the members through papers, discussions and good fellowship. At all conventions the Institute men have had their part in the public affairs and in private have found their choicest comradeship with one another.

In two things, the Institute has taken the leadership in the brotherhood, namely, in the organization in 1899 of the National Congress of the Disciples, and in the work of the Educational Society. No single agency has done more than the Congress to disseminate free discussion and to cultivate independent thought throughout the churches. It has contributed sanity and knowledge to the public opinion of the whole body upon many important questions. The Educational Society has not been able to show as definite results as the Congress, but it is working at a profoundly important problem in which progress is necessarily slow.

The Institute has now a membership of seventy-five, including many of the strongest men of the brotherhood, college presidents, professors, editors and ministers. A good beginning has been made in the first decade. Much greater things are possible in the future.

CHAMBER OF PHILOSOPHY.

THE philosophers of the pragmatic type get content and confirmation for their view from the fields of natural science. The latest Psychology, Angell's, shows that mind is an instrument for the adaptation of the organism to its environment. The characteristic mental processes, such as perception and conception, have arisen because they were needed. Ethics is likewise using the general conception of development with increasing fruitfulness. No one can intelligently discuss the principle virtues, courage, temperance, wisdom and justice, who has not read such a treatment of them as is given by Mezes in his Ethics.

I have had some inquiries for a general statement of the doctrine of evolution. One of the best books is by F. H. Morgan, entitled, *Evolution and Adaptation*, published by Macmillans in 1903. There is a good article by DeVries on the subject in the *Popular Science*

Monthly for July 1904. He is the great advocate of the mutation theory of evolution—which does not recognize “missing links.” According to this theory, nature does not produce different species by continuous gradations, but proceeds by leaps and bounds. He has himself been able to breed a new species of plant—not a new form or variation of old types, but a new species outright! His experiments have been particularly in the field of Botany. DeVries has published a large volume on Species and Varieties: Their Origin and Mutation—Open Court Publishing Company, Chicago. Another good book in this field is by Vernon, on Variations in Animals and Plants, published by Henry Holt & Co.

Older works, which still afford a good approach to the study of evolution, if not an indispensable introduction, are Darwin’s, Origin of Species and his Descent of Man: A book by Wallace entitled Darwinism; Huxley, Man’s place in nature; Weissman, Essays on Heredity. The most important single work in ethnology and anthropology is a History of Mankind by Ratzel.

The study of origins, the origin of language, of the family, of invention, of art, of religion is one of the most illuminating disciplines which one can undertake. It is of direct, practical value to the minister and the educator. It throws light upon present day customs and furnishes rich and fascinating illustrations for numerous topics. Herbert Spencer’s Descriptive Sociology should be accessible to every student and worker in social affairs.

It is becoming increasingly clear that the most profitable works for the minister to study are not theological, but scientific, historical and literary. Probably the best preparation for vital work in the ministry can be found in the regular graduate schools of the universities rather than in Divinity Schools. The wooden conservatism, pedantry and isolation of the average professor in Bible Schools and Theological Seminaries are unspeakable. He lacks knowledge of facts, and is without scientific method. His usefulness, if he has any, is probably due to the fact that man is not primarily an intellectual being! E. S. AMES.

ARE WE FREE?

J. H. GARRISON.

IF there is one thing which Disciples of Christ have prided themselves upon more than another it is in the fact that they are *free*. No man-made creed, we say, enslaves our minds; no ecclesiasticism compels our obedience in things contrary to our judgment. We recognize the authority of Christ, only, and call no man “Master.”

Is it so? Is the claim well founded? Do our preachers, our editors, our collegemen, our missionary secretaries, feel perfectly free

to think for themselves on every subject and to express their deepest and truest thought concerning every question? We have recently had a discussion which has divided the brotherhood into two very distinct classes as respects the subject under discussion. Some of our religious papers did not hesitate to make the issue a test of soundness in the faith. It is reported, on very good authority, that newspaper threats were brought to bear on certain preachers to bring them into line. How many of the brethren were terrorized into silence, or into the expression of sentiments hardly in keeping with their truest convictions, no one can say; but if we may trust certain confidential letters which the writer has received, there are not a few who decided that "discretion was the better part of valor," and that silence was far safer than outspoken opposition to the policy of those who brought to bear the *odium theologicum* as their chief weapon.

This is a state of things that should provoke thought. Whereunto will it lead? If free discussion is to be prevented by the uplifted sword, threatening reputations and public interests, our boasts of freedom should give place to humiliation, while we seek a remedy from this worst sort of religious despotism.

THE PRESERVATION OF INSTITUTE PAPERS.

ERRETT GATES, CUSTODIAN.

AT the last meeting of the Institute a rule was passed making all papers written by members of the Institute for its meetings the property of the Institute. The writer was appointed "Custodian" of the Manuscripts. As soon as papers have been read at meetings the authors are expected to put copies of them at once into hands of the Custodian.

The reasons for this measure seem perfectly obvious, every paper written is a special piece of work upon the subject, and represents many hours of patient research. The products of such investigations should be made accessible to all the members of the Institute. It would mean very often the saving of much time and labor to members who desire information upon the subject, to be able to refer to such papers. It is absolutely essential to easy reference and procurement for temporary loan that there be a common, well-understood depository for manuscripts. A complete list of titles and authors of papers will be published in the BULLETIN once a year.

To have a collection of these papers would often assist the program committee in making out an annual program. The same subject may need treatment a second or third time on a different side. It would be helpful to the committee to know the scope of any former treatment before assigning the subject a second time.

The time may come when the Institute will desire to print a series of papers, or put them into book form. By this plan of official custody the collection of papers would be accessible to the Institute without delay or further effort.

Let all members of the Institute who have written papers accept this as an official demand for their manuscripts. Send them at once to the undersigned, or bring them with you when you come to the next meeting of the Institute.

Let all future writers of papers observe the following directions in the preparation of manuscript:

(1) Use heavy paper of the size 8 1-4 by 10 1-2, which is the largest size prepared for the regulation note book covers of colleges and universities.

(2) Prepare for each manuscript (a) a separate title page as front cover, (b) a full outline of the contents of the paper, (c) and a complete bibliography.

(3) If possible put your manuscript into type-written form. If not, make sure that every word is legible to a stranger.

NOTES.

P. J. Rice is settled in Minneapolis. He has done what every Institute preacher should do—in changing pastorates, always go to a larger city! The South Bend papers in their editorials spoke of his work in the highest terms.

H. D. C. Maclachlan, referring to the last BULLETIN, remarks: "The brethren are getting garrulous, and some are really saying what they think."

A good, cautious brother Instituter, said to the editor at the Congress: "The BULLETIN is mighty interesting, but you are telling a little too much of what we believe." We had a good laugh over it, and agreed that the Institute is the finest agency "among the brethren" to-day.

J. R. Ewers writes: "I was very sorry to miss the 'Congress.' but will try to attend the Institute. I want to attend the Harvard lectures this summer also. I am still haunted by visions of a year in Germany."

Bisbee, Arizona, wants an able-bodied minister, and have written to one of the Institute for a man. They must have heard of the "Campbell Institute preachers." Which one wants to go there?

A. W. Taylor preached at Monroe Street Church, June 24. Since C. C. Morrison was there the church has not had the undivided work of one man. There is a chance to build

up one of the best churches of Disciples in Chicago at Monroe Street.

Chas. E. Cory is at home for the summer at 1125 Twenty-fourth street, Des Moines, Ia.

All members of the Institute are glad that F. O. Norton has been elected to the chair of New Testament Greek in Drake University. He will do them great good.

One of the best things in our circle during the last three months has been the clearing up of the atmosphere at Springfield, Illinois. C. C. Morrison is in a position of leadership and freedom now which gives him a great opportunity.

The recent editorials of H. L. Willett in the *Christian Century* on the subject of Baptism, are opening up the discussion of that question in a way which is certain to have profound significance in the future of the Disciples.

W. D. Van Voorhis writes: "Put us on the Rooseveltian list with three children to our account. Little Ruth is now seven months old." Congratulations to our good friends in Toledo!

Another Institute man has been called to the head of one of our colleges. Clinton Lockhart has entered upon his work as Dean of the Bible College of Texas Christian University, and acting President. May success attend him.

George A. Campbell takes his vacation this summer in the north-west, visiting relatives in Canada, and keeping his eye open for investments on the way.

W. L. Carr has accepted the position of head of the department of Latin in the Indianapolis Shortridge High School. He begins his work there in September. We greatly regret to have him leave Chicago, and commend him most heartily to the fellowship in Indianapolis.

L. W. Cushman spent a few days in Chicago on his way to Cambridge, where Mrs. Cushman had already gone to her home. They will spend the year there.

A. W. Fortune has moved across town in Chicago, some fifteen miles or so, from the Metropolitan Church, to become pastor of the Garfield Boulevard Church. He will continue his studies in the University.

Would that it were possible for the Institute to join F. F. Grim in the Leaday encampment, August 1-16. He writes up his neighborhood in the *Christian Courier* in a

way which makes one eager to fly to that part of Texas.

R. E. Hieronymus and wife are abroad in charge of a party of tourists. It is a great thing to be able to do one's work so well that one can get away from it for a good, long vacation in that manner.

Thomas C. Howe is raising funds to complete the sum of \$250,000, for additional endowment to Butler College. The college deserves success in the undertaking. There is something like \$75,000 yet to be secured.

Those present at the Congress were J. H. Garrison, Haley, Willett, Taylor, Sharpe, Rowlinson, Rice, J. M. and A. B. Philputt, Oeschger, Norton, McKee, Morrison, Moorman, Miller, Marshall, Jenkins, Hunter, W. D. and T. C. Howe, Hotaling, Gates, Daugherty, Dailey, Cory, Coleman, Campbell, Ames.

Claire L. Waite is enjoying his work as pastor of the church in Miiwaukee, and occasionally makes visits to Chicago, where his parents, sister and two brothers live.

H. L. Willett goes to California from the Institute meeting, to be gone until October, R. L. Handley, the other minister of the First Church, Chicago, will be in charge of that work.

W. E. Garrison has resigned the presidency of Butler College, the physicians insisting that he should give himself two years in New Mexico to recover his health. His address is Santa Fe, and he would doubtless be glad to have many letters from us. Being forced to give up his work at Butler, just when an era of prosperity seems in sight for the college, is a severe test of his optimism, we imagine. But he is a lover of the courageous Robert Louis Stevenson, and much like him in afflictions and resolution of spirit.

Some years ago Professor Toy, of Harvard, declined to discuss certain questions with Professor McGarvey, and his excuse was that "the discussion would have to begin too far back." The wisdom of that opinion is confirmed by the department of biblical criticism in the last Standard, in which Professor McGarvey dogmatically asserts that "the only really primitive man, whose name was Adam, obtained his conception of God by oral communication from God himself!"

The Congress at Indianapolis was good. There were more Institute men than usual on the program and everybody said it was the best Congress yet! It is noticeable how much

they all emphasized the importance of educational work with children. A. W. Taylor and George Miller gave excellent papers on religious education, and George Campbell showed that the C. W. B. M. have already established infant membership in the church!

J. B. Briney was able to endure only one day of the Congress. The *Standard* had no representative present, and its only word concerning the Congress was copied from the lamentations of the *Christian Weekly*.

The annual meeting of the Institute will be held in Chicago, July 24-26. Accommodations at the University for rooms and meals will be provided as in the past. The sessions will be held at the Hyde Park Church, Fifty-seventh street and Lexington avenue, and all members should go there immediately upon arrival in the city. The meeting this year promises to be the most notable in years. This remark will be understood only by those who attend. The intervals between serious work will be filled with festive gayeties by which former meetings have been marked!

We have long talked of some plan of associate membership by which we could ally with ourselves the rising men of our colleges, especially those preparing for the ministry. The need of some such plan becomes more evident each year. In order to do much with a man it is necessary to "catch him when he is young." Besides, if men do not show themselves interested or worthy in their probationary years, we need not elect them to full membership.

The twenty-fifth anniversary of Drake University was a very delightful and encouraging occasion. To an alumnus of the class of 1889 the growth of the university in buildings, numbers, and especially in quality and tone, was impressive. This alumnus, who is also a trustee, had the pleasure of suggesting F. O. Norton for the chair of Greek, and his prompt election to that position is good proof that the administration is not as conservative as has been thought. President Bell is a practical educator, level-headed, and reasonably progressive. W. L. Carr, of the class of 1898, acted as toastmaster at the alumni banquet. F. L. Moffett, of the class of 1887, is one of the trustees, and exerts a strong influence for progress.

The letter of O. T. Morgan touches a tender spot. The Disciples, undoubtedly, must take a larger and more disinterested view of

their work. But in many ways and in many places they are as fit to survive and absorb others as they are to perish and disappear. The best churches and most intelligent leaders have a missionary duty to the brotherhood itself, which cannot lightly be ignored. The proper attitude is expressed in a letter from an Institute member, as follows: "My experience is the same as that brother who was enticed under false pretenses from the Congregationalists. Were I out of the communion now, I would stay out; but, being in, I keep working for the spread of the light. I believe firmly in heathen missions—at home."

One of the interesting and important reports at the coming meeting should be that of William Oeschger, concerning articles and contributions of the Institute members to the various periodicals during the year. There has not been unusual activity in this direction, but we may get a basis upon which to "speed up" in the future. The plan of business men in keeping careful records each year by which to stimulate themselves to greater effort annually might well be adopted by us. It is human nature to become self-satisfied easily, and men have to trick themselves into greater effort. Some system of quarterly reports as to work done by each member might be a good thing. This might include articles written, books read, classes taught, and other phases of professional work.

Every member should bring or send to the annual meeting this year the names of men who are eligible to membership. No method has yet been thoroughly worked for securing all the men available. The blanks for application, which were favorably voted upon last year, have not been provided. It should be the concern of the officers during the whole year to secure the names and records of all available men and of younger men of promise. Perhaps the time will come when it will be desirable to print a kind of "Blue Book" of the university trained men of the whole brotherhood, indicating their training, their spirit and their characteristics. Such a list would be serviceable in locating teachers in colleges and ministers in pulpits. Alas! it would not require a very large book for this purpose.

The question of the value of the Chambers of the Institute is discussed every year in the annual meeting. There is a feeling that the Chambers stand for an ideal of study which

we cannot afford to lose. At the same time it is shown more clearly each year that neither the heads of the Chambers nor the members of them do the work which the plan contemplated. In the annual meeting, enthusiasm runs high, and many resolutions are easily made, but in a few weeks every man is engulfed again in his old habits and tasks. The suggestion of P. J. Rice in the last BULLETIN is one of the best, and the wisdom of it is supported by the successful experience of the last two years in getting certain books read by many members.

This issue completes the third year of the BULLETIN. It began with eight pages, in large type. The second year it was increased to sixteen pages. This year the amount of matter has been increased by the use of smaller type. There are still improvements to be made, but it is already certain that the BULLETIN has proved an important agency for communication and fellowship. It could be greatly improved by the more general co-operation of members in furnishing news items, squibs and letters. One of the best compliments which could be passed upon the BULLETIN was made by an outsider, a layman in the church. He said that all other papers dealing with our religious problems had an air of restraint and reserve, but here there was a sense of perfect freedom and candor.

EXTRACTS FROM LETTERS.

C. C. ROWLINSON: I herewith submit official advice and recommendations for the forthcoming BULLETIN: 1. Every Campbell Institute man who has a congenial and successful pastorate, or other pleasant employment, should at once seek a college presidency. Recommendation: Do a big stunt! 2. The Hill of Samaria remains buried, and the 'S'tute continues to refuse to confer degrees. Advice: Drop it! (This is meaningless to those who do not attend the annual meetings.) 3. The Disciples have gone daft on numbers, yet there are some C. I. men who will match their pair against any set of triplets in the crowd. The unseeing are expected to read Psalm 127. President Roosevelt can't run our crowd. 4. The Campbell Institute will celebrate its tenth anniversary at the Buffalo convention. At the annual meeting we should arrange to celebrate properly. 5. Some people fear the Institute, but there are those whose souls have

been saved by this association. And some do think that it has saved the "current reformation!" Gentle reader, who is to blame if the dear old 'S'tute doesn't mean this much to you? 6. If there is absolutely no absolute, and everything is relatively relative, then all our men should grasp the "sitten," (this word is German and untranslatable), and fail not to attend the annual meeting. Special meditation: Who would not be a Pragmatist!

F. O. NORTON: I am sorry that I have been too busy to write anything for the BULLETIN this time. I have been spending all my time with the ancient Greeks for the past two months. If you will forgive me this once, I will try to do better next time.

C. C. MORRISON, Springfield, Illinois: The situation here has been resolved by the Board's requesting me to withdraw my resignation. The agitation has done good all around, and I now feel that I can go at things with greater freedom than ever, and with a sense, too, that folks are aware of the character of the work I wish to do. No bitterness has been stirred up by the discussion.

A. L. WARD: I am beginning my third year with the Boston Church. Those familiar with this city know how great is my task. But I am now stronger with my church and the community than at any previous time of my pastorate. I have been made the assistant secretary of the General Evangelistic Committee, having in charge the Campaign of Gypsy Smith next fall. I am working through King's Rational Living, Kent's Origins, and Permanent Value of the Old Testament, and Ullhorn's Conflict of Christianity with Heathenism. How I should like to grasp the hands of the C. I. men in the annual meeting this summer! Say, are we not numerous enough now to begin to think about owning our own assembly ground?

H. B. ROBISON: Not those who hear and talk about Christian union will ever unite, but those who do it. This truth is being delightfully realized, in the church and the community where I preach. Encouraged by experience, we are arranging a series of union meetings of all the churches of the town, to discover how to unite in becoming less suspicious, in provoking each other to Christian living, and in bringing all the moral influence of the community to bear as a unit upon the questions of public interest. I have organized a large group, in the church and out, to study

the teachings of Jesus, using as a basis Professor G. B. Steven's little handbook on that subject. A number who cannot meet with the class are reading the book and asking questions. Research work at the University of Chicago is developing my patience (impatience!) and strength.

J. W. PUTNAM, Evanston, Illinois: The strenuosity of Chicago life spreads into this suburb. With my university duties, an investigation in the city, and a Bible class on my hands, I have not been able to do much work which may be called distinctly Campbell Institute work. However, not a little of my reading has been of a nature very similar to some of that suggested for the Chamber of Sociology. In fact, I have read several of the books mentioned in that connection. I have promised myself all the year to read John Graham Brook's *Social Unrest*, but have not gotten to it yet. Possibly some of the urbanites might be interested in reading Howe's *The City the Hope of Democracy*. I am planning my work for the summer in such a way as to be able to attend the meetings of the Institute.

W. D. VAN VOORHIS: I sometimes fear that our Christian experience will not keep pace with our growing intellectual conception of things. I hope that our men are honest with themselves and with their brethren, and are preaching what they believe. Absolute sincerity in religion is one of the things that God requires. We are passing through a transition period; there's no doubt of it. But as long as we have such wise men and such men of God as J. H. Garrison, there is little danger as to the issue. I do not think we ought to talk about division. If we desire the privilege of being liberal, we must grant others the privilege of being conservative. The spirit of narrowness is to be deprecated, no matter where it is found. The things that are dividing men belong to the frame-work, and not to the essence of religion. When men know God they are always near together. If our study of the word of God does not bring us this knowledge, it brings us nothing worth while. I am reading G. A. Smith's "The Forgiveness of Sins." It is making me more anxious to preach the Gospel.

C. A. YOUNG: My brief message is one of cheer. It is not only daybreak, but the sun is shining. Light dispels darkness. Faith, hope and love are overcoming doubt and pessimism and sectarianism. Think of the old

veterans like Robert Moffett and W. T. Moore fighting valiantly for fairness and liberty. Think of a score of younger men leavening the south-west. A host of earnest, devoted young men, who know little about pragmatism, are preaching and practicing the ethics of Jesus. True, there are still some clouds in the skies over the Disciples of Christ. But behind the clouds is the sun still shining. The men in our ranks who are reading such books as King's and Coe's are multiplying. Even the circulation of the *Christian Century* is growing since "Cancer Cures" were ruled out. Just a note of warning: Let us not neglect the mystics. Are we cultivating the life of the Spirit as we should? Do we preach and act upon the immediacy of God? Shall a cold intellectualism drive us away from the heart-side of God? No. The higher we climb the mount of vision, the deeper must we descend into the valley of the dependence upon God.

CHAS. E. CORY: Of late we have heard much about the difference between immediate, or "pure experience," and a reflective knowledge of that experience, and that the former is to be taken as the true expression of reality. My life this year at Hiram has been largely devoted to replenishing my stock of "immediate experience," worn thin by eight years of academic mediating. Contact with the normal under-graduate has amply provided me with the naive and unphilosophical point of view, and the surrounding hills, of which I have grown fond, have restored my sense of objectivity. The great danger that awaits the philosopher is that of losing the value of the surface of life. He sometimes sees all but the apparent. Perhaps, after all, things are very much what they appear to be. Why not? Art is the great cure for all that is abnormal. The beautiful proves that form is not less essential than content,—a mistake of the philosophical temperament. My insights are now coming from the realm of art.

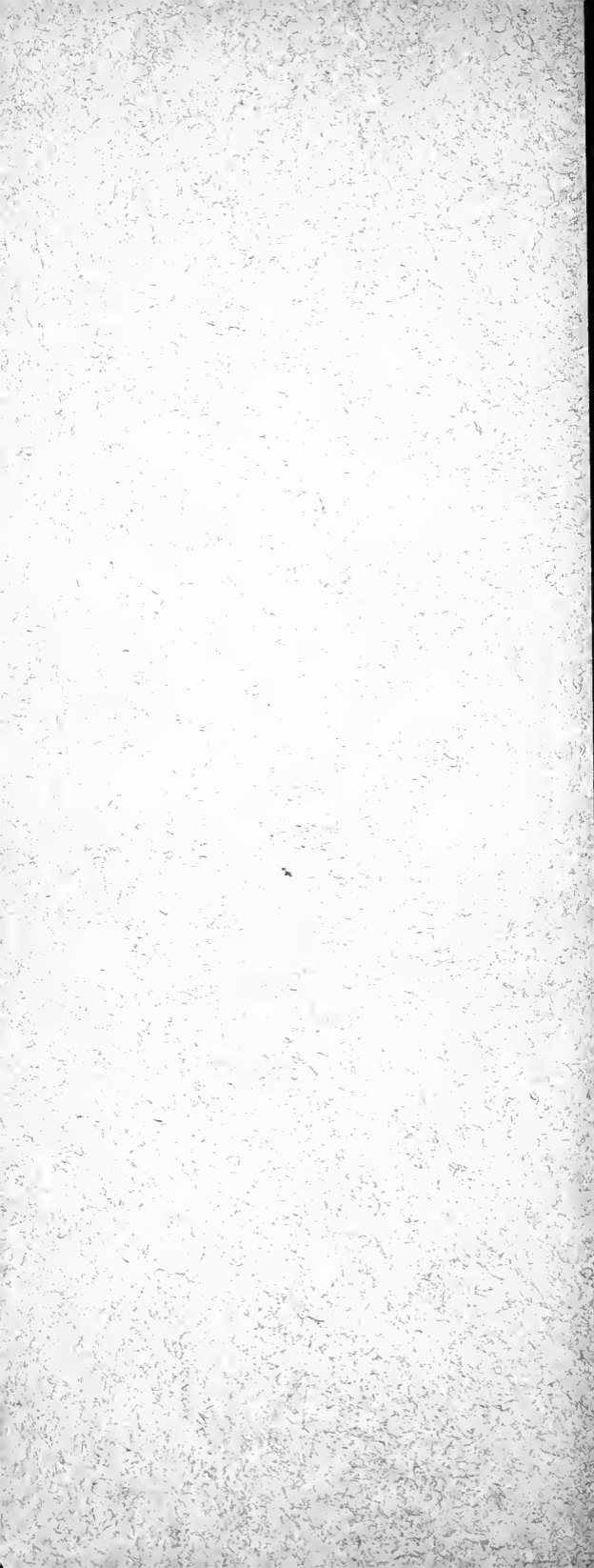
G. B. VAN ARSDALL: I have done most of my work for the past ten months in the Old Testament. Driver's commentary on Genesis (The Westminster Series) should be read by every student of the O. T. I have had a class of forty studying the O. T. I prepared the course for the class with a view to the study and statement of its problems from the modern point of view and adapted to the needs of the average Bible student. One lady, a member of the church, said: "Not since I was

a girl have I been able to believe the book of Genesis; now I have an interpretation of it which I can accept." This indicates the state of mind of many church members. I will continue this kind of work in my class until the important parts of the Bible have been covered. Last week I read Hall's "Universal Elements of the Christian Religion;" the week before I reread Ramsay's "St. Paul the Roman Citizen and Traveler;" and the week before that, Young's "Historical Documents Advocating Christian Union," and so on. My studies have been prosecuted with system and profit during the year. Morrison's visit and lectures on "Evangelism" at the Iowa State Ministerial Institute, were a great help to the cause of right thinking in the Hawkeye state. I do not think I can attend the C. I. this year, as I will probably be in the South at the time on my vacation. Cedar Rapids, First Church, claims the honors in giving to missions. The average per member last year was \$5.22. If the personal gifts which did not pass through the church treasury were counted, the average would be \$16.00 per member. The BULLETIN is a gem and gets better every issue.

OSCAR T. MORGAN: Shall we lose our life? This question is asked on behalf of the Disciples (disciples) of Christ, a body of people who stand for loyalty to Christ and Christian union. As a "movement" they were set in motion by religious strife and the spirit of sectarianism; they became a "denomination" by the working of these same forces, which drove them out of the existing denominations and compelled them to organize for mutual protection and to propagate the truths for which they stood. The battle they fought has been very largely won. Sectarianism, in the sense of setting up narrower boundaries to the Christian life than Christ set up, or other boundaries, is no more. We can now gain admittance to any church, carrying our faith and works with us. By the very terms of our existence, we are bound to lose our denominational life whenever we can work with other Christians on our own terms, and can stand with them for the same things for which we contend as a separate organization. It seems to me that the Church of Christ has come to the parting of the ways, from whence it will take either the one course and become (continue to be) another sect among the sects, or it will take the other way and ulti-

mately lose itself in the larger body of our common Christianity. Of course, I do not mean that we ought to disorganize our missionary societies, dismiss our secretaries and cease all active propagation of our plea. But we should show our faith in the vitality of the plea by proving that we have faith that it can stand without being supported by the machinery of a great denomination. Some illustrations will make my point more clear. I have in mind one case in particular that shows what are the chief forces in the way of the union of the churches. In a small town in Illinois there are two churches, both of them belonging to the "denominations." The community is not able to support two churches, and the people had about made arrangements to unite their forces; but when the matter came before the "authorities," they very promptly vetoed the whole matter. They could not afford to have their denominational forces diminished, even by one weak church. The missionary societies of both denominations are now providing a large part of the salaries of the pastors of their respective churches. Yet it is a rich community, amply able to care for their own religious needs, if allowed to do so in their own way. Every Disciple would unhesitatingly say that the churches should have united; but if one of them had been a Christian church and it would have been lost to the denomination by the union, what would he say? Another case concerns ourselves. A church which was built by missionary money was destroyed. They are now asking for more missionary money to rebuild it. It is not claimed that there are not churches enough in the place or that anyone is deprived of the privilege of worshipping God according to the dictates of his own conscience; but "we" must be represented. The Baptists have made overtures for union; but they have been turned down with scarcely a hearing. The contention is, "We are ready for union, but not for absorption." If the plea should be absorbed at the same time, might not the church lose its section." If the plea should be absorbed at the same time, might not the church lose its sectarian life in a good cause? We have been arguing, fighting and living for union for a century; let us now try the effect of dying for it.













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