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THE AUTHORITY OF JESUS.

The treatment of this theme is not so dependent upon conclusions in New Testament criticism as often supposed. Whether or not the gospel portrait of the Master be an objective description in the strictest sense, it is at all events the most vivid, majestic and authentic that we possess or can reasonably hope to possess. The expectation of new historical light, whereby the personality of Jesus may be reconstructed, is so slight as to be quite negligible. A different Jesus from him whose benign face shines forth from the gospel pages, must be the product of fancy and not of sober historical science. Such, indeed, have been those modern critical creations offered us in lieu of the figure drawn by Matthew, Mark, Luke and John. Only, the portraits drawn by the nineteenth century artists are so inferior in beauty, symmetry and vitality that they have not for a moment been able to enter into competition with the sublime figure of the gospel narrative. Even by the functional test, therefore, so much in vogue nowadays, the possibility of a substitution is eliminated. In the gospels only do we obtain the impress of a character sufficiently powerful—one presenting a religious and ethical attitude sufficiently coherent and comprehensive—to account for that marvellous historical effect known as CHRISTIANITY.

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The very consistency, moral grandeur and spiritual glory of this personality afford the strongest reasons for believing the portrait to have been drawn from life. No other or slighter personality, either in character or deed, could have so entered into History. No slighter could have made an impression upon the heart and mind of that age, demanding such concepts for his interpretation as are found both in the New Testament and later Christian literature. The personality of Jesus has been the vital core of the Christian organism and although the interpretations of Faith have taken form and color from environment, the substance of Faith has never suffered essential modification. Upon the contrary, the impulse proceeding from Jesus has always been able to subdue the environment in which Faith has arisen to the furtherance of the religious ethical content given in the Faith experience. In other words the revelation of God given in the historical life of Jesus and apprehended by Faith, has dominated the merely speculative element and has held opinion (theology) in bonds of service to Faith (religion.) This fact corresponds to the distinction which the "Disciples" have been accustomed to draw between Faith and Opinion, and it fully justifies the higher controlling value of the former over the latter, which also the Disciples have strenuously urged. It seems rather strange that with a position so fundamentally correct, and urged so constantly, the "Disciples" should not have been able to take a more cheerful view of the history of theological thought than they have usually taken. Should we not have faith in Faith?

Shall we not believe that, on the whole, the throb of the Christian brain has corresponded with the beat of the Christian heart?

Yea, the revelation was effective. Contained equally in the Master's deeds and in his words, that message of Truth and Love secured for itself adequate understanding and adequate record. Without denying the rights of a sober and reverent criticism we are still, and in the present writers opinion, shall continue to be in possession of the gospel picture of Jesus with the symmetry of his person unmarred and the essential features of his teaching unimpaired.

We do not, then, in this essay, seek to determine the authority of an ideal Jesus irrespective of historical actuality. It may be, perhaps, that origin and value are quite separable. Prof. Schmiedel indeed says that it would make no difference in his appreciation of Jesus' ideal and program, if it were conclusively shown that he never existed.' (I state his words from memory and somewhat freely) One scarcely knows whether to congratulate the Prof. or to feel sorry for him. So few of us are placed in a position necessitating a declaration upon this point. While, perhaps, no man of average Christian character would plunge into a career of horse stealing, granting the prospect of success, upon adopting the view that Jesus never existed; yet surely most Christians, the best as well as the worst, would feel that a great inspirational dynamic had been lost out of the life. The battle for character would be waged 'gainst heavier odds. Most

of us are so little emancipated from the Christian tradition that we find it necessary to believe

“The Word of God had breath
And wrought with human hands
The creed of creeds
In loveliness of perfect deeds.”

In the realm of religion and morals at least, the thesis that origin and value are independent questions must be held as a pleasing hope by those whose historical consciousness has been temporarily put out of commission by overdoses of epistemology and naturalistic philosophy. Large reaches of experimentation will be necessary before a judgment upon the matter can be scientifically grounded.

It is now clear, I trust, what Jesus it is whose authority we seek to determine. What, now, of the much mooted term Authority? It is a social concept. Beneath all its forms one element is constant, namely, the CONTROL exercised by one person over others. The field, the extent, the motive or springs of this control are various; and consequently, different kinds and grades of authority may be distinguished. There may be a tyrannical authority and a slavish obedience; or there may be a gracious authority and a free obedience. But however secured or however expressed, where the action or attitude of one person is actually controlled by the mind and will of another, Authority exists. Our question then is, “What is the nature and extent of the control which Jesus may rightly exercise over the lives of Christians?”

The Christian religion originated in the conscious

experience and work of Jesus; and if it is to remain Christian it must always retain the characteristics derived from him. Jesus was not merely the teacher of religion. He experienced it and became its exemplar. The experience underlay and generated the teaching. He had not only to reveal God's attitude toward Man; but also to exhibit Man's proper attitude toward God. Our first task, then, must be to determine whether Jesus' own experience generated any notion of Authority which he made vital in the religion he lived and taught. Inasmuch as it was plainly his purpose that his disciples should sustain the same ethical and religious attitude toward God as his own, it would follow that if he expected others to recognize a divine authority it would be because he was himself conscious of doing so. Jesus' view of Authority is to be sought not only in his express claims but also and perhaps most fruitfully, in the whole tenor of his religious life and example. What then was the nature and extent of the Authority which Jesus' own experience led him to recognize?

Slight as our knowledge may be of Jesus' life prior to his public ministry, the very silence of the records is eloquent; and the little fragments of report are specially pregnant with meaning for this particular inquiry. "Jesus increased in wisdom and stature and in favor with God and men." And he went down with them and came to Nazareth; and he was subject unto them." This is not the report of a restless rebellious spirit chafing at the bit of social restraint. We have no reason to doubt that he recognized the authority of

society as constituted in his day. He saw no necessary conflict between the rightful claims of Caesar and those of God. We may be sure that he gave due reverence to age and wisdom as represented in the elders and teachers of his people. Jesus was in no sense revolutionary but rather evolutionary. Growing up in an environment where regard for authority was quite the rule, Jesus was educated and disciplined in spirit through the various media of religious and social control till he reached his maturity. His greatness and originality is seen not in an absolute transcendence of his environment, but rather in the way he brought to focus all that was of permanent worth in the divinely ordered history of his race and at the same time disengaged the substance of revelation from the temporal and transient forms of its expression. In the crucible of his own incomparable spirit he proved all things. The gold and silver he reminted while the dross he cast upon the slag pile, failing not to honor it for its past serviceableness as the carrying medium of precious truth. He accepted the ancient religion of his people in its underlying unity of idea and purpose, without however binding himself to its then imperfect expression in legal code, theological dogma and ecclesiastical institution. He received the Holy Scriptures in their fundamental unity of religious and ethical teaching. So far from disregarding their authority, he knew that his program alone could secure the practical recognition of that authority. The scribes in their legalism were making void the commandments of God. Jesus called for a more scriptural righteousness but not

a more legalistic. His religious experience did not place him in antagonism toward the law and the prophets but, on the contrary, *en rapport* with Him who had spoken through them, and now at a higher and final stage of revelation was speaking through himself. The experience of Jesus by reason of the unique quality of his own individuality, yielded a result over and above anything explicable by his environment alone, namely, an unique knowledge of God's character and attitude toward men. This knowledge henceforth was the criterion by which he judged every idea, action and institution. In the light of this he developed the immature truth and in the zeal of it he exclaimed "every plant that my Father hath not planted shall be rooted up."

What now was Jesus' attitude toward the God whom he knew through his exceptionally deep and vital religious experience and whom he named FATHER. Has the concept of Authority any place here? Was there any conscious deliberate self-surrender of Jesus' mind and will to what he conceived to be the will of God? Was there a stern principle of duty in recognition of which, Jesus at times brought sharply to heel his natural inclinations and tendencies? Let the Judean wilderness, and Gethsemane make reply. While Jesus did indeed live a life of unparalleled trust, confidence and assurance, a life in great part one of spontaneous and joyful harmony with God, nevertheless there were times when such harmony did not exist and when Jesus was keenly conscious of a difference between his will for himself

and his Father's will for him. 'Twas only through the most terrific moral and spiritual conflict at such times that Jesus canceled the difference and came into accord with the Father's plan and method. Had he not held to the positive existence of a supreme moral and spiritual reality objective to his own personality and having the right to dominate him, this moral struggle could not have originated even, much less could it have been carried forward to victory. There is not, in fact, complete autonomy in the moral and religious life of Jesus. Neither is there a complete absorption of Jesus' will in that of God. Never is his will so living and active as when he definitely acquiesces in the will of God through the heroism of Faith. He does not, so to speak, languish into God through sheer exhaustion, but he conquers his way to an affirmation of the divine will, knowing at the same time that this is not the expression of a character or wisdom achieved as yet by himself. The basis upon which he wages this winning battle is his inexpugnable Faith in the objective reality and supreme authority of the God whose *character* he perfectly knows, but whose *plan* and *method* he knows not yet in full. He will trust Him even when he can not see Him. The knowledge of God which had accrued to Jesus through his deepest and richest experience was not to him a value judgment, merely, but was clothed with existential significance which he maintained even in the face of facts which seemed to contradict it. Thus Jesus conception of Authority in the moral and religious life may be well defined in the felicitous words of Prof. Nash:

“ Authority is the assertion of the right of way for superior experience.” This superior experience is not, however, self-perpetuating. Upon the contrary it tends to fade and disappear under the stress of present experience which contradicts the truth of the interpretation given of the former experience. Only when the will is definitely, positively and continually thrown into the scale upon the side of the superior experience with the interpretation thereof, does it in fact retain its authority. The will so elects only because that former supremely valuable experience is believed to be the expression of a supreme objective reality, which will, if loyally regarded and revered, secure the continuation and increase of such experience. At every point in the religious program of Jesus where there was actual advance, at those “ Crises of the Christ,” had he been interrogated his reply would have been “ My Father wills it so and I go forward though my wisdom fail and left to myself I would not so choose.” Thus with Jesus as with all those heroic souls who have opened up new and glorious vistas into the realms of the spirit, authority has been external, objective, heteronomous in the last analysis. This is not, however, the heteronomy of Legalism as commonly defined; but it is just as objective. The difference mainly lies in that the one is law conceived as statutory and atomistic, while the other is law grasped in the unity of Principle. The former is unrelated to experience, while the latter is discovered through experience.

Let it not be supposed that this essayist rules out Antonomy from the morally best life. Nay, it is the

goal of moral progress. But progress is possible only as a supreme objective authority is recognized and served. In the level spaces of life, indeed, the resident, realized resources, expressed in habit are sufficient for life's conduct. But when there are heavy grades to climb, new adjustments to be made, power must be borrowed from the heights, "power not of ourselves which makes for righteousness." So long, then, as we are pilgrims seeking for a "city that hath foundations whose builder and maker is God," we shall have need for self denial. At the great crucial turns of the moral pathway we must die in order to live.

Such was Jesus' conception of his own relation to his Father. A real authority was recognized and obeyed. Corresponding to his obedient, loyal attitude toward God, he claimed the same loyal obedience from his disciple toward himself. He was sure that he revealed to them the Father, and that when men came to him in Faith, they came in that same act to God. He claimed from them as complete devotion to himself and his program, as he himself rendered to the purpose and program of God. Nothing was sufficient except the disciple should be as his Lord. Nor did Jesus himself know of any sufficient devotion to God which left himself out of account as the sole sufficient exponent of the Divine One. Toward men Jesus practiced no self-denial as touching the dignity and supreme worth of his own person as the revelation of God. Neither did he look forward to a time in earth experience when the religious development of his disciples should render his own mediation superfluous. If

then there was a real recognition of an actual divine authority upon the part of Jesus does he not manifestly claim a real authority over his followers? This authority will not, indeed, be felt as such in seasons of high spiritual enthusiasm and assuring experience, but it is in reserve, nevertheless, for the time of need, and it secures loyal submission when the currents of experience run contrary, and when the Christian must take himself in hand through pure reverence for the ideal objectified in the historical Jesus.

It is quite common to say that Jesus does not seek to coerce the human will but appeals to men by the total impression of his personality. Hence, the authority of Jesus is nothing other than his *influence* or *effectiveness*. This I conceive to be a loose and unprofitable use of terms. Certainly there is a close relation between the effectiveness of the Master and his authority but they are by no means the same. Authority emerges only when men enter into the Faith relation with Jesus. According to the New Testament faith includes the belief of a truth concerning a person with a corresponding trust or self commital. The consciousness of the church has seized upon this word Faith as denoting the deepest and most characteristic element of the redeemed and victorious life. Yet the influence or effectiveness of Jesus is by no means confined to the circle of those who have entered this Faith relation. Millions of men feel his power and are wooed by his personality who do not commit themselves to him. He girds them though they know him not, and though they may arrogate the glory unto themselves. In the Chris-

tian however, Jesus' effectiveness has culminated in complete moral and spiritual conquest. Faith has arisen and the actual authority of Jesus begins. Upon the basis of his effectiveness which at its culmination constitutes his Saviorhood, arises the disposition and the obligation to crown him Lord. The question no longer is, "Can Jesus save" but "Can the Christian be loyal to his Savior." He can be so only by obeying him in all that he saith. The maintenance of Jesus *Saviorhood* henceforth depends upon the continuous practical and complete recognition of his *Lordship*. This will require oftentimes that the Christian shall take up an attitude toward the facts of experience, and shall pursue a course of action which those facts would not in themselves justify. "His not to reason why, his but to do and die" if need be in the way of loyalty to his Lord.

In speaking therefore of the authority of Jesus we mean that through him we receive a final revelation of the Truth and Reality of God so far as pertains to our moral life and spiritual destiny. We mean that Jesus determines for us our religious attitude and the principles of our moral conduct. Since these are the supreme considerations of life it follows that when they are determined, it becomes impossible for one to adopt any critical or philosophical views which he can not adjust to the requirements of those religious and ethical ideals. Thus while the authority of Jesus is not that of a philosopher enforcing a scheme of thought by processes of logic, nor that of a lawgiver delivering a code to be externally obeyed, it is, never-

theless, an authority which tests every scheme of thought as to its bearing upon the religious view of the universe, and it does pass upon the relation of every law or precept to the spirit of love and service. It is due to the authority of Jesus that we bring every thought into subjection to the obedience of the Father's will as that will was done by the Son himself. We are not to hold Jesus tentatively and, as it were, subject to revision. Only Jesus better understood can reverse Jesus understood not so well. We pay to the authority of Jesus the highest honor when we most earnestly seek to know his mind and will. We pay slight reverence to him when we are willing to receive his will through the perceptions of others.

In the very act of accepting Jesus as his supreme authority for religious faith and moral conduct the Christian assigns to him the place of highest rank in his total scheme of thought; or at least he equates the principle of Jesus' personality with the ultimate principle of his philosophy. The God, whom Jesus revealed, and the Universe, are not at strife. "The kelson of Creation is Love."

CHARLES M. SHARPE.

THE "RECAPITULATION" THEORY AND SUNDAY SCHOOL GRADING.

While the principle of grading in the Sunday school has passed beyond the stage of debate, there is as yet no general agreement as to the most scientific basis of classification. The Sunday school not only inherits

the difficulties of general pedagogy, but has others of its own arising from the special nature of its aims and ideals. Its first concern is with the religious instinct. Even if it be true that a complete education of the so-called secular type must make provision for the culture of the religious life, it is none the less true that the Sunday school is exclusively concerned with that culture. That is its *raison d'être*—to specialize in religion. Hence the first consideration in Sunday school grading is that it take account of and conform itself to the stages of the religious growth of the individual, just as general pedagogy takes account of the stages of mental growth.

A classification of this sort would not of course be exclusive of that based on purely pedagogical principles, for religious education being a mental process must conform to the laws of general psychology. The Bible as literature or history must be taught according to the same rules that govern the teaching of other literatures and histories. No pedagogical miracles may be expected because the subject matter happens to be religious. But a distinction must be made. While the principles of general pedagogy are regulative of the method and matter (on its formal side) of the lessons for each grade, the *religious content* of the lesson—material must correspond to the religious development of the pupil. This is the real problem of religious pedagogy.

From this point of view the ideal grading would be that in which the purely psychological (pedagogical) periods of individual development should exactly coin-

cide with the religious periods. That of course is nature's concern and remains to be determined even as a possibility. Failing that, the broad religious periods should furnish the main divisions of the school, while the divisions of general pedagogy would form as it were, a cross classification or a classification within a classification.

The real difficulty lies in finding a satisfactory basis of classification based on assured facts of the religious consciousness. The study of the individual from the point of view of religious psychology is yet in its infancy. It has hardly yet passed the stage of observation and a sort of rough classification, nor is it quite clear (as indeed was hardly to be avoided from the nature of the phenomena) that the abnormal and artificial in the religious life has not quite frequently been classified in its studies as normal and natural. It is even open to argument that the religious psychology of the individual is so complicated with artificial elements derived from "social pressure," early training, church affiliations and the like, that the really natural stages of religious development can never be discovered from observation confined to individuals. The only general agreement among the experts seems to be that the years of early adolescence have a peculiar significance for certain aspects of the religious life, such as "conversion," joining the church, etc.

Now, religion has to do pre-eminently with the emotional life, and it is pretty well agreed that feeling is much more a racial, than an individual characteristic. This being so, the science of comparative religion may

be expected to throw some light on the natural divisions of the religious life, even for the individual. Given the "recapitulation theory"—its broadest interpretation is sufficient for our purpose—it is reasonable to suppose that, underlying the artificial elements spoken of above, there are certain broad lines of division in the religious history of the individual corresponding more or less sharply with the religious history of the race, which, if discoverable, would constitute a truly natural and scientific basis for classification in religious training.

Looking at the past history of the race from the standpoint of modern Christian civilization, there would seem to have been five well marked stages of religious development, namely, fetishism (including animism), the period of "cult," the ethical period, the institutional period, the present phase of what may be called "spiritual" development.

I. FETISHISM. All students of comparative religion are agreed that this was and is, the earliest observable stage of religious response, in the race. In the individual it is represented very clearly by the years from three to six—the kindergarten period. In both this is the age of sense perception, of unbridled fancy, of naive personifications. The child is "a little savage," egoistic and credulous. Morality is "custom."

II. THE PERIOD OF CULT. This is the period of rites, ceremonies and temple worship, represented in the Bible by the popular pre-prophetic religion of the Israelites, and in ethnic religions by such cults

as Baal, Asshur, etc. Ethically it is legal and ceremonial. It is not so clearly marked in the individual as the preceding stage, but it seems to correspond to certain tendencies of later childhood, say, from five to eight or nine. The child of this age is a ritualist—interested in objects and object lessons and in the ceremonial of drills and play, not however as symbolic, but for their own sake. He responds ethically to the “Sinai” treatment. Things are right or wrong because God says so.

III. THE ETHICAL PERIOD, represented most strikingly in the prophetism of the Hebrews, but appearing more or less prominently also in other religions. This marks the birth of conscience in the modern religio-ethical sense of the term, when right and wrong begin to have something more than an arbitrary significance. God is seen to be a “God with a conscience.” Does not this suggest similarities to “boy-and-girl religion?” It is between the years of nine and twelve that in the normal child conscience makes its appearance, and always at the first with a religious sanction. Communion with God is secured by goodness. His disfavor by badness. Prayer becomes something more than asking favors.

IV. THE INSTITUTIONAL PERIOD. This period has been reached by only a few religions. The Christian church is its most striking monument. Salvation presents itself as getting inside the institution. The ethical elements of the preceding period are not lost, but subordinated to the values of organization and social group. The years of adolescence manifest this

institutional feature very clearly. It is the period of initiation into the "mysteries," or, in modern language, of "joining the church." The social features of religion make their strongest appeal here. To be religious is "to belong." Many people never get beyond this stage.

V. THE SPIRITUAL PERIOD. This stage has not perhaps been long enough in existence except in especially favored individuals, to have been radically stereotyped. Except in the few it is not recapitulated or so dimly that about all we can say is that the tendency is to become more spiritually minded in later years. At the same time, if there is any truth in the recapitulation theory as applied to religious psychology and if the above scheme approximately represents the facts of the religious evolution of the race, the very fact of its being so would indicate that the higher spiritual truths of religion should be reserved for the years after adolescence—in cases that is to say, where they can be taught at all.

The above is not meant to be final, but merely suggestive as a possible treatment of the subject matter. The division suggested is especially tentative. But the principle of recapitulation seems worth testing for clues to *nature's* practice in religious development.

H. D. C. MACLACHLAN.

THE MINISTER'S DEVOTIONAL LIFE.

“The leading defect in Christian ministers is want of a devotional habit.”—*Richard Cecil.*

In speaking of a minister's devotional life, one touches upon the most vital factor in any man's ministry. This the writer of this article knows, not because he has been told so by his seniors in the ministry, but from actual experience. By experience he has learned that when he prays much, he has power with God, and ministers grace to his hearers when he preaches. He has learned that when he is in a devotional frame of mind much, he can not only do his preaching and pastoral work better, but he can do it with less strain and expenditure of energy. The spirit of prayer is the very spirit of devotion. Prayer is related to devotion both as creator and channel. The two are united as the soul and body are united. They are to each other as life and heart. There is no real prayer without devotion, and no devotion without prayer. Of all men the preacher must be a man of prayerful devotion above all others. He must be completely surrendered to God in holy devotion. He is not a professional man. He is devoted to God. All of his aims, aspirations, and ambitions are for God. For him prayer is as essential as food is to life. A

word from Surgeon will not be amiss on this subject. He says, "Of course the preacher is above all others distinguished as a man of prayer. He prays as an ordinary Christian, else he were a hypocrite. He prays more than an ordinary Christian, else he were disqualified for the office he has undertaken. If you as ministers are not very prayerful, you are to be pitied. If you become lax in sacred devotion, not only will you need to be pitied but your people also, and the day cometh in which you shall be ashamed and counfounded. All our libraries and studies are mere emptiness compared with our closets." These are indeed words of great wisdom.

Prayer gives spiritual vision and warms the affections. A heart preacher, is the result of prayer. Prayer puts both the preacher's heart into his sermon and his sermon into his heart. Experience teaches that the heart makes the preacher. Men who have been great preachers have had great hearts. The savior of the world is the heart. Heads do not save. It is love that saves, and not the knowledge of the law. It is the heart-side of God that has compelling power. Through prayer the preacher is enabled to put the heart-side of God into his sermons. By prayer a preacher moves God towards the people, and when he has done that it is then easy to move the people toward God. Ministers who have audience continually with God have access to the people. A standing witness to the truth of this last statement is found in the fact that all the great preachers of the past were men of great prayer. Christ, the man of

Galilee spent whole nights in prayer. Paul, the greatest of the Apostolic preachers, prayed night and day. Martin Luther said, "If I fail to spend two hours in prayer each morning, the devil gets the victory through the day. I have so much business I cannot get on without spending three hours daily in prayer." His motto was: "He that has prayed well has studied well." Mr. Wesley spent two hours daily in prayer. Of him it is said by one who knew him well, "He thought prayer to be more his business than anything else, and I have seen him come out of his closet with a serenity of face next to shining." The biographer of Archbishop Leighton, says of him, that, "Prayer and praise were his business and pleasure." Joseph Alleine prayed from four to eight hours daily. John Welch the noted Scotch preacher, spent from eight to ten hours in prayer daily. Along with these we may briefly mention such mighty praying preachers as Robert McChenyne, Henry Martin, Payson, who wore grooves into the boards where he pressed his knees so often and so long, Marquis DeRenty, David Brainard, Bishop Andrewes, Sir Henry Havelock, Earl Cairns, Dr. Judson, the great missionary, who through prayer, "Impressed an empire for Christ and laid the foundation of God's kingdom with imperishable granite in the heart of Burmah;" and a great multitude of others that no man can mention. All these wrought mightily through prayer. All are living witnesses of the power of prayer in the life and work of a minister.

To the men in the Campbell Institute that are

ministers of the Gospel there are three reasons that call for special vigilance on our part to look well to our devotional life. First, we are living in a time that is laying great stress on plans and methods. The atmosphere is filled with the sound of machinery. There is present everywhere a tendency to reduce everything in church work into a mechanical grind. The man is in danger of being swallowed up by methods. In the divine record we read, "That there was a man sent from God." The emphasis was on the man, not upon any method. Then too, the age in which we live tends to sap men of spirituality because of its great hustle and hurry. Everybody is in a mad rush. Life is exceedingly complex. Its complexity makes it strenuous. People feel that they do not have time for prayer and meditation upon God's Word.

In the second place, we are sons of fathers, theologically speaking, who were not specialists in prayer. They were known for their knowledge of the Bible and their ability to rightly divide the Word of Truth. We do not find them laying great stress on prayer. There was no call for that, for others were doing that. They placed their chief emphasis upon the preaching of the Word. Especially did they set forth the necessity of a proper division of the Bible that men might understand the plan of salvation. Because of the biblical position that they set forth they soon found themselves engaged in bitter controversies with their neighbors. This produced in them a polemical turn of mind rather than a devotional one. The literature of the first fifty years of our history is barren of devo-

tional writing. It was altogether of a controversial nature. Even to this present time there is a great dearth of devotional literature among us. With such an inheritance, one that was rich in controversial literature but greatly lacking in the devotional, we could not be expected to excell in the latter. The father is reproduced in the son, is the law of heredity. We must, however, seek to remedy this. We must profit by their example.

In the third place those men who are members of the Campbell Institute, and are ministers, are subjected to the dangers that threaten the devotional life that arise from critical study and philosophical speculation. We are human, and some of us are intensely so. Men engaged in critical study and philosophical speculation are in danger of cultivating a spirit of intellectual pride. Intellectual pride and the devotional spirit are not compatible. The one will not suffer the other. There is something about the analytical method and modern scientific spirit that has atendency to chill the devotional, prayer life of a minister. A well known writer in speaking of the preacher who follows critical studies has this to say: "Preachers who are great thinkers, great students, must be the greatest of prayers, or else they will be the greatest of backsliders, heartless professionals, rationalistic, less than the least of preachers in God's estimate." Of all men in our brotherhood none have greater need to be on their guard to cultivate their spiritual life than the members of the Campbell Institute that are ministers of the Gospel.

WM. OESCHGER.

UNRECOGNIZED RELIGIOUS CHANGES.

Religion in its own essence is one, eternal and immutable and immutable as God himself; but in its external form and development, religion is governed by the law of time, which is the law of mankind. Like man, like the human species, religion is born, undergoes growth and change, is apparently consumed by its progress, grows old, and is born again of its own ashes. And in this perpetual vicissitude, in this alternate mechanism of life and death, it is purified, elevated, and generalised; constantly bearing toward the Infinite, which is its origin and aim.—*Mazzini*.

Churches, treasuring the truth "once for all delivered to the saints," and contending for unswerving fidelity to an original model, conceive of themselves as unchanging. They necessarily have in their very constitution, always finding expression in leader and followers, with the advantage of entrenched consistency, a power prompt and strong to resist changes. This element always lies open, however, both to its undermining by the general progress of the world about it, and to the deliberate attacks of restless spirits. Most of the church organizations of the country are today battle fields between these two forces. This however, is not to be the subject before us, nor need the reader class himself either with the unchangeables or with the adaptables.

Outside the pale of organized Christianity, however, where religion is not so much a matter of conscious thought and effort as it is a plant growing wild

and almost unseen in the field, plowed up by the farmer as he raises more marketable stuff, or tampled by men in their pursuit of money and pleasure, there also many unrecognized changes can be seen by one who turns aside to look. For waste places also change, as well as cultivated fields and cities. It is to religious life of this sort, the religion of the land as contrasted with the religion of Jerusalem, the holy city, that the readers attention is asked. Men who are neither religious nor churchly, yet have a religion. And men who are both religious and churchly often have a religion which in its essential and vital elements is quite different from the ecclesiastical creed and associations which they suppose to be their religion. This subconscious religion, if we can call it such, is by the conditions of its existence, indefinite, intangible. I suppose that in part it could hardly be called Christian at all. Yet if a man studied it thoroughly enough, and with a knowledge of men broad enough, he would doubtless be able to distinguish many clear dominant features and perhaps might make some sort of system out of it. I am not so ambitious. I want merely to point out certain developments which I think can be seen in the people's religion and which are due largely to our national development.

The first change concerns the fundamental matter of all religion, the conception of God. It is not difficult to ascertain and to understand the conception of God which prevailed in this country two hundred years ago. Even in the case of people who ostensibly did not believe in the existence of a God, the idea which the

word God called up is, for our purpose, equally valid. The popular conception of God was primarily that of a being who took sides. The Puritans were of all Americans most intense in this view. Their greatest theologian, Jonathan Edwards, in his writings and his sermons gives us the profoundest impression of a Providence which took sides absolutely with the redeemed giving them the most certain tokens of the most blissful future and who took sides absolutely against the sinner, holding in store for him endless tortures. Those whose belief in God was much less vivid than was Jonathan Edwards' had an idea of him differing from his only in intensity. They thought of God as a great protector, a warrior and a judge whom one ought by all means to have on his side. They wanted to have Him on their side, not only in matters of eternity, but in affairs of business and politics. The pioneer and the settler invoked His protection against the Indian, the patriot called on Him to take his side against the French, and later against the English. As late as the Revolutionary War the primary thought of God, both in the churches and outside of the churches, may be said to be that of a supreme ruler who held in his hands the scales of destiny, individual and national, and who could incline them to one side or the other at his will.

Without attempting to explain fully this conception, at least one proof of it can be pointed out in the environment in which our forefathers lived. They were engaged in a perpetual struggle. In the early settlements along the Atlantic Coast and later in the interior, they

had to contend with two terrible forces, an untamed country and an armed foe. Read the story of the colonists at Plymouth in any history. "Grievous were the sufferings of the Plymouth settlers during the first winter. To range along the coast in the midst of sleet and snow, in quest of suitable location, proved to have been only the beginning of trials. To build their log-houses amid the exposures of midwinter was next to be done. At one time all but six or seven were sick. Before spring came, one half of their whole number were in the graves under the snow. Soon after landing they had heard a cry from savages that sounded hostile. A little military band was formed with Miles Standish as captain, etc. (Fisher, Colonel Era, p. 95.) Or listen to Felix Grundy describe early conditions in the Mississippi Valley. "Sir, the ancient sufferings of the West were great. Those of us who are here are but the remnant, the wrecks, of large families, lost in effecting the early settlements." (Par-ton, Life of Andrew Jackson I, 140.) The life of men and women who passed through these times tinged their view of Him who presided over the destinies of life. Through them it influenced their children. Their God was the one who decided the issue of their battles and decreed them life or death in this world and in the world to come. So even the ungodly quailed before Edwards' description of judgment, and the scoffers alternated between fighting the pioneer preachers of the west and listening to their debates or to how one could be sure to be, even in matter of p's and q's, right with Him.

Now all is changed. Webster's words can be amplified, almost without limit. "Two or three millions of people have been augmented to twelve, the great forests of the West prostrated beneath the arm of successful industry, and the dwellers on the banks of the Ohio and the Mississippi became the fellow-citizens and neighbors of those who cultivate the hills of New England. We have a commerce that leaves no sea unexplored; navies which take no law from superior force; revenues adequate to all the exigencies of government, almost without taxation; and peace with all nations, founded on equal rights and mutual respect.

* * * In the meantime, both in Europe and America, such has been the general progress of knowledge, such the improvement in legislation, in commerce, in the arts, in letters, and, above all, in liberal ideas and the general spirit of the age, that the whole world seems changed." (Address at the Laying of the Corner Stone of the Bunker Hill Monument, 1825.) When the Civil War broke out, Lowell and many others hailed it as a sign that the country was not entirely absorbed the sloth and materialism engendered by a long and prosperous peace. Since the war we have had a generation and more of unprecedented progress. The Spanish War was scarcely a ripple on the surface of our general peace. Nature has been fairly subdued and no foreign enemy threatens us. Wealth has been piled up beyond belief, and while few have all they desire, few also suffer serious want. We are, and have been now for generations, a prosperous and peaceful people.

With this change, has changed the idea which people generally and unreflectingly have of God. Many religious movements have sprung up whose secret power lies in this, rather than in any theological or religious impulse. J. Franklin Jameson, president of the American Historical Society, brought this out admirably in his inaugural address last December (American Historical Review, January, 1908.) "It is a long remove from the tribal God of the early Puritans, the vertebrate Jehovah, the self-conscious martinet of a troubled universe, to the vague and circumambient deity of Mrs. Eddy, the fluid source of therapeutic beneficence. But it marks a long transition in our social life. The early colonist, his life environed with dangers and studded with marked events, must have on high a conscious and watchful sovereign, ever ready to protect the body and to chasten the soul by drastic interpositions. At the other extreme * * * few of us are ever in personal danger. We have had years of extraordinary prosperity. The comfortable middle class has had little occasion to feel the heart gripping stresses of danger and calamity and remorse. In such a soft society, illness and physical pain easily come to seem the chief evils of life. Consciousness of nerves and consciousness of the processes of digestion come to take nearly the place which consciousness of sin held in the mind of the Seventeenth Century American. Such a society, the product of peace and industrial prosperity, is sure to be seized with great power by a religion which cheerfully ignores evil and which, whatever its claims upon superior intellects, presents itself

to the mass of bourgeoisie minds as primarily a religion of healing." In other words, to many men God is no longer a warrior or a judge, he is a doctor, hence Christian Science and other kindred movements, both within and without the regular church organizations.

To men generally God no longer appeals primarily as omnipotence taking sides. He seems rather an all pervading, unimpassioned influence. As life and its struggles have grown less desperate, or at least less raw, the idea of personal Providence has become less definite. Here and there this change receives formal and conscious expression in theological and philosophical circles. Perhaps pragmatism might be cited as a case in point. But the most important fact is that among people who are not philosophers nor theologians, who are not even vaguely connected with churches, this view seems to be a part of their conception of the world. I have tried to test the matter in conversation, by searching in public speeches and lectures, in fiction, and in other literature of the day, and I find a very general acceptance of it among men who might be called non-Christian as well as among many who are in churches. For the religious worker or thinker, the importance of this fact, if fact it be, is that it constitutes the background upon which his efforts must be developed.

There seems to be going on another evolution in religion in America, outside the pale of formal Christianity, which I must confess, is more problematic, much less clearly defined than the one discussed above. It is the appearance of germs of a national religion.

Probably this is too strong an expression and one should rather say that the religion of the people is being tinged by our national history. It is, I suppose, incontestible that among the ancient Jews religion and patriotism were often identical. Their religion to some extent was made up of the pious reflection of their racial history. It is true that with the development of the world-wide Roman Empire and the appearance of Christ and his followers, a new religion was born which transcended all national limitation and became universal. It is also true, however, that the most important fact of modern political history has been the development of clearly defined and distinct nationalities. The civilized world is today made up of nations, and the nation as we use the term is a modern institution. In few places are the opportunities for national developments so patent and undisguised as in the United States. Our isolation from other powerful nations, our democratic institutions, our imperial and well bounded domain, the vastness of our internal communication, our assimilation of men of various races, all these and countless other forces have created and are creating the American nation. With this in mind, can there not be seen certain incidents or developments in our history which take hold of men's minds with the emotional force almost of religious ideas?

A mystical conception of this sort can be found in Lincoln's second inaugural, where he links our history with that of the Hebrews as a revelation of the will of God. "Woe unto the world because of offenses! For it must needs be that offenses come; but woe to that

man by whom the offense cometh. If we shall suppose American Slavery is one of those offenses which, in the providence of God, must needs come, but which, having continued through His appointed time, He now wills to remove, and that He gives to both North and South this terrible war, as the woe due to those by whom the offense came, shall we discern therein any departure from those divine attributes which the believers in a living God always ascribe to him? Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue until all the wealth piled by the bondman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said, 'The judgments of the Lord are true and righteous altogether.' "

The Pilgrim flight from the old world, the Puritan hegira, the immigration of foreigners from Europe, these seem to have come in some minds to occupy about the same place today, that the exodus from Egypt held in the words of the Psalmist. I sometimes doubt if the worship of the Emperor meant more to many Romans than optimism in democratic institutions and principles means to many American citizens today. If we accept the dictum that every man has a religion these things seem to me to approach at times to the dignity of an element in religion among us.

C. B. COLEMAN.

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TWO CHURCH COUNCILS.

O. F. JORDAN.

Events of small importance in themselves sometimes have large significance as indications of social tendencies. During a recent state convention two councils were held, one to consider a situation growing out of alleged false doctrine, the other concerning the moral aberrations of a minister of a mission church in an important center.

The first council was not called by a congregation as our custom is. It is hard to learn how it came together. It has been alleged that a recent addition to the force of a well-known conservative journal wished to win his spurs by bringing into disrepute an officer of the convention who was persona non grata to the journal. More probably it came together spontaneously from common interest. Fifteen men met in the parlors of a down-town hotel. They organized with president and secretary. As the forenoon wore on interested spectators came in, but the real council was the fifteen. These were ministers of country town churches with one exception, not one of them preaching in a town of ten thousand people with the exception noted. They were, however, well-known men in

the state, prominent in much of the common life of the church.

A motion was made to appoint a committee of five "to represent the ministry of the state." This committee of five was to be instructed to make demands upon the nominating committee that a favorite war-horse of reactionary conservatism should be made the president of the next state convention. They were also to demand of the resolutions committee that a resolution be passed declaring that "we believe the Bible is the Word of God." They were also to demand of the managers of the Centennial at Pittsburg that the offending state officer should be taken off the Centennial program. This motion was discussed at length, many of the original fifteen being in favor of the motion.

Two city pastors drifted in meanwhile and learned of the motion that was up for discussion. They asked whom the council represented and where it got its authority. They took a conservative view of our plea and protested against the enactment of a credal resolution. Through their arguments the native good sense of most of the other ministers prevailed against the hopeless radicals and the motion was voted down, only four voting affirmatively. At this juncture the offending state officer came in by accident, hunting another meeting. By invitation he defined his views. At the close of the conversation, a prominent layman of well-known conservative views declared the officer's exposition to have been the most profitable half-hour of his life, and another brother of similar description

said that if the state officer was to be read out of the church, he would have to go also.

The other council was to consider the complaint of a mission church against its minister, who was alleged to be unfit for the ministry. Several of those in the former council knew of the misdeeds of the minister of the mission church in other cities, but refused to serve on the council, saying they did not wish to get involved. Finally, with untiring diligence on the part of the mission church a group of men was gathered to form a council. The evidence was presented from the different cities, and the minister declared to be unfit to represent the Disciples of Christ.

The story of these two councils is full of significance to the student of tendencies in our brotherhood. It is manifest that there is a considerable group of our people with whom the proper phrasing of a doctrine of miracle is of more importance than "mere" ethics. A great convention was keyed to the highest pitch of interest over a theological issue. There was no expression of concern over the ministry of immoral men, though more of our churches are lost by reason of the latter than by reason of all the heresy that has developed in the church in a century.

Again, a creed-making tendency is developing among those loudest in their protestation of orthodoxy. The fathers were willing to trust their ideas to the crucible of discussion and investigation. Some of the "sons" are anxious to deposit their ideas in the fire-proof vault of an authoritative creed. It is true that only four men voted for such a creed, but that is four

more than could have been found ten years ago. Must those who have been labeled heretics repel the creed-making innovations of those who have been loud in protestation of orthodoxy and thus save the program of the fathers from defeat?

Again, there is an interesting answer to some charges that have been current of late. The Campbell Institute has been accused of arrogance. It has been accused of cliquing to influence conventions. The character of the men composing the Institute is sufficient denial. No such influence has been exerted. But now some of the very men bringing these charges organize and leave out all who disagree with them. This departure from our pure democracy will not get far in our brotherhood, but is of interest, nevertheless.

Other considerations arise out of these two councils. But suffice it to say that there is a radicalism more dangerous than that of scholarship. We may not be disturbed by free investigation, but only the radicalism of the self-appointed savior of the brotherhood who would save his pet doctrine at the expense of freedom will really be a menace.

SOME RELIGIOUS CERTAINTIES.

G. B. VAN ARSDALE.

The supreme need of the ministry is reality in our service. By this I mean that the word, the sermon, the act, the attitude and the life of the minister should be what he is, not a recital of what he has read, or the advancement of a theory, or the maintenance of a tradition or custom, but that what the world hears from us, and what it sees in us should be what we are. God wants us to be real. He intends that our words, our acts, our lives should be the visible expression and the full expression of the working of our inner selves. God wants us to be what we seem to be. We are afraid lest we will seem to be what we are. He wants us to bring to the world just what he has created in us. We cannot avoid having our philosophies as long as we think, but the supreme need of the ministry is freedom from appearing to be what we are not. What humanity needs is an experience. Men care little for theories; what they want to know is, what has God done for you. They will be interested, to be sure, in our theories, but it is the curious kind of interest that the child has in his toy. It is something to play with and dissect, and see how it is made.

By religious certainties I mean things I know, not things I know by argument or reason merely, or as being the greater probability in the case, but things that have become myself. . Argument and reason help

me in the beginning just like the book of directions help the gardener in planting his seed. But a book of directions would be of little value if all the gardener had at the end of the year was the book.

First, I know God as my Father. I do not mean I know that God is my Father; I know more than that—I experience God as my Father. It has helped me to know what others have experienced of God, but that would all be a matter of little moment if I had not the consciousness of his doing those things for me. It stimulated my search for him to read what he was to the prophets and sages, but that would be but a mere barren fact of history if he had quit doing those things for men. In short, my knowledge and my consciousness of God to meet the demands of my nature must be first-hand.

Here let me say a word about the pure reasons for my belief in God at all. That other men have believed in God is valuable as the testimony of history, but I must not believe in him simply because other men have. I find, therefore, my chief reason for faith in God in the fact that he is indispensable to my nature. I cannot outgrow my need for him. I can outgrow many other things in my life, things that are not necessary to my highest self. The man finds it possible, and quite desirable indeed, that he should do without many things that seemed essential to his childhood. But advance in knowledge and wisdom do not eradicate my need of God. He is necessary to me, not so much as an explanation and adequate origin of the universe, as he is as an explanation and satisfactory solution

of my own needs. I may not have the sixth and spiritual sense—that is, it may not be called that, but I have spiritual needs, spiritual perceptions and intuitions, and to me they are just as trustworthy (not as final guides, but as indicating a reality) as are any of my other powers. I trust my senses, my eyes tell me of the reality of vision, my ears tell me of the reality of sound. In their untrained state they tell me nothing more than this. If they would serve me perfectly I must educate them. I can trust my spiritual intuitions and needs as pointing to a reality in the existence of God just as truly as I can trust my eyes as indicating a reality in vision. Nor must I separate between the things that have come to me through these channels and call one faith, and the other knowledge. That is, if by such distinction I mean to say that the things of knowledge have a surer foundation than the things of faith. We may use the terms faith and knowledge for purposes of differentiation, but not as indicating greater or less certainty. For instance, when I say I know the things that I see and hear, and believe the things which my spirit perceives, I must not be understood as meaning that my assurance of the latter is less definite and certain than of the former. The channels of our knowledge of spiritual things are just as trustworthy as those of material things. I might as well say that I believe the things that I see and know the things I hear, because they come through different channels, for I do not see with the ear or hear with the eye, as to say that I believe spiritual things and know material things. We can know spir-

itual things; that is, our conviction of them can have as firm basis as our knowledge of material things. This is not our reason for believing that God is, but it may be our consciousness of him as an experience. We know that we have the organs of our body because they are a part of us and serve us, and in our higher natures we know God as being in him and being served by him.

Then when I say that I know God as my Father this relationship is not exhausted with the fact that I partake of his nature. God did not merely give man his nature and a book of instructions as to how to live, and then leave him, but He is in every true Christian, energizing him, vitalizing him. He is not merely a source of help, he is not merely what somebody else has said about him, he is the real present life of the individual. The true child lives in God; God is the creative power of his thoughts, He is the fuel in his will, he is the source of his affection.

Here I may well speak of the two greatest helps to the realization of this consciousness of God. The first of these is the record of what He has done for other men. The Bible, as the record of God's help of other lives, so far as records go, is the best stimulus for exciting a corresponding religious experience in men. It is the standard for testing all our religious experience. So far as books can help, no other book can take its place. But greater than any literature is the life of Christ himself. He helps most because he reveals the most and the best things about God. But he helps not only by what he has revealed about

God, but yet more by the fact that he himself, living the life of the flesh, experienced the perpetual consciousness of the Father's presence. He did not live on what he heard about God, but he lived with God. All our reading about God, all our worship of Him, all our prayer to Him, and, much more, all our arguments and philosophies about Him, are futile, unless they bring us to the consciousness of His presence. This consciousness of His presence, that we live in Him, that our thoughts are stimulated by Him, our affections purified by His love, and our wills energized by His power will give to us a deepening sense of humility and dependence upon him. Whatever we may have gained from human helps and agencies, we will be conscious that there is a power within us, enriching us with a life that is not of man. Yes, God is not merely a fact of history, He is a present-day reality. God lives in the life of the world today. The soul in tune with the Infinite talks with God today no less than in former times.

“ Speak to Him thou, for He hears,
And spirit with spirit can meet;
Closer is He than breathing,
And nearer than hands and feet.”

This is what I mean by saying I know God as my Father. Perhaps I might stop here. Is not every need of human life, and every human achievement involved in what I say? And yet I will add briefly two other things that I know.

I know I am a spiritual being. I would emphasize

the word "am." I do not mean that I have a spirit, or that I have a soul. I know I *am* a spirit, rather than say I *have* a spirit. I know my spirit has me. My spirit's self is my real self. My body and all its powers are but attachments. Cold and heat, hunger and thirst, poverty and riches are not myself. Nothing that has its origin in my flesh and nothing that can be put on me, or taken off of me, is myself. I am my thoughts, my sympathies, my love. These are not merely more to me than my physical being; my physical being is not to be compared with myself at all. I am never so cold, or hungry, or poor as when I do not have God. My real self is that which lives in God.

I know I am immortal. Reason, argument and logic, analogy and hope have done much to produce the conviction and expectancy of immortality, but the reality of immortality is not merely a conviction. It is a conscious experience. This consciousness I have, not because I have read about it somewhere in a book, but it is in me just in proportion to the measure of the life of God in me. The resurrection of Christ confirms the verdict and tendency of goodness in man. These are spiritual realities. They are all-sufficient. They are demonstrable in human experience.

***SOME NEGLECTED ELEMENTS IN MODERN PREACHING.**

ERRETT GATES.

The modern minister finds himself living in an age of intense ethical feeling, and of lofty ethical idealism. Religion has, in a measure, surrendered to it. Under the influence of the scientific spirit the modern world has grown exceedingly practical and realistic.

The modern minister has been challenged by this modern world spirit to make his religion real; his answer is an ethical gospel. He has defined religion as a life, rather than a faith or a feeling, or even a knowing. Life, ethical life, right conduct, is something real, calculable, productive, here and now.

Thus the minister has cleared his business of the charge of unreality and other-worldliness, and has won the respect of a scientific age. Religion thus takes its place among the sciences, and becomes what Henry Ward Beecher termed it, "The Science of Right Living."

What is there that has not been compelled to reckon with the scientific spirit of the modern age? Religion is not the only human interest that has been on the defensive; philosophy has been in the same position. She has seen the curl of contempt on the scientist's lip, and has heard the deprecating tone of his voice toward her business, and we are now the interested and curious spectators of the rise of a

*Paper read at last meeting of Campbell Institute.

school of justifying philosophy, by which philosophy hopes to win the respect of a scientific age. We now have a pragmatic philosophy to go along with an ethical religion. The activities of philosophy have thus become more vital, real, and human; it is inspired by a "new humanism."

I am far from deprecating this modern movement in religion. With all my ministerial brethren I have rejoiced in this new appreciation of Christianity, have availed myself of it, and found satisfaction in it. It is just what the temper of the modern man called for. It is an essential element of the message of Jesus, and has become indispensable to a true view of Christianity. We have been saying: There can be no love to God without love to man; there can be no saving faith without a saving life; there can be no divine worship without human service; there can be "no justification without being just;" there is no forgiveness in heaven without forgiveness on earth; no faith without insight; no sanctity without right action.

The world has taken us at our word and has drawn the conclusion: Love to man *is* love to God; a saving life *is* saving faith; human service *is* divine worship; being just *is* justification; forgiveness on earth *is* forgiveness in heaven; insight *is* faith; right action *is* sanctity.

No wonder the churches are being emptied and the ministry depleted.

Loving man, living a good life, serving our kind, forgiving men, increasing our knowledge, and doing right, are no more parts of church life and work than

eating and drinking or doing business. They can all be carried on at home or in the shop without loss of time or money. Religion, on the testimony of the ministers themselves, has fled the churches and taken up its abode in the home and the market-place. Religion no longer depends upon either the church or the ministry, for it can be carried on apart from both.

If religion is neither creed nor cult, neither public service nor ceremony, neither sermon nor prayer, but life, everyday life, what is the need of the church, with its creed and cult, its service and ceremony, its sermon and prayer? It is just because religion is something more than everyday life, that the church is called for. The everyday life needs something to sustain it; religion provides the support. But it is not something imported and imposed from without, but something that grows up and resides within.

The loss which religion has sustained in this modern movement has been the giving up of the *mysteries*. In submitting herself to explanation in the scientific spirit she has also suffered subtraction. Where science has her way she leaves no mystery behind. What is still mysterious after she has done her work is the residuum of dross which might just as well be thrown away. We are awaking to realize that science cannot explain everything in heaven and earth, and that there are realms of reality she cannot enter; or if she enter, there are phenomena she cannot handle, and values she cannot appraise. We are at last beginning to discover that religion has a place in which she alone has undisputed rights—a realm over which she rules with

sovereign sway, in which science is but subject and servant. She is beginning to feel that it is no humiliation to confess that many of her most valuable possessions are things that cannot be explained or understood, but can only be felt.

It is my conviction that the modern ministry is neglecting two elements which rightfully belong to religion—the mystical and the emotional. I am not sure that the introduction of these elements into our preaching will fill the churches; but I do believe that those who come will go away better satisfied. From doctrinal preaching we have swung over to ethical or new-doctrinal preaching. The ethical is matter-of-fact, practical, and lacking in religious emotion; it needs to be touched with emotion to make it religious, as Matthew Arnold defined religion. But more than emotion—with mystery and imagination. The good must not only be made true, but sublime and beautiful. For religion is something more than morality touched with emotion; it is morality touched with mystery and sublimity.

What I shall have to say in this paper goes upon the assumption that preaching is the most important part of the preacher's business; and second, upon the assumption that the public services of the church are the most legitimate, the principal reasons for her being. The church and her ministry are going to stand or fall according as they minister or do not minister to the needs of men. I do not say that religion may not be organized into other forms of expression than preaching and worship. There are attempts to graft other

forms of expression or service upon the ecclesiastical organization, such as the institutional, which combines features of the educational, social and recreational, adapted from other institutions. Up to the present time the church's functions have been chiefly charitable, liturgical, and homiletical. If the church ever adds any other functions she ceases by so much to be a church. She must win or lose as a church through her liturgy and homily, her worship and preaching.

On the basis of these two functions she has won her present place and form, and allotment of time—one day in seven. The moment the church tries to be something more than an assembly, to do things that cannot be done in public assembly, she demands more time and different time, more servants and different servants. It is questionable whether society with its varied interests will grant the church either more or different time, or more or different servants. What the church does she must do principally on one day, and with one minister.

It is also questionable whether the distinctive interests of religion call for more. Of course if the church goes into the school business, or the music business, or the grocery and dry goods business, or the restaurant business, or the amusement or recreational business, or the physical culture business, she will have to increase her time and ministers. But are these interests legitimately hers?

Worship and preaching are the church's specialties; and they are functions that are inalienably hers. She must make the most of them. If the minister lec-

tures on ethics (or politics), and the church is present merely as an audience, or class, then neither church nor minister have attended to their specialties, nor have they made the most of their coming together. The audience may go away with an intellectual curiosity satisfied, but no loftier in feeling and no stronger in moral impulse. There are no conversions to a new life in university classes on ethics. So far as I know, the moral life of the university is neither better nor worse because of these classes. The tendency in recent times has been to try to strengthen the weakening hold of the church by increasing the number of her ministries. She has been trying to make herself more necessary to the people by making herself useful in more ministries. Would it not be well for her to try to make herself more necessary by making herself more useful, more helpful in the ministries that are peculiarly her own? She has all the advantage in the world, for I know of no human needs so great, no impulses so strong as the typically religious. There is no foundation so certain or so permanent on which to build as the religious instincts. Sabatier tells us that "man is incurably religious."

But what is it to be religious in this primary, distinctive and incurable sense? It is certainly not to be good after a given standard of morality, for all men are not that. And it is just as certainly not to know things after a certain system of knowledge.

Hoffding says: "The word 'religion' stands in the main for a psychical state in which feeling and need, fear and hope, enthusiasm and surrender play

a greater part than do meditation and inquiry, and in which intuition and imagination have the mastery over investigation and reflection."

Alexander Bain says: "The religious sentiment is constituted by the tender emotion, together with fear, and the sentiment of the sublime."

Martineau says: "Religion is a belief in an everlasting God; that is, a Divine will and mind, ruling the universe, and holding moral relations with mankind."

Froude says: "Religion is a sense of responsibility to the power that made us."

Kant says: "Religion consists in our recognizing all our duties as divine commands."

Schliermacher says: "Religion is neither knowing nor doing, but an inclination and determination of our sentiments, which manifests itself in an absolute feeling of dependence upon God."

Darwin says: "The feeling of religious devotion is a highly complex one, consisting of love, complete submission to an exalted and mysterious superior, a strong sense of dependence, fear, reverence, gratitude, hope for the future, and perhaps other elements."

Bousset says: "The basis of all religion is seen to be trembling fear and reverence for the great realities amid which we live."

Otto says: "For this is the most real characteristic of religion: It seeks depth in things, reaches out toward what is concealed, uncomprehended, and mysterious. It is more than humility; it is piety. And piety is experience of mystery." He further says that

religion depends for its life upon three things—the sense of mystery, dependence and purpose; and any religious view of the world must contain these elements.

All these definitions unite in regarding religion as a feeling—a feeling of dependence, or reverence, or sublimity, or fear, or love, or trust, or of awe, directed toward God, and inspired by the world, or by our own thought and experience.

The modern preacher is a man of ideas rather than feelings, of practical activities rather than spiritual moods, of this world rather than the other world. But the religious life has its roots in the feeling mass, spiritual moods, and in the other world. The religious impulse depends upon the impression of mystery, sublimity, vastness, and distance, as well as tenderness and trust. It is both mystical and emotional; as mystical it relates the self dependently to, and longs for, the eternal and the divine; as emotional it relates the self lovingly and tenderly with the human. Under modern influences the preacher is in danger of scorning the *mystical* and the *emotional*, which is to say that he is in danger of scorning the *religious*.

I want to make a plea for the introduction of these elements into our modern preaching and worship.

I. First of all as to the mystical element.

The religious nature of man calls for the mystical. It is not satisfied until it has been stirred into conscious movement by that which is appropriate to it. Since it is fundamentally feeling, and mystical feeling at that,

only the language of mysticism and of feeling can move it and permanently satisfy it.

1. *The Philosophy of Mysticism.*

There has been a definite current of mysticism running through the history of Christianity, which has found expression both in thought and life.

Inge says: "The phase of thought or feeling which we call mysticism has its origin in that which is the raw material of all religion, and perhaps of all philosophy and art as well—namely: that dim consciousness of the *beyond*, which is part of our nature as human beings."

"Religious mysticism may be defined as the attempt to realize the presence of the living God in the soul and in nature."

He goes on to say that mysticism rests upon three "propositions" or "articles of faith:"

First—"The soul (as well as the body) can see and perceive."

Second—"Man, in order to know God, must be a partaker of the Divine nature."

Third—"Without holiness no man can see the Lord."

He adds another doctrine: "The true hierophant of the mysteries of God, is love."

Pfleiderer says: "Mysticism is the immediate feeling (and I may add, doctrine) of the unity of the self with God; it is nothing, therefore, but the fundamental feeling of religion, the religious life at its very heart and center." Prof. Seth says: "The thought

that is most intensely present with the mystic is that of a supreme, all-pervading, and indwelling Power, in whom all things are one."

In philosophy the doctrine of mysticism is that of the Divine Immanence. It strikes its roots deep in Greek philosophy in the doctrine of the Logos. It was incorporated in the Gospel of John and in the epistles of Paul, and has been an element in all Christian thought and life. God in man, in all men, according to their moral capacity or willingness to receive Him; God living in and speaking through all men, according to their likeness to Him; these are the premises of mysticism.

2. *The Language and Literature of Mysticism.*

Inge says: "Our consciousness of the beyond is, I say, the raw material of all religion. But, being itself formless, it cannot be brought directly into relations with the forms of our thought. Accordingly, it has to express itself by symbols, which are, as it were, the flesh and bones of ideas." "The true mysticism is the belief that everything, in being what it is, is symbolic of something more."

It is just this that our modern and scientific, factual, pragmatic, ethic has robbed us of in our preaching—"the something more" that lies beyond. The religious service called worship does not completely cover our whole consciousness, if it does not make the impression of "something more." Our practical, sociological, ethical preaching leaves part of our nature unclothed and unfed—that part which looks out upon the eternal from the depths of the feeling background.

The deep within calls for the deep without, and responds to it; as harmony within calls for and responds to harmony without; as beauty within calls for and responds to beauty without. Where in all the life of a man shall he go to have the deeps in his nature sounded, if not to the house of God? But if there he get a service of worship that introduces the jingle of Sunday School songs, notices of the Ladies' Aid Society, and the Young People's spelling-bee, and hears a sermon on "Who Was Cain's Wife," how much satisfaction has his religious nature received? These things are not the language, and they are not the exercises of the religious nature. I have always had a feeling (notice—a feeling) that boys' clubs, ice cream suppers, bazaars, and Sunday School picnics were not religious. I have no argument against them, only a feeling, a prejudice, that they are not congruous with deep and true religious feeling.

The introduction of anything new into the worship of the Lord's Day is always met with this aversion. And this aversion is very often a true insight. Opposition to the organ was at first quite as much emotional aversion as doctrinal conviction. For many persons these things do not speak the language of religious feeling.

There is wide opportunity in the public services of the church for the minister to employ the language of mysticism. Wherever there is symbol he has the language ready to hand—in speech, in liturgy, in art, in architecture, and in nature. These can all be made to speak the language of religious feeling, and they

can be employed in the services of the church. Says Luthardt, as quoted in Inge: "Nature is a world of symbolism, a rich hieroglyphic book; everything visible conceals an invisible mystery, and the last mystery of all is God." It is on the side of the mystical element in our natures that the ordinances obtain their permanent value. They are the most impressive symbols in the church's possession, and retain a meaning when reason has explained them away.

I shall speak of the literature of mysticism only as it is found in the Scriptures. The Psalms are especially rich in the symbolism of religious mystery; so also are some of the prophetic writings—especially Isaiah and Jeremiah. What could be more deeply moving to the religious nature, and what more mystical than such pieces of writing as:

"The Lord is my Shepherd,
I shall not want,"

or

"God is our refuge and strength,
A very present help in trouble,"

or

"Praise waiteth for thee, O God, in Zion,
And unto thee shall the word be performed,"

or

"How amiable are thy tabernacles,
O Jehovah of Hosts,"

or

"Lord, thou has been our dwelling place,
In all generations,"

OR

Isaiah 35: "The wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose."

I should say that the book of Daniel, but especially the book of Revelation, was of immense religious value because of the mystic symbolism it contains. Who has not felt the mighty spell of those successive scenes introduced by the solemn formulae: "And I heard a voice," "And I saw and behold," closing with the final vision: "And I saw a new heaven and a new earth; for the first heaven and the first earth are passed away; and the sea is no more." Who can explain what that means? But who has not *felt* what it means?

The thing that makes the gospel of John the favorite among the gospels is the mystical element. Jesus himself was not wanting in mysticism: "Blessed are the pure in heart, for they shall see God." "Seek ye first the Kingdom of God and all these things shall be added unto you." Not one of us but that has tried to explain that saying, and failed every time. "Lo, I am with you always, even unto the end of the world." That means practically, rationally, nothing—but it means everything to religious faith. "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

A book by Dr. J. M. Campbell has recently come from press on the subject: "Paul, the Mystic." His mysticism appears everywhere through his writings, but especially in Colossians and Ephesians, and in parts

of Romans and Corinthians. "The whole creation groaneth and travaileth in pain together until now." "I am crucified with Christ." "God forbid that I should glory, save in the cross of Christ."

Above all exercises* of the service of public worship, the act of public prayer calls for the language of symbol and mystery. How shocking to religious feeling in that act are all commonplaces of daily conversation, the mentioning of names and places, the arguing of points of doctrine and the advocacy of popular causes. In the act of prayer, when the soul is in its most truly religious attitude, no language for the clothing of confession, petition or thanksgiving is so appropriate as the language of Scripture, rich in mystic symbolism, interwoven with our own choicest forms of hallowed expression. In prayer, the preacher should be as nearly poet as it is possible for him to be—without the forms of poetry.

3. *The Advantages of the Philosophy of Mysticism.*

(1) As a common denominator between the old and the new theology, and as mediator in a time of transition. On the basis of the mystical theology, most of the old doctrines and phrases can be held and used—the Divinity of Christ, the Atonement, the Inspiration of the Scriptures, Revelation, the Indwelling of the Holy Spirit. If God is in man and in all men, it is not difficult to hold that God was in Christ reconciling the world unto Himself; that God speaks to men, reveals Himself in them, and that the writings of the prophets are the product of the inspiration of God.

As a mystic in theology I have no difficulty in using the Scripture forms of appellation by which the early Christians sought to express their estimate of Christ: "In the beginning was the word"—"The word became flesh and dwelt among us"—"The only begotten Son of God"—"The Lamb slain from the foundation of the world"—"Image of the invisible God"—"First born of all creation"—"The head of all principality and power"—"The light which lighteth every man coming into the world"—"The Alpha and the Omega."

(2) As a support for moral conduct. Pfeleiderer says: "Only in a consciousness of the allegiance to the divine will, which is the common cause as it is the common law and goal of the lives of men, can men feel themselves bound one to the other by the irrefragible moral bond of mutual obligation." "Religion is not only the firm root of the power of the moral, but also its crown and its completion; the myriad bits of earth it gathers up into a complete entity; it lifts us out of the sorrows and the struggles of time to eternity."

No one has pointed out more strikingly the weaknesses of a religionless morality than our own C. C. Morrison in an article in the SCROLL on "The Saint." He says: "It does not cover all of life, and it does not furnish motives to support life in the extremities of experience." "Religion is at once the interpretation of goodness and the power of it." "We demand the meaning of our life! Not simply the meaning it has in the welfare of others, but what worth

it may have for our own soul. Our ethics cannot help us. Its terms are social terms. Its standard is a social standard. Its goodness is being good for something in the social order. In the nature of the case no science can help us. We have reached the limit of Science."

(3) As a corrective of legalism. Prof. Seth says: "On the practical side, mysticism maintains the possibility of direct intercourse with this being of Beings. God ceases to be an object and becomes an experience. Religion as direct contact of the human spirit with the divine, as an inner experience of the divine grace and indwelling, knows nothing of channels of approach to God, or legal conditions of fellowship with Him. Its conditions of salvation are conditions of spiritual sight; likeness to God is vision of God, and vision of God is salvation. Mysticism moves from first to last within the realm of the spiritual.

II. I have little space left to speak of the emotional element in religious life and conduct, and in preaching. Emotion has never, until recently, enjoyed any favor in respectable religious circles. Modern students of the mind are now telling us that all thought and action grow out of feeling.

We know that great causes fail until they make their appeal to the heart; and that no cause can ultimately fail that touches the lives and hearts of men. Conviction wedded to emotion insures the success of any reform. The abolition movement languished as a great conviction, built upon the doctrine of human liberty, until Harriet Beecher Stowe yoked it to emotion

in her book, "Uncle Tom's Cabin." The temperance movement is bound to succeed because both the head and heart are enlisted in its support.

An incident has recently come to hand which illustrates both the nature and the effective use of emotion. Speaking of the recent struggle in Alabama to suppress the liquor traffic, a writer in the *Outlook* says:

"Whenever an election is to be held for local option or for state prohibition, it is the Woman's Christian Temperance Union that forms processions of boys and girls to sing, carry banners, and make personal appeals for temperance. A Congressional Representative from Alabama said that the sight of these children in Birmingham, many of them from the families of drunkards, bearing a banner inscribed, 'Please, sir, vote for us,' 'Please, sir, give us a chance,' was one of the most dramatic and effective weapons in the campaign. Some voters saw the procession with wet eyes, and then went and voted 'dry' at the polls."

This is what I mean by emotion, and consider an indispensable element in all effective preaching—it grows out of human experience of pain and fellow-suffering, and appeals to human tenderness and love.

No sermon that moves the heart to genuine emotion will ever be regarded as a poor sermon. Sermons are poor not when they are poor in thought, but poor in genuine human feeling and interest. There is plenty of mimic emotion, cheap feeling, forced, unnatural and incongruous, that tries to pass as genuine; but the human heart revolts at the imposture and detects the fraud with infallible accuracy.

In this matter of elements of real emotion, as in nothing else the preacher essays, *like* begets *like*. If the preacher has not experienced and felt, he cannot make others experience and feel, unless he be a consummate actor; and even then the danger of over-drawing or under-drawing, of striking a discordant note, is so great as to make imitation sure of discovery. We have all suffered under preaching that attempted the emotional, and have wished that the preacher would stick to the argumentative process in which all of us have some skill, and leave the emotional process to the short story and the novel. But if a man has it in him, and can use it, his ministry is destined to be fruitful. But we can all cultivate the emotional element more than we do. If we gave a tithe of the attention to the production of correct feeling processes that we give to the production of correct thought processes, we would all be greater and more successful preachers.

The bane of all our preaching is the reverence and homage we pay to the intellectual. We preach to the intellectual member of our congregations. We solve his problems, and forget he has a soul to save. We are argumentative when we should be human; we are logical when we should be emotional; we are ethical when we should be religious. Lyman Abbott said recently:

“The religion of the Middle Ages was piety without humanity; it built cathedrals and burned heretics. The religion of the twentieth century is humanity without piety; it maintains great charities, but is not re-

markable for its church-going. The latter is the more Christly religion of the two. But better than either, and more nearly Christlike than either, is that religion which servies the Father by serving his children, which goes up into the Mount of Transfiguration by prayer, and comes down into the valley to cure the sick and the suffering."

**Some Recent
Literature**

A new standard has been attained for text books in Ethics by the work of Professors John Dewey and James H. Tufts, just published by Henry Holt and Company. The book is divided into three parts. The first deals with historic material, showing the evolution of morality in the race; the second discusses the different types of theoretical interpretation of ethical problems; and the third part considers some present day social and economic problems. The second part, written by Professor Dewey, is more nearly in the field of former treatises, though it is handled here in a fresh and most masterful manner. The first and third parts are the distinguishing features of the book, because they relate the questions of ethics to the social customs and to the gradual development of various civilizations. The first part shows how morality has arisen in the race, and the third indicates the emergence of moral issues in our own civilization. The reader is thus given a perspective and concreteness in the consideration of conduct, which has been notably absent in the older texts. These lines from the preface invite one to read the book itself: "When the whole civilized world is giving its energies to the meaning and value of justice and democracy, it is intolerably academic that those interested in Ethics should have to be content with conceptions already worked out, which therefore relate to what is least doubtful in conduct rather than to questions now urgent. Moreover, the advantage of considering theory and practice in direct relation to each other are mutual.

On the one hand, as against the *a priori* claims of both individualism and socialism, the need of the hour seems to us to be the application of methods of more deliberate analysis and experiment. The extreme conservative may deprecate any scrutiny of the present order; the ardent radical may be impatient of the critical and seemingly tardy processes of the investigator; but those who have considered well the conquest which man is making of the world of nature cannot forbear the conviction that the cruder method of trial and error and the time-honored method of prejudice and partisan controversy need not longer completely dominate the regulation of the life of society. They hope for a larger application of the scientific method to the problems of human welfare and progress."

Darwinism Today is the title of a book on evolution by Vernon L. Kellogg, published by Henry Holt & Company. It was reviewed in a recent number of the *Journal of Philosophy Psychology and Scientific Methods*, together with other important works on evolution. The reviewer emphasizes the usefulness of this book for the general reader. It gives a survey of the post-Darwinian evolutionary literature, in a judicial and fair spirit. These reviews impress the point that, "Among professional biologists the view has steadily grown that the whole subject is deeper and broader than even Darwin realized, and immeasurably more complex than the cut-and-dried, second hand expositions of various popular writers would lead one to suppose." The writer is quick to add, however, that

the fact should not be obscured by those who criticize Darwinism "that upon the great fundamental issue Darwin was wholly in the right, and that it was largely through his efforts that the world has become converted to this newer and grander view point."

Every one interested to keep abreast the literature of the day should request the publishers to send their announcements from time to time. These contain notices of books, the reviews of which may then be watched for in journals like the *Dial*, *Outlook*, *Literary Digest*, or in the more technical periodicals. Ministers should receive the announcements of publishers like *Scribners*, *Macmillans*, *Holts*, *Houghton*, *Mifflin*, etc. The religious press is generally worthless as a guide to scientific and philosophical literature. The *Scroll* desires to assist its readers in getting the right books and journals, and will be glad to render any assistance to that end.

E. S. AMES.

The University of Chicago.

Campbell Institute Bulletin

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GREETING.

The CAMPBELL INSTITUTE BULLETIN again makes its bow to the members of the organization. Perhaps for the particular benefit of recently elected members a word of retrospect is in order. Fourteen years ago a small group of men organized themselves into the Campbell Institute. For seven years it grew in numbers and influence until it was deemed wise to establish a quarterly bulletin for circulation among the members only. Dr. E. S. Ames was the editor from the beginning. Each quarter the bulletin brought news of the doings of the members and brief, pointed paragraphic reflections. After three successful years the time seemed propitious for the launching of a new enterprise and in September 1906 appeared the first issue of *The Scroll*, still under the editorship of Dr. Ames. This was a monthly magazine for general circulation, hence the news element was dropped and the periodical became a platform of religious freedom and gave circulation to articles dealing with religious matters in a spirit too liberal to be welcomed by the editors of our weeklies. After two stormy years of religious controversy (only a small part of which was due to *The Scroll* though most of it was directed at that organ) the policy was changed. At his urgent request Dr. Ames, after five years of faithful service, was allowed to retire and the periodical began its sixth year under Dr. Gates as Business Manager. The editorial department was discontinued and instead an editorial committee was appointed to secure contributions from a large number of our members

in an effort to make *The Scroll* a more popular organ. After only two issues had appeared *The Christian Century* came into the hands of Mr. Morrison and announced itself as a free platform thus planning to take so nearly the same ground as *The Scroll* that it seemed best to discontinue *The Scroll* and until now no publication has been issued by the Campbell Institute, so this new periodical bears the volume number 7 inasmuch as it is the seventh volume of Institute publications. It will appear ten times a year, on or about the first of each month except August and September. Its circulation, like that of the old bulletin, is limited to members of the Campbell Institute. It will be sent free of charge to all members of the organization who are in good standing. Last year a monthly news letter was issued from the Secretary's office. The success of that letter is the direct cause of the revival of this bulletin which will appear from the Secretary's office. Since he could not attempt to bear the full burden Mr. George A. Campbell and Mr. O. F. Jordan have been named as joint editors. The Secretary will particularly direct his efforts to the collection of news items from the members. To this end he wishes to take advantage of this opportunity to urge all to send him bits of news, particular attention being paid to new ideas and methods in work. It would also be profitable if members would write short, pithy summaries of books they read, not formal reviews nor mere notes that certain books have been read, but brief statements of impressions made and the reasons for those impressions. If the Editors can have the full co-operation of the members this enterprise ought to become highly profitable to all concerned. We do not wish to duplicate the news service of our weeklies nor their editorial columns but we do want to keep in touch with each other and tell each other the things in which we are commonly interested and which will

be helpful in the up-building of the kingdom of Christ on earth.

A letter at hand from Ellsworth Faris seems to the Secretary so good in its expression of ideals and enthusiasm that he quotes from it to some extent: "I rejoice at the progress of the Institute and I heartily indorse all the action that was had at the last meeting. *The Scroll* should, in my opinion, be revived with all the old-time freedom. I know the differences of opinion with regard to this, but this is my view and I state it freely. The constructive note has never been sounded enough, perhaps it is necessary at the first to clear away the rubbish, but the positive, definite note of constructiveness should be the dominant one in all our utterances for some time to come. Not that it should ever be abandoned but that the present is an appropriate time for an especial emphasis.

"Then again, my feeling is that we need more of the right sort of aggressiveness. Morrison perhaps hit a trifle too hard in *The Century* when he called Warren's editorial 'pure hypocrisy', but still he shows that he was willing to defend the truth as he saw it. *There is a fundamental difference between the old view and the new. And to my way of thinking the old is infinitely inferior.* Then it is easy to argue that we should not shrink from sounding forth a clear note.

"And also, I feel very deeply that we should have a deep and abiding and high pressure enthusiasm for the new view of truth as we see it." We probably will not all agree with all of these views but such enthusiasm for the truth and such earnestness is splendid.

NOTICE.

With the publication of this periodical the expenses of the Institute will be increased enough so that it will be necessary for every member to keep his dues

paid in advance in order to avoid deficits. As the Institute year is from July to July every Regular member (except a half-dozen who have paid in advance) now owes two dollars and every Co-operating member, except one, owes one dollar. Prompt attention to this notice will save much postage and stenographic expense to this office and annoyance to the members. A word to the wise—.

NEWS NOTES.

Acceptances of election to membership have been received from the following: Regular member, Harry G. Hill, Irvington Ave., Indianapolis. Associate members, John K. Arnot, 5815 Drexel Ave., Chicago; Walter C. Gibbs, Harrison, O.; E. M. Haile, Chicago; Chas. A. Pearce, 11937 Wallace St., West Pullman, Ill.; Newall L. Sims, Union Theological Seminary, New York. Promotion from Associate to Regular membership, Guy W. Sarvis, 5815 Drexel Ave., Chicago.

Campbell Institute men seem to be great travelers. During the late spring and summer A. W. Taylor, C. C. Morrison, Errett Gates, J. M. Philputt, E. S. Ames, H. D. C. Maclachlan, J. R. Ewers, Herbert Martin and C. E. Cory have been abroad. Philputt and Gates will remain abroad for the winter. The Secretary is looking for interesting letters from them.

The Secretary has been spending the month of September in the East, mostly with his parents in Canandaigua, N. Y., but calls were made upon Herbert Martin in New York and Arthur Holmes and J. P. Lichtenberger in Philadelphia. Impressions of these men and their work may appear later.

A Rochester, N. Y., paper reports that J. H. Serena has accepted the Presidency of Keuka College.

He and William Oeschger are two additions to the list of C. I. Executives of whom we may all be proud. The BULLETIN offers congratulations and best wishes to both as they take up their tasks this autumn.

September 18, was Dedication Day at Evanston, Ill., with O. F. Jordan, one of our ardent C. I. men. Oliver W. Stewart was the orator of the day. The dedication ritual used appears elsewhere. This splendid Church carries on a number of activities. A Short Hand Night School opened September 6, a Church Kindergarden opened September 12, and a Print Shop is busily at work.

Another loyal C. I. man, F. L. Moffett dedicated a new building for his people in Springfield, Mo., on September 11. In the midst of the building Campaign Moffett found time to read and enjoy Inge's Faith and its Psychology and Rashdall's Philosophy and Religion.

L. G. Batman of Youngstown, O., after completing extensive repairs in his Church, spent his vacation partly in Indiana and partly in Chattanooga where he read Roosevelt's Winning the West between long tramps over Lookout Mountain.

F. O. Norton spent the summer at his home in Prince Edward Island. His mother passed away early in the summer. The members of the Campbell Institute extend their sympathy.

H. O. Pritchard writes, "I am putting my Senior Endeavor Society of two hundred members at the task of making a Social Survey of the City of Lincoln. It will be a course of investigation along the lines of practical Sociology. This will be done through a great number of committees definitely assigned to particular work. These committees will report at the Sunday

Evening Meetings. I am hoping that it will mean a new day for our Endeavor Society."

The New Mexico-West Texas fourth annual convention elected W. E. Garrison, President; P. J. Rice, Vice-President; and continued F. F. Grim as Sec.-Treas., and Editor of *The Christian Messenger for New Mexico-West Texas*. Grim was also elected delegate to the Anti-Saloon League Convention. The Committee on Reading Course is Rice, Garrison and Grim. The activity and thought of this section seems to be in good hands.

W. E. Garrison has recently completed a fine adobe house on his ranch near the College. Rice says of it, "It is a fine home of rare beauty and attractiveness—one of the finest in all the country. He was his own architect and builder and every feature of the house reveals the culture of the man." Rice continues, "Let the men that feel sorry for us who are way down in the South-West just drop in on Garrison and spend a week and their regrets of discomfort will vanish."

The same letter from Rice says, "Grim is about to 'prove up' on his quarter near Albuquerque. He is doing excellent work as Secretary of the Missionary Society and is widely known all over the territory and is exercising a splendid influence in building up 'our cause' in the South-West."

W. C. Payne writes concerning the Educational Conference at Winona Lake, "I spent two days at the Educational Conference and trust that I contributed something in the way of strengthening the courage of the progressive group, which was by no means small. I believe that the real ends of our Educational work were subserved by what was done and whatever purpose of a secretarian and sectional nature lay back of any effort as it was approached was rebuked and cor-

rected by the failure to have a large conservative following present and by the out and out apparent determination of the progressive group to have things done in the open."

P. J. Rice was one of the Lecturers at the Cloudcroft, N. M., Chautauqua the last of August.

G. I. Hoover of Tipton, Indiana, and his wife are rejoicing over the birth of Mary Genevieve. THE BULLETIN extends congratulations. The annual meeting of the Christian Churches of Tipton County was held Sunday, August 7. Mr. Hoover was the General Presiding Officer. Sunday, July 31, was Recognition Day in his Sunday School when the Standard Training Course graduates were honored. Fourteen had completed the first year course and eight the advanced course. The annual report of the Church shows 65 additions.

Guy R. Clements has begun his work as Assistant Professor of Mathematics at the University of North Carolina. He finds himself quite lonely after the fellowship with the C. I. men at Harvard. His address is Chapel Hill, N. C.

Bruce McCully has begun his work as head of the English Department in the State College of Washington at Pullman, Wash.

H. B. Robison of Mobile, Ala., has been called to the Deanship of the Bible Department of Christian University at Canton, Mo. H. M. Garn will enjoy the fellowship of another C. I. man at Canton.

The Franklin Circle Church in Cleveland has installed W. E. Alderman as Assistant to its pastor W. F. Rothenburger. The Assistant will direct the music and work in the Bible School. Rothenburger is looking forward to a splendid year's work under this plan.

J. P. Myers closed his work at Shelbyville, Ind., on July 31. We trust that he will advise us promptly upon his location.

Howard T. Cree of Augusta, Ga., spent August in Kentucky holding a two-weeks' meeting in the Church where he did his first preaching fifteen years ago.

C. P. Leach has purchased a fruit farm near Hopkins, Minn., so his address is changed from Clinton to Hopkins.

Just as we are completing our copy a letter from P. J. Rice announces that W. E. Garrison has been chosen a member of the Constitutional Convention of New Mexico. The *El Paso Times* prints an extensive summary of the members of the convention in which the following appears: "The Convention will grade very high as to the caliber of the men sitting in it. Some of them, like Ex-Governor E. S. Stover and George Pritchard, sat in the convention of twenty years ago. Others like are classed among the most astute Lawyers of the South-West while men like Judge Frank W. Parker, Dr. W. E. Garrison and G. A. Richardson would grace any dignified assembly such as the Constitutional Convention." Evidently Garrison is not without appreciative friends in his home territory.

The same letter from Rice contained a printed announcement of the work of the first month of autumn. "The four Sundays are styled, 'Bible Study Sunday,' 'Brotherhood Sunday,' 'Rally Sunday' and 'Disciples Sunday'."

Campbell Institute Bulletin

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NOVEMBER 1910

NUMBER 2.

THE NATIONAL CONVENTION.

BY O. F. JORDAN.

Enough accounts of the convention are being written in our national weeklies that the BULLETIN will have no obligation to take account of the main events of the convention but only to interpret a few things and to bear the news of the Institute meetings that were held at Topeka.

There are but few of our men who do not speak of this convention as the most progressive of our history. It is true that many of the things against which we have always protested were there. There was the same rag-time music, the same irreverence in the audience, the same mob psychology in the business meetings and a lack in many of the addresses of any strong intellectual grip upon our problems.

In spite of these facts, however, we must note some forward moves of no small moment. Not least among them and perhaps greatest is the organization of the Council on Christian Union. President Ainslie spoke a great and a brave word when he declared we must change our attitude toward the other religious bodies. When asked to declare what he meant by this he refused to dogmatize but stood by his guns through a rapid-fire of questions that would remind one of the questions sent to Professor Foster at one of our Congresses. The Council is now organized with Peter Ainslie as its first President. Campbell Institute members can do no better thing than to write Mr. Ainslie of their support of the new organization and of their willingness to co-operate in its work in any way.

The question of delegate convention would have divided the house pretty evenly at this convention. It was a wise thing any way to postpone action on such a sweeping report until another year. The delegate convention idea must be obvious to all, but the proposed merger of the missionary interests deserves a great deal of attention before the final arrangement is made. We have understood that some of the national societies would favor the proposed merger.

The Campbell Institute had several lunches together. At the first of these, John Ray Ewers proposed that we should have an open meeting at which some of our missionaries should present some problems of their work. The following day each man invited a man and there were present a company of forty or fifty men. At this meeting, O. J. Grainger, of India, was present and spoke on the problems of our work in that field. The evangelical bodies of India are proposing to form a federation which will involve the free interchange of members in India. The church of England is holding aloof, but will find herself greatly weakened by her isolated position. It is the deliberate opinion of a majority of our India missionaries that if the Disciples fail to enter the plan, by reason of their views on Baptism, our work on that field will lose native Christians by the wholesale. The mind of India has no sympathy with the controversies of western christendom and brooks no attempt to fasten our occidental dogmas upon them. In the company that heard this important discussion were many of our brethren in seats of authority in the church. The same situation was reported for our cause in China. The day for the organization of a united church in each of the great mission fields is not far distant. At that time the body which refuses to unite will brand itself as a small and narrow sect.

Campbell Institute fellowship is being prized by

most of its members as was shown by our last conference. Mr. Fowler, of Roswell, New Mexico, was present and spoke on his sense of isolation as a liberal man among the Disciples. He was surprised and delighted at the widespread character of the liberal cause among the Disciples of Christ and said that it was just such fellowship as that of the Campbell Institute that would save liberal men to the Disciples. Mr. Rice spoke earnestly against our conceiving the Institute in any narrow way and insisted that we should give no ground to any feeling that the Institute was a clique or a party. There was through the group a spirit of most earnest appreciation of the values of the Institute to our men.

One of the interesting things about the convention was the preponderance of young men in the leadership of the church. Only three old men were there who were generally known, and these men bore no official relation to the convention. Most of the men who are now leading our movement are in their thirties or their forties. It is not so in any other great communion in christendom. What will come out of a leadership of this character, it is hard to say.

CONVENTION NOTES.

On account of the inability of the Secretary to be on hand at the opening of the Convention Mr. Ewers agreed to be responsible for assembling the fellows from time to time. Mr. Jordan's report in this issue shows how successful he was in this work. Quite a little amusement was caused for those who knew when one of the Institute members who was present on two occasions when the meetings were open and were addressed by non-members recently declared that the sessions were not Institute meetings.

Between sessions the Secretary had several very delightful chats with President Lockhart, of Texas

Christian University. The school is now located at Fort Worth, where a large tract of land and a considerable sum of money has been given by the townspeople. Three fine buildings are under construction and will be occupied within the year. The outlook seems very encouraging.

H. B. Robinson was glad to get in touch with the Institute men again after his long residence in the far south. He thinks that the outlook at Christian University, Canton, Mo., is very encouraging.

On the Saturday afternoon of the Convention Wallace Payne took the Committee on Education, appointed last summer by the Winona Educational Conference, along with a number of other educators, to Lawrence to look over the University there. He confided to the Secretary that he was hoping to open the eyes of some of the members of the committee regarding the work of Bible chairs at state universities.

One of the, to the Secretary, at least, most interesting sessions during the Convention period was the meeting of Institute men in a room at the Y. M. C. A. building on Sunday afternoon. About a dozen men enjoyed a good hear-to-heart talk with each other. The consensus of opinion was that the Institute still has a large place to fill in the way of giving encouragement alike to young men who are just learning to think for themselves and to the older men who are far removed from association with other men of the C. I. spirit.

As far as the Secretary could ascertain the following members were present at Topeka, though some of them were not present at any of the Institute sessions: Earley, Ewers, Fortune, J. H. Garrison, Gentry, Goldner, Grim, Howe, Hunter, Jenkins, Jewett, Jordan, Clinton Lockhart, McKee, Marshall, Moorman, C. C. Morrison, Oeschger, Payne, A. B. Philputt, Pritchard, Rice, Robison, Sarvis, Sharpe, J. C. Todd, Waters, Willett, Boynton, Elliott, and H. T. Morrison.

DR. AMES' NEW BOOK.

Under the title "A Significant New Book" the following article appears in *Unity* for September 29, 1910. It seems so good that we reproduce it. The BULLETIN will be glad to print reviews of this book by any of the members of the Institute.

"The last new book to reach our table is entitled 'The Psychology of Religious Experience,' by Edward Scribner Ames, Ph. D., assistant professor of philosophy in the University of Chicago. The book is dedicated to the 'friends and members of the Hyde Park Church of Disciples,' of which Professor Ames is the beloved pastor. It is handsomely printed by the Houghton-Mifflin Company. It is a volume of generous proportions and suggests in form, as well as in title, William James' famous book on the 'Varieties of Religious Experience.'

"It is not within the purpose of this editorial to review this splendid contribution to current religious thought, but it is quite within our scope to commend it as one more contribution to that study of religion which makes for the universalities. The scope of the book is comprehensive. It is divided into four parts. The first part is given to the 'History and Method of the Psychology of Religion.' Part II, which shows a large amount of research, and which we suspect is the one which will be of most interest to the general reader, is given to 'The Origin of Religion in the Race.' Here primitive man is estimated by the instruments of the psychologists. Custom and Taboo, Ceremonials, Magis, Spirits, Sacrifice, Prayer, Mythology, etc., are among the topics considered.

"Part III considers 'The Rise of Religion in the Individual.' This includes chapters on 'Religion,' as involving the entire psychological life, 'Ideas and Religious Experience,' 'Feeling and Religious Experi-

ence,' the 'Psychology of Religious Genius and Inspiration,' 'Non-Religious Persons,' 'The Psychology of Religious Sects,' and 'The Religious Consciousness in Relation to Democracy and Science.'

"Perhaps the characteristic standpoint of the author is revealed clearly in chapters XIX and XX, dealing with 'Non-Religious Persons' and 'The Psychology of Religious Sects.' The author is disposed to take religion as an inseparable part of the social consciousness, and only those who do not share in the social consciousness can be considered non-religious. Only they are non-religious who 'fail to enter vitally into a world of social activities and feelings.' They of course 'remain unresponsive to the obligations and the incentives of the social order.' Such divide themselves into four classes, namely: 1. Those of deficient mentality. 2. Those whose mental life is not organized in accordance with the scale of values recognized by the morally mature and efficient persons in the community; these are the irresponsible class found among the idle rich and the improvident poor, the sporting element. 3. The criminal classes, whose psychological characteristic is that they subordinate all other interests to the few desires which are low and narrow. This classification shows how Mr. Ames cuts behind the dogmatist, ignores the creeds, and finds the realities of religion in the conduct of life and its issues.

"The chapter on 'The Psychology of Religious Sects' is equally satisfying. Starting with the assertion established by previous discussion that 'The social consciousness in its most intimate and vital phase is identical with religion, Calvinism, Puritanism, the Wesleyan movement, and the later and lesser developments. Among these is a masterful analysis of the Christian Scientist movement, which he characterizes as 'The latest and in many ways most significant of

these contemporaneous religious cults.' He says the class to whom it appeals is largely the well-to-do dwellers with a competence sufficient to bring them within the taxing stimuli of the artificial community life, people accustomed to seek their own comfort, victims of imaginary or real illness. He traces their source of power to their exploitation of the feminine factor, the conception of the Mother-God, their fanciful use of the Bible, etc., etc.

"Altogether this is a wholesome book, one that fills religion and even theology with fresh vitality and clothes them with a new interest."

NEWS NOTES.

Since the last BULLETIN appeared acceptances of election to membership have been received from Henry P. Atkins, 2206 Grove Ave., Richmond, Va., Regular Member, and O. A. Hawkins, City Hall, Richmond, Va., Co-operating Member.

A copy of the Cincinnati *Times-Star*, recently at hand, announces that Rev. A. W. Fortune, of Cincinnati, Ohio, has recently been elected President of the Evangelical Alliance, the organization of all the Evangelical pastors of Cincinnati. The BULLETIN extends heartiest congratulations to Mr. Fortune upon his election to this place of great honor. We know that in this new capacity he will do honor to his Institute brethren.

J. P. Myers writes from his new pastorate at Marion, Indiana, that every outlook is encouraging. They are rushing to completion a fine \$30,000 building. There have been eight additions to the church recently.

A letter recently at hand from Joseph A. Serena, dated Keuka College, Keuka Park, N. Y., says: "Yes, I have changed both my work and location and would appreciate your having my address changed on all

printed matter from the Institute. I am very glad that we are to have a publication again. It certainly fills a distinct place in our brotherhood. Regarding my work here there is little to write save only in the future tense, and I do not deal in 'futures.' My call here was long and insistent and I was finally persuaded to leave my good people in Syracuse only when near and dear friends plainly pointed out to me that here my duty lay. This is a practical union project for we are associated in this institution with Free and Regular Baptists, a condition requiring care and charity on both sides."

Willis A. Parker writes from 20 Mansfield St., Everett, Mass., where he is pastor of our church, that he is continuing his work at Harvard for another year. He says there is quite a group of Disciples at Harvard this year, many of whom would make good Institute material. We shall look for recommendations for election to membership from him.

J. K. Arnot writes from Fessenden, North Dakota, that he is the only English-speaking pastor in the community and hence draws many weddings. He has recently introduced graded lessons into his Sunday School.

We regret to announce that George A. Campbell finds it impossible to serve on the Editorial Committee in charge of the BULLETIN. A statement from him may appear in a later issue.

NOTICE.

A number of the members have responded to the call for dues in the previous issue, but another call seems to be necessary. Those who have not yet paid should remember that this BULLETIN costs money and the bills have to be paid. May the Secretary receive the dues of a large number of the men within a short time?

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From his position at the joining of the ways, as it were, the Secretary feels, at times, a desire to sum up the ideas of the Campbell Institute which are expressed in the letters which come to him every month from many of the members and in conferences with members. During the past year, within the limits of a two-page circular letter, such a summary was impossible. Now an opportunity seems to present itself at a time when his mind is in a measure prepared because he has been trying to sum up the aim and purpose of the organization in his letters to men who have recently been elected to membership.

It was a year and a half ago that one member, when he received the announcement of the annual meeting for the summer of 1909, said, "What? The Campbell Institute! Why, I thought that it was dead! Didn't it use to publish THE SCROLL, and was not that paper discontinued last year? I thought that the Campbell Institute died with THE SCROLL." And to this day we surmise that member still has a lingering suspicion that this BULLETIN is a voice from the tomb, for rarely, in days gone by, did he miss a C. I. meeting. But since he uttered the words above quoted he has never been present at a meeting except one luncheon at Pittsburgh. The office letter file for the last year shows that he is wide awake and active in his pastorate and, as a matter of fact, does show some interest in the organization in addition to the fact that his dues are paid up to date. We cite him to illustrate one type of opinion, namely, that the Campbell Institute and THE SCROLL were practically one and

the same and the death of one left the other but a shadow. Now, as a matter of fact, nothing is farther from the truth. Originally THE SCROLL was designed as an organ through which all members might find utterance, but the difficulty of securing contributions from the mass of the men left it practically the output of the few men who were officially responsible for it and those few happened to be radical in temperament. All who were present at the 1908 annual meeting remember well the almost violent discussion regarding the continuation of any printed organ. Those in favor of continuation, through control of a committee, won their point, but three months' time found them losers. THE SCROLL was never, in any real sense, the expression of the ideas and beliefs of *all* the men of the Institute. There was ever much dissent of opinion, so much, in fact, that no one who stopped to think about it seriously could conclude that the death of the one involved the death of the other. THE SCROLL died but the Campbell Institute lives on with increased membership and increased interest. THE SCROLL was but an attempt to find expression for the Institute. It failed and now another means of expression is being sought.

It was a little over a year ago that one disgruntled member sent in a very violent protest. A Campbell Institute pastor had resigned to take a larger work and had failed to recommend a C. I. man to take his place, said the correspondent. "Surely this is no way for a C. I. man to act. They ought to hang together and help each other." A few months ago this member resigned and the Secretary showed almost unseemly haste in accepting his resignation. The fact is that the successor of the alleged delinquent pastor was a C. I. man whom the complainant had never met or

known. We cite this as a type of opinion more often held by people outside the Institute than by members, but it is a type. To it we reply most positively that the Campbell Institute never was and never has been a ring to secure control of positions and push its members into prominence. If C. I. men have recommended C. I. men it was because they were friends and acquaintances, oftentimes schoolmates together. Never, never, we are positive, never has it been because we wanted to push C. I. men. If there are any members now on the rolls who pay their dues because they hope thereby to secure the backing of C. I. men, the sooner they resign the more money they will save. That is not and will not be our purpose.

Then again there are two or three who used to be quite active C. I. men. They were strenuous for the most rigid educational requirement for membership and made that, along with open mindedness, most important. Now, it seems, they think the fight is won. They seem to think that a forward movement is on in the brotherhood at large. The Educational Congress has been held and a permanent organization is under way. The open mind is being practiced by some leaders who are not C. I. men. Ergo, the day of the Campbell Institute has passed. It has nothing to advocate and many sincere and openminded brethren are suspicious of it. It should be disbanded because it gives offence to some people who don't understand its purpose and principles. Among its members it tends to create a group spirit which distinguishes them from others. As one reflects on these charges he cannot escape noting that the same charges might be brought against the Disciples as a whole. Honest Methodists and others are suspicious of them and they form one more denomination in an already divided Christendom.

Likewise some great social spirit like a Graham Taylor or a Jenkin Lloyd Jones might with equal truth and effectiveness argue that the existence of organized Christianity is a cause of suspicion and prejudice on the part of many moral and truly God-fearing people. The church-members harbor a party spirit against non-church members. The same charges are equally true of any organization of any sort. Nevertheless organization is necessary for effective working. Just as it is true of all our greatest blessings that their abuse or misuse turns them into the direst curses so the existence of organization makes possible the temptation to a party spirit on the part of the members and suspicion on the part of non-members. The remedy is not to be found in abolishing the organization but by frankly recognizing the dangers and carefully avoiding them.

One of the best statements of the purpose and mission of the Campbell Institute was found in the paper prepared by Mr. Ewers for the meeting at Winona Lake last summer. Had all the members heard that treatment this writing would be quite unnecessary. After elaborating the thought that the Campbell Institute is so natural an association of kindred spirits that it could not be disbanded though we tried, the same men would group together and work together without organization, he defined its purpose in three words, Fellowship, Scholarship and Leadership, and showed conclusively how these three ends could best be promoted by continuing the present organization with certain changes of constitution which were made at that same meeting.

To illustrate the way in which these ends are being served we have only to let the men speak for themselves. We quote from a few of many similar letters

in our files. "I trust that the Institute may never be disbanded. Its good fellowship is worth while even if it does nothing else. I am sure that it is a great inspiration to me." "Every communication from the Institute is to me like a fresh sea breeze to a sailor who has long lived inland. It cheers and gives new courage for the tasks before me." "I count the friends I have made in the C. I. among the best I have. They are sterling fellows, every one of them." "Ofttimes in the round of my church activity I feel inclined to settle down and take things as they are but every word from the Institute is an incentive to rouse myself to contend for the truth." One man who was present at Topeka this fall said that knowledge of and acquaintance with the Campbell Institute had made him more content to be a Disciple. Several men have written and said that were it not for the C. I. and its fellowship they would long since have left the Disciples to seek for some freer people. Several men have pointed out the need of our college graduates of today for the sort of fellowship the C. I. gives.

Scholarship is an ideal which is winning acceptance today. It must ever be one of the cardinal principles of the Institute but hardly needs elaboration here.

Leadership. How shall we treat this? One good C. I. man warned the Secretary this summer that there was grave danger that some of our men might create the impression that they felt like those who would say, "We are the people, we know the truth. We would like to come down and enlighten you poor benighted heathen." Not that any C. I. man would for a single moment feel that way, but his efforts to lead might be construed in that way. How may one lead without being ambitious? How may the Campbell Institute provide leadership among the Disciples without laying

itself open to the charge of seeking power and authority? It seems as if the answer is found in the Master's own words, "If any would be great among you let him serve." At Topeka this fall a small group of C. I. men met and decided that each one should invite a friend to an informal luncheon the next day. Thus a goodly company was provided and the proper spirit of freedom breathed through it. Some good brethren found a most free platform and they opened their hearts and told us some of the facts and problems that confront a missionary at his tasks. So helpful and suggestive were two of these conferences that several men said they were among the most worth-while features of the whole convention. Yet so informal were they that even some C. I. men who were present never suspected that C. I. men and C. I. spirit had planned and provided the occasion. Thus, by serving, great good was accomplished. By suppressing self, true leadership was accomplished, for a considerable group of earnest Disciples was led out into new problems. One may reply that this occasion might have been provided without any Campbell Institute. Granted. But would it have been? The men of the C. I. ought to make it their business to see that many such occasions are provided. Don't call them C. I. meetings. Don't call them anything. Call them for something, namely, to confer and plan and work.

It is just this sort of thing that we hope to accomplish through the local guild scheme that was recommended at our Winona Convention. The C. I. men in a given locality should get together informally and find what needs to be done; then call a conference of all the local pastors to do it. C. I. men ought thus to lead in federation work, in Anti-Saloon work, in all good work. On account of our requirements for member-

ship they are the type of men who ought to lead and by association together they may gain inspiration and help from each other and then, when thus inspired and helped, they should go out in their communities and lead by serving and thus will be rounded out our triple purpose of fellowship, scholarship, leadership.

It is with a distinct sense of loss that we record the death of Ashley J. Elliott, of Peoria, Illinois, on Nov. 10th. At the time of his death he was a Co-operating Member of the Campbell Institute, and one who rarely missed a meeting, a Trustee of Eureka College, a member of the State Executive Committee of the Illinois Y. M. C. A., President of the Peoria Sunday School Workers' Association, Director of the Peoria Y. M. C. A., Chairman of the Committee of Management of the Peoria Railroad Y. M. C. A., and Chairman of the Endowment Campaign for Eureka College. In his home church he was the teacher of a Bible Class of 125 men, and withal a prominent railroad man in business. We shall miss his face at Institute sessions in the future. THE BULLETIN extends deepest sympathy to his bereaved family.

NOTES.

Dues are coming in quite rapidly, but we need more.

A letter from John McKee, of St. Paul, shows that he is prospering.

W. F. Rothenburger has been holding a series of meetings at Hiram College.

We note the arrival of a fine boy at the home of Leslie W. Morgan, our London member.

William Oeschger, of Bethany, Nebraska, is engaged in raising an annual current expense fund for Cotner University.

We notice that our good friend, Levi Marshall, who has been so long at Hannibal, Mo., has accepted a call to Nevada, Mo.

C. M. Sharpe writes from Columbia that the Bible College work has reached high water mark and promises to make a great record this year.

Walter C. Gibbs, of Harrison, Ohio, has recently closed a three weeks' meeting with good results. He encloses a picture of a splendid Men's Bible Class of which he is teacher.

Norman H. Robertson, of Stanford, Ill., writes that his church has recently observed the fortieth anniversary of its organization. Many old pastors were back, as well as members of former days.

The Secretary finds that he is not receiving the usual number of news letters from our members. The length of his editorial in this number has crowded out some material in hand, but not very much. May we not have enough news to fill several full issues?

Since the last issue the following have accepted membership in the Campbell Institute: Judge Charles S. Lobingier, of the Court of First Instance for the Judicial District of Manila, Honorary Member; T. E. Winter, of Fulton, Missouri, Regular Member.

George B. Stewart, of Colorado Springs, is busy. A three weeks' meeting recently closed with seventy additions. He recently delivered an address on "Marriage and Divorce," at Rocky Ford, and also preached the Union Thanksgiving sermon in Colorado Springs.

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The falling leaves decay but enrich the mold. Our activities and successes of Nineteen Nine perish but our lives are richer. The good done shall be a lasting blessing.

Our days pass "as a tale that is told." If it is told, may we not tell it over. It would become an old, old joke in the home, in business and in religion. If we spoiled it by idleness, by foolishness or by labor in the wrong place, with God's help may we make a new schedule. Let us tell a better one this coming year, illustrating it with social service, neighborliness and direct contact with those whom we can help.—*From a sermon preached on January 2, 1910, by Verle W. Blair.*

THE RELIGIOUS WELFARE OF UNIVERSITY STUDENTS.

Arthur Holmes.

Orthodox Christianity is one of the most astute as well as one of the doughtiest antagonists. Sheltered and nourished as it was for centuries in the universities of the world, it grew to look upon them as its staunchest supporters and strongest propogandists. When, however, it was taken in the rear, so to speak, by the radical criticism of the new era originating and spreading from these same universities, it arose to the occasion and returned the attack by valorously assaulting the very citadels of the new learning with the most vigorous counter-methods at hand. Religious education, therefore, has become one of the great problems of the Church.

The reason for this acute interest in the religious welfare of College students is not alone the radicalism of religious temper displayed in institutions of higher learning in this country. This motive is buttressed and strengthened by many other very good reasons for giving students the richest and most complete education possible. First of all, there is the student himself. His soul in itself is as worthy of saving as that of the mechanic or day-workman. He is in no wise bereft of the hope of heaven by registration in any college course. Neither is he immune from the tortures of hell, in this world at least, even if skeptical friends do relieve him from the fear of one in another world. The torments into which student excesses can bring a man are too well known by every one who has an intimate knowledge of student life to be contradicted. The ruined prospects, the lost ambition, the shattered health, the broken hearts at home are all real enough even if not included in the diplomas with gradation like Cum. These tragedies, comparatively few it is true, but all too many, testify plainly to the fact that college men have their temptations in plenty—and the greatest of these is not the temptation to burn the midnight oil over books.

Books, however, have their own subtle and peculiar temptation. With the young man fresh from a home and Church where the orthodox, dogmatic method of religious instruction consists in discussing fine points of theology without hint of examining the foundations of belief, the shock of reading out of text books ideas and theories altogether at variance with his accepted fundamentals is often too great to stand. His religion goes to pieces, and sometimes with it the finer and keener edges of his morality are dulled and soiled before he can re-adjust himself and find that morals have other sanctions than mere arbitrary dicta of a possibly mythical god. Herein lies the real tragedy of

exposing an adolescent mind to the destructive and sudden attack of negative doctrines whether in science or theology, without a corresponding and supplementing positive religious education permitting the greatest liberty of faith in purely theological tenets but grounding the fundamental, moral and Christian verities upon reasons acceptable to him for the rest of his life.

What is true of the Christian student is also true of the one professing no creed whatever. Whether confessing a religion or not he cannot escape the affliction of youth, with its two most fertile and dangerous diseases: ardent passion and inexperience. The fact that his inexperience is glossed over with the most shiny conceit is of no avail against the dangers of temptation. The inexorable laws of his own most worshipful sciences have no mercy upon the ignorant, and all too late, he may find, as does the Christian young man newly released from dogmatic bounds, that some sort of sheet anchor is absolutely necessary to weather the storms and stresses of adolescent passage from boyhood to manhood.

Turning from these more or less negative reasons for strenuous religious education in universities, we are confronted with many positive ones which will occur to almost anyone after a moment's thinking. The dearth of young men in churches, the demand for an evangelism, purged and sound but virile and energetic, the call of the mission field coupled with the fact that youth is the time for enlistment in all high and holy enterprises, the certainty that graduates of universities will fill 61 per cent of the influential positions and will become the leading and dominating personages in their communities, the sad need of our country for men of high spiritual ideals to counteract the always present downward tendencies of individualistic and materialistic careers—these are a few of the

reasons for paying especial attention to the college boy.*

In attempting to deal with the problem, it is convenient to make some sort of classification of universities. Theological Seminaries and many of the smaller colleges have already solved the problem for themselves in various ways. It is left for the large universities and for those in which, by reason of state aid, no particular means is provided in the curriculum for religious instruction, to find some agency which will supply this lack.

Such universities can be divided into the following classes:

1. Those which are dominated by their environment, being situated in or near large cities, like Harvard, Columbia, Chicago, Johns Hopkins and Pennsylvania.

2. Those dominating their own neighborhood, or those situated in small towns or villages, like Yale, Princeton, Cornell and Leland Stanford.

3. State universities in which no religious instruction is given because of the close connection with the state.

* Curiously enough, the college girl seems to present no special problems to those concerned about religious education in colleges.

(To be continued in February Bulletin).

NOTES.

It is coming time when the place and dates for the next meeting of the Campbell Institute must be settled. Several men at Topeka suggested that since the general conventions will be held at Portland, Ore.,

early in the summer it would be expecting too much to ask the C. I. men to go to Portland and then come to Chicago within a month. Can we not have a postal card vote at once upon the following questions? (1) Is it probable that you would be able to be present at a meeting of the Institute held in or near Portland the week before or after the general conventions? (2) If you are not going to the Portland meeting would you come to Chicago for a meeting about the first of August? (3) If any other better plan suggests itself to you state it. Write your postal now before you forget it!

Since the last *Bulletin* went to print the following have accepted election to regular membership in the Institute: Charles E. Underwood, acting professor of Old Testament Language and Literature in the Bible College of Missouri; Finis Idleman, pastor of the Central Church of Christ, Des Moines, Ia.; W. H. Smith, pastor of the church at Harrodsburg, Ky.

J. P. Myers reports 20 additions since October 1 at regular services. A new \$35,000 house will be ready for occupancy on February 1. George L. Snively will dedicate the building and continue with a meeting in what looks like a field white unto the harvest.

L. P. Schooling spent Christmas with his parents in Moberly, Mo., for the first time in many years. He will remain at Gleichen, Alberta, Canada, for most of next year.

Baxter Waters of Lathrop, Mo., addressed the Kansas City Ministerial Alliance on December 2.

Austin Hunter closed a short meeting at Jackson Boulevard, Chicago, with 57 additions, 43 by confession.

Several of the C. I. pastors in Chicago were leaders in the recent movement by which a special fund

of \$1,500 was raised for the work on the Congo. This fund is quite apart from and distinct from what each church gives in the usual course of its activities.

Claire L. Waite continues in the evangelistic work in Wisconsin. Some good church ought to get after him and nail him down. He told the Secretary that he was going into the evangelistic work as a sort of honey-moon trip with his new wife. It seems as if he is making it a long honey-moon.

In Canandaigua, N. Y., the Secretary's father leads a class which carries the following 'ad' in the local papers: "The Men's Class cordially invites all men who desire to learn more about the modern views of the Bible and to inquire into its bearing upon daily life, to attend its sessions which are held every Sunday at noon." This class is now about four years old and numbers among its members several men who had not been inside a church in years until a sane, rational class of this sort was organized.

Campbell Institute men will note with pleasure the part taken in the recent World's Christian Citizenship Conference at Philadelphia by our own brother, Arthur Holmes. His address was highly commended by *The Continent*. It is interesting to compare the reports of the convention in the various papers. That by Dr. Holmes in *The Evangelist* of December 1 is representative. Many preachers could not get away from the discussion of little things in little ways. There was a large crop of resolutions but there were also many important features.

Harry G. Hill, one of our recently elected members, is rejoicing in the occupancy of the first story of the new building the Third Church of Indianapolis is putting up. There were 11 additions at the first service in the new house. Several important institutional features are amply provided for.

We very much regret that it is impossible to print all of Dr. Holmes's interesting and important article in this issue. The balance will appear next month.

In connection with recent movements toward church unity a series of meetings in Hyde Park, Chicago, is of interest. Most of the churches of the district united in the work for two weeks.

A copy of the *Weekly Calendar* of the Evanston, Ill., church shows that Pastor Jordan is hard at work. The year's expenses are practically settled. January 1 will be Membership Day, when printed copies of the annual report will be distributed. A roll-call of members will be a feature. Each contributor to the church will receive a wall calendar handsomely printed in colors. A line of large type announces that Dr. Ames will be with them on the evening of Jan. 1. He was the first pastor of the church. Guy Sarvis, Dr. Ames' assistant, will also be present and speak. (These two make an excellent team. If some church wants a rousing missionary rally just get Ames and Sarvis.) The Evanston church is joining in a union meeting to last two weeks.

C. C. Morrison addressed a joint meeting of the Baptists and Disciple Ministerial Associations of Cleveland on December 19.

W. C. Gibbs, another of our new members, seems to keep busy. While a student in Lane Theological Seminary he finds time to care for the church at Harrison, O., where he recently held a successful meeting and more recently he assisted E. L. Mitchell in a meeting at New Holland with 12 additions.

Newell L. Sims, another new member who is spending the year in Union Theological Seminary, has accepted the pastorate of the church at Edgewater, N. J.

From the papers we note that J. R. Ewers is busily at work in Pittsburgh. We wish that he would send

a message to his Institute brethren once in a while. We always enjoy reading from his pen.

There are many others to whom this same remark might apply. If you, dear reader, enjoy seeing what other Institute men have been doing, won't you please at least send your weekly calendars to the Secretary that he may garner from them some news for your brethren? A personal message from your own pen would be much more welcome.

Alva Taylor, now of the Bible College of Missouri, was a speaker at the winter banquet of the Grey Friars of the Paris, Mo., church. His address was on "The Democracy of Christianity," and was pronounced a masterpiece.

J. H. Serena, now President of Keuka College, spoke at Havana, Ill., on December 18.

C. H. Winders of Indianapolis recently closed a meeting at Harrodsburg, Ind., with 51 additions.

G. B. Van Arsdall had 156 additions at Central Denver from February 1 to December 1, the first ten months of his work in that field.

Harry G. Hill represented the Disciples at the National Inter-Church Temperance Federation in Washington, D. C., December 9-11.

G. I. Hoover is meeting with marked success in his work at Tipton, Ind. On a recent Sunday he had fifty men present in his Men's Bible Class. Attendance is good at both church and Sunday School.

J. C. Todd of Bloomington, Ind., has been preaching on Christian Science for several Sundays. We have not heard how it all came out. How about it, Todd? We note that his church year closed with money in the treasury. W. J. Lhamon begins a meeting there on January 1.

Lewis R. Hotaling has been assisted by Prof. Frank McDonald in a series of "Decision Services."

Campbell Institute Bulletin

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THE RELIGIOUS WELFARE OF UNIVERSITY STUDENTS.

Arthur Holmes.

(Continued from the January Bulletin.)

In each of these cases the problem is somewhat different. It varies with the degree of religious indifference on the part of the students, with the predominance of graduate or undergraduate students, with the proximity of the city, with the size of the city, with the religious attitude of teachers and officers of administration, and with the aggressiveness of neighboring Churches and other religious organizations.

However, on the other hand, in some respects the need is the same with each class. Whether the university is in the large or small town, the successful method of reaching the students must have at least three general characteristics—it must be central, in the sense of being located in an organization springing up from the midst of the students and located within the campus; it must be voluntary in the sense of being open to all and supported and directed to a large extent by the students themselves; and its must be inter-denominational in the usual sense. To this might be added that the religious plea made must be so large and inclusive as to lay hold upon all the motives which go to make strong, ideal student-manhood. While being distinctly religious, it must not be narrow, but broad enough to include within its most cordial fellowship, directly or indirectly, all those who represent the spiritual, intellectual and physical lead-

ership of the school. If the movement is represented by some building, that should take more the form of a student clubhouse than an ecclesiastical structure bearing a sectarian religious label.

In the light of these prerequisites we might examine somewhat hastily some of the agencies already endeavoring to work out the problem.

Of course the Churches have been long doing their best. That they are not satisfied with their own results is sufficiently testified by the efforts of denominations to supplement the usual Church activities with some special features calculated to specially attract students.

Guild-houses have been built and social features inaugurated, attended with some degree of success where conditions were favorable. The success, however is precarious as it depends upon changeable factors like professional and volunteer rather than upon permanent organization. To quicken dead material equipment by adding a live personality, the student pastor has been installed in some Churches, also with a fair degree of success where the right man has been found. However, in all forms of distinctly Church-effort the fatal error, more or less prominent, of "reaching" the student for "church membership" has crept into the best intentioned plans. Now, the student is adverse above all things to being "churched" and particularly by the ordinary efforts. He is at his sceptical stage of development. He has rejected or is rejecting merely authoritative creeds and is endeavoring to formulate his religion for himself. In this he is not peculiar, but is doing what every other strong Christian man has done. Because of the spirit of the age of the student's surroundings he approaches religion as he does any other subject, namely by the process of reason and reflection. He is anxious for a fair and unbiased presentation of the matter and both

sides of the question. Then he wishes to judge for himself, to reject some and retain other elements, and to reconstruct a fairly tolerable theological structure out of what he retains. If treated at all fairly he will almost never reject religion *in toto*.

Another difficulty in reaching students for Church membership rather than for religious instruction, is the very practical and well-known fact that church-membership involves an outlay of both time and money, neither of which the average student has in any great quantity, and never in such quantities as to wish to spend them upon some Church activities in which he is not interested.

Closely related to Church attempts to reach the student body, come those denominational movements which are subsidiary to the Church proper but not immediately and directly connected with the local congregation. One such movement has taken the direction of establishing Bible Chairs in connection with universities. For the inauguration of that movement the Church of Christ deserves the credit. Here again, where the happy combination of the man and the circumstances fit, much good is done. Every denominational project in this field, however, must suffer from the inherent difficulty that, first, it cannot avoid making its appeal with somewhat stronger emphasis to its own denominational adherents; second, that it has in it tacitly, at least, either in the student himself or in the denomination back of the enterprise, the motive of influencing the student toward a certain sect; third, it defeats its own purpose either by failure or success. For, if it fails, it accomplishes nothing; if it succeeds, it is soon copied by other denominations and the whole situation again sinks down into an endeavor on the part of each denomination to hold its own members, which divides the earnest Christian young men into

sectarian bands and leaves the student body at large indifferent to the whole matter.

Still another organization remains to be discussed. That is the Student Young Men's Christian Association. It probably contains more of the essentials of ultimate success for solving the problem than any other organization so far in the field. It is central, voluntary and interdenominational. It can make the richest and most inclusive appeal. It can include all students in its membership, granting, with the one exception of voting upon decisive measures, equal privileges to all. It can become a co-operative and correlating agency both to the Churches and to the students. Standing as it does in the midst of the student body, it can classify them according to denominational affiliations and, because of its impartial relations to the Churches, it can best connect each student with the Church of his choice. In this respect it is a religious clearing-house. Added to this function is the well-known and constant evangelistic spirit of the organization which manifests itself in methods best adapted to local fields.*

Another claim to suitability for the work is the fact that it is and has been in the field. It is still disputed where the first association was established but certain it is that the first two were organized at the University of Michigan and the University of Virginia in 1858. From the two, the number increased to a score in the next twenty years. Twenty-five of their representatives came together at the International Y. M. C. A. Convention in 1877 at Louisville, Ky., and so impressed themselves upon the general con-

* What is said here as to the applicability of Y. M. C. A. to the problem of the college man can be said, with some modification, of the Y. W. C. A. for the college girl.

vention that the International Y. M. C. A. Committee of New York inaugurated the Student Department and chose as the first Secretary, Mr. Luther D. Wishard of Princeton. From the first twenty-six associations in 1877 with 1,300 members it has steadily and rapidly grown to 758 Student Associations in 1910, with 28,562 students in Bible Study Classes and over 4,000 students won for the Christian life .

To this phenomenal growth—which in almost all kindred religious organizations of similar expansion, has been assumed as a sure indication of divine endorsement—must be added another strong recommendation for effacacy in its chosen field. It is headed up in an International Committee at New York City. This insures it a future history along the lines already laid down. Such a connection renders unbalanced, ill-considered and religiously offensive methods impossible for any length of time in any local association. To this organic relation must be added the further connection with the World's Student Christian Federation which, in 1909, included within its membership 2,060 local association with 138,000 students in 225 universities and colleges scattered throughout the world.

It is, therefore, the largest and strongest Christian movement in the world and is more extensive than any other inter-collegiate organization whether athletic, literary, fraternal, political or religious. It embraces in its field all universities, colleges, theological seminaries, law, medical, dental, pharmaceutical and veterinary schools, institutes of technology and engineering, military and naval academies, normal schools, preparatory and high schools—in fact, any aggregation of students gathered together anywhere. Its work has shown itself to be adapted to denominational and undenominational institutions of higher learning whether situated in the city or country, and

everywhere the results obtained have more than justified the investment of time and energy put into it.

Here and there, local associations have not succeeded to the degree expected by some. This may be due to purely local conditions and to the very prevalent state of indifference on the part of other religious agencies toward this interdenominational organization which all should support, first, for the student's sake; second, for their own sakes; and lastly, for the association's sake, as a good method of doing work. Too often the attitude of other religious workers has been one of critical aloofness when it should be one of hearty co-operation. If today, the amount of time and money were spent upon this well-tried and most efficient organization, instead of upon experiments which are often doomed to failure by their very nature, the problem of religious welfare for students in American universities would not be any longer in doubt. If local churches, or larger denominations and mission boards united upon a demand for local association secretaries of a caliber and temper fit for their high responsibilities and backed up their demand with their moral support, the last criticism against student associations would disappear. At present, it is the lamentable fact that boards and Churches which should be acquainted with the situation are often entirely unaware of the existence, scope, magnitude, history and efficiency of an organization already firmly planted in a field where they are just beginning to make strenuous, though fragmentary and experimental, efforts to do something. It is not new organizations that are needed, but concentration upon and co-operation with the one already in existence.

(Concluded in the March Bulletin.)

NOTES.

We wish to remind all of our members of the approaching session of the Congress. Plan to be there. Sec. J. C. Todd is working hard to make it the best ever and every C. I. man should join hands with him. The Congress is one of the best, if not the best place for the C. I. man to develop his spirit of free discussion among the brethren at large.

Since the Editor lives in Chicago he does not know whether to be glad or sad that George Campbell has resigned from the Austin church to accept a call to Hannibal, Mo. The Hannibal church is one of our best and we congratulate Mr. Campbell upon the opportunities for big things which it offers, but we feel very sad to lose him from the Chicago fellowship.

The new Year Book of the Hyde Park church of Chicago shows a resident membership of 200, the largest on record. We congratulate Mr. Ames.

Dr. and Mrs. Gates will leave Berlin for Marbourg about March 1 in order to spend the spring and summer semester at the latter. We understand that G. D. Edwards and wife will make the change with them. If these gentlemen expect to continue to receive the *Bulletin* they had better send their new addresses to the Secretary as early as possible. The members would appreciate a good letter from each in the *Bulletin*.

The *Bulletin* and the Campbell Institute extend heartiest congratulations to R. L. Handley and his new wife. They will live near the University while both attend lectures. Mr. Handley continues his work at Gurnee, Ill.

B. F. Dailey continues at Greenfield, Ind., as the result of a unanimous vote. We congratulate him on his success in this field.

J. P. Givens recently moved into a new parsonage at Lexington, Ill. His work is prospering, particularly among the men.

A. L. Chapman is busy with the construction of a new church home at Boise, Idaho. When it is finished we shall hope to hear from him. He seems too busy to write now.

Finis Idleman has been keeping busy with a revival conducted by home forces. We shall hope for some statement from him regarding it in the not distant future.

The annual reports appearing in our papers show many C. I. men hard at work. The Colorado Springs church, George B. Stewart, pastor, raised \$8,500 during the past year. The Boulder, Colo., church, A. L. Ward, pastor, enjoyed the most prosperous year of its history. His S. S. numbers 627 and his own men's class has had to secure the parlors of an undertaking establishment in order to find room. Jackson Boulevard, Chicago, Austin Hunter, pastor, raised \$8,107, of which \$1,529 went for missions; received 166 into the church; averaged 400 in S. S. every Sunday and 40 in its Chinese S. S. West Pullman, Chicago, C. A. Pearce, pastor, closed the year with all bills paid, missionary offerings for the year doubled, S. S. doubled and marks of progress in all departments. Seattle First, J. L. Garvin, pastor, raised \$6,500, paying all bills and making up in full the support of Dr. Dye in Africa and a Living Link in the Home field as well. There were 116 additions during the year.

Dr. Holmes' splendid article on Religious Work in our Universities will be concluded in our next issue. We regret that we could not conclude it in this issue as it weakens the message to divide it up so much. We wish that this article might have a wider circulation, as it is a masterly study of the problem.

Campbell Institute Bulletin

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MARCH 1911

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THE CONGRESS.

By Joseph C. Todd, Sec.-Treas.

The program for the Congress to be held at Springfield, Ill., April 18-20, is complete. The committee has tried to relieve the program from overcrowding. So far as program is concerned, no better Congress has been held.

The Congress opens Tuesday night. During the afternoon on Tuesday the Illinois ministers will have a meeting. Tuesday night our educational work is presented from two viewpoints. President Miner Lee Bates will speak on "Schools of the Disciples of Christ." Dean Charles M. Sharpe will speak on "The Religious Needs of Our State Universities." Both men deal with the children of the church in a large and vital way. These addresses together will present the whole problem of the education of the children from Christian church homes.

Wednesday morning E. F. Daugherty reads a paper on "Psychology and Biblical Interpretation." This enters the field of the influence of modern psychology on the interpretation of "Inspiration, Prophecy, Origin of Religion, Formation of Biblical Literature, Miracle, Healing, Demoniical Possession, etc., etc." The paper will be reviewed by H. A. Denton of Troy, New York.

Wednesday afternoon Dr. Ernest H. Lindley of Indiana University will deliver an address on "William James, His Personality and His Views of Religion and Life." Dr. Lindley spoke recently before the ministers of all churches in Indianapolis on this subject, and the address was received as worth going across

many states to hear. Men who are to attend the Congress should look up on James and be prepared for the questions and discussion to follow the address.

Wednesday night Prof. E. S. Ames is to speak on "Religion and the Social Consciousness." This address will be closely related to Prof. Ames' recent book on "The Psychology of Religious Experience."

Thursday morning Prof. Edward Caldwell Moore, Parkman Professor of Theology in Harvard University, will speak on "Reconstruction in Modern Theology." This address is followed by an open discussion. The address and the opportunity for questions and discussion will prove one of the most profitable sessions we have ever had at a Congress.

Thursday afternoon David H. Shields of Eureka, Ill., will read a paper on "The Church and the Life of Today." The paper will be reviewed by Truman E. Winter of Fulton, Missouri.

Thursday night Dr. Moore will deliver an address on "The World as a Social Field." Dr. Moore recently returned from China and the East as a representative of Harvard University to study the educational problem of the East. His addresses before Universities, Educational Associations and Church Assemblies have aroused much enthusiasm.

Now a word as to the Congress in general. Any man who knows our people is aware of the need for such a gathering as the Congress. It should have a large place in our church life. This year it will be the only national gathering central enough for many to attend. Ministers should bring it before their congregations, come themselves, and bring their friends. John R. Golden and the West Side Church, Springfield, extend a most cordial invitation, which is supplemented by F. W. Burnham and the First Church. We should go to Springfield five hundred strong this year. *Bloomington, Ind., Feb. 21, 1911.*

THE RELIGIOUS WELFARE OF UNIVERSITY STUDENTS.

Arthur Holmes.

(Continued from the February Bulletin.)

As a concrete example of what one well organized association can do, the one at the University of Pennsylvania is offered as having one of the most complete and best rounded programmes. It has an official force of one General Secretary and four Assistant Secretaries in charge of the work centered in Houston Hall, the student club-house, in the centre of the college campus. Back of these workers stand 594 members and committees for every department of activity, cordially supported by the retiring Provost Charles C. Harrison and the Provost-elect, Dr. Edgar F. Smith and the six Deans. All of these officers have lent the weight of their influence and their presence to every phase of the work done and this alone has had an inestimable influence upon the attitude of the student body.

The religious work done amongst the students upon the campus includes daily chapel, Sunday morning service, special lectures and Bible study. The Bible work centres about three normal training classes taught by professors and neighboring pastors of churches. The students enrolled in these normal courses are also leaders of groups at various points amongst students in fraternities, dormitories and class rooms. Last year, when this movement was just begun, the total number of classes was seventy-six and the total enrollment 831.

The Association employs a Secretary for the special purpose of connecting students with the neighboring churches and holds numerous denominational receptions and banquets each year in co-operation with the various churches of Philadelphia.

Beyond the near confines of the University itself the Association owns and conducts a University Settlement in one of the most needy sections of the city of Philadelphia. This department has the following equipment:

1. Buildings at Lombard and 26th Streets, containing two combined gymnasiums and auditoriums, bowling alleys, baths, game rooms, class and club rooms, library, office, rooms for twelve residents, including dining room, kitchen and living room, and a large roof garden.

2. A small children's playground beside the house, equipped with swings, "giant stride," sliding board, see-saw, and sand boxes.

3. A large playground opposite Franklin Field, well equipped with "Swiss cottages," swings and shelters, ball fields and other playground apparatus.

4. The use of an athletic field of twenty acres along the west bank of the Schuylkill River, containing four baseball diamonds and a club-house.

5. A farm of 64 acres in the wild district of the upper Perkiomen Valley, owned by the Association and equipped for summer camps of boys and girls.

6. An outing place for mothers and children on the farm of Mr. Stuart Wood, Darby Creek, equipped and supported by Mr. Wood.

The spirit of Missionary enterprise does not stop with the city and its destitute people, but has crossed the seas to China. There, in Canton, under the leadership of Dr. J. C. McCracken, famous at home for his athletic triumphs, with the assistance of Drs. Cadbury, Li and Howard and nurses, Miss Soles and Miss Macher, a Medical School has been conducted in connection with the Canton Christian College since 1907.

The space of one short article absolutely forbids more than a mere sketch of the whole work done by this one Association and gives almost no conception of the deeds accomplished the world over and recorded in such volumes as John R. Mott's *Students of the World United*, *College Leadership*, *Student Association Leadership*, *World's Student Christian Federation Report* and *The Intercollegian*, the last published monthly during the academic year, besides a multitude of smaller pamphlets and reports published by the International Committee at 124 East 28th Street, New York City. What is given here aims to be rather suggestive than otherwise with the hope that it may stimulate the movement toward focussing and uniting various efforts for student religious welfare in the universities of our land.

NOTES.

The following is from a splendid letter from A. W. Place: "I am appreciative of the interest the Institute showed in me, its only representative on the foreign field. The thought, however, of being the only member on that field makes me sad. I am not saying this for missionary effect. My appeal isn't to make old grandmothers cry or to raise money, but it is to show University men that they are the most necessary equipment for success here in Japan. Japan is considered to be the hardest field on earth. That is true, if we expect methods of fifty years ago to succeed now. Japan has taken on civilization in advance of every other non-Christian country in the world. Their educational system is the marvel of the world. Japan has thousands of men better educated than 98 per cent of the missionaries, and these men will not work under a missionary who is inferior to them in every way as far as doing effective work

among their own people. These people are proud and their patriotism is intense. To work under a foreigner, let alone an inferior foreigner, is more than could be asked of any self-respecting man. The Japanese are imitators, intensely loyal to friends, easily led by men of superior training and culture, but are hard to boss either by word or by the strings of their pocketbook. Right now is the most critical time for missions in Japan. If we solve the problem successfully here, it will be an example for other non-Christian nations. If we fail it will set Christianity back a hundred years if not more. The call of Japan, the leader of the non-Christian nations, is for big, broad, unselfish missionary leaders. Nothing less than University men will do here. Age has nothing to do with the problem if the University spirit of open-mindedness has been kept burning brightly. I did not intend when I began this letter to touch upon missionary problems here. I am preparing a report to Bro. Rains and the Board on these problems, so am full of them. With best wishes for the Institute, I remain——”

J. C. Todd writes: “W. J. Lhamon of Des Moines, Iowa, recently closed a meeting for us here at the Kirkwood Avenue Church, Bloomington. I believe the type of work Lhamon is doing demands more than ordinary attention from men who are interested in the problem of progressive and helpful evangelism. Brother Lhamon is a liberal thinker with a strong evangelistic message. He is an exceptional expositional preacher. The meeting grew in strength, in attendance, in dignity, and grace from night to night. Its power was based on conservative, scholarly, dignified preaching. There was at no time any high pressure. They who came forward came seriously and on intelligent conviction. In the afternoons a series of lectures was delivered—in fact, two series. One was on “The Character, Christ.” The other was on

"Comparative Religion." As a means of making Christ clearer and dearer to the general church membership, I have never heard a series that seemed to me to meet the need better. My people were delighted. So were members of other churches who attended as largely as our own people. I have reported to the papers. This report is for the men of the C. I. I believe that work like Dr. Lhamon is doing should receive the encouragement of C. I. men. Did we have additions? O yes, enough for one meeting—about seventy. Brethren, let us make a place in our Brotherhood for men who can conduct a revival religiously, men who do not exhaust all the spirituality of the church, men who make people feel like they have been to worship and not to a football game or a prize fight. Lhamon is not the only man among us who can do this work. I am simply using him as an illustration of a point. The Kirkwood Avenue Church at Bloomington is completely converted to this kind of a revival. I nominate W. J. Lhamon for membership in the Institute."

J. R. Ewers of Pittsburgh writes: "I always like to hear about the other fellows, so will give you a word about myself, being the only C. I. man in these parts. Am getting into a lot of sociological movements. Belong to THE HUNGRY CLUB, a bunch of progressive spirits, who dine together at the Fort Pitt Mondays; also have joined the Board of Trade and meet the big business men. As a member of the general committee for Pittsburgh's new charter (commission form), I have charge of the agitation among the six hundred local ministers. Am also putting in some hard work in organizing the men of all the city's churches, so as to mass them upon any religious or social problem. We will succeed. Am grinding out about two books a week from the Carnegie Library, presiding over our own ministerial association, making

a few calls, raising \$1,200 for Foreign Missions again this year, receiving some prominent men and their families into the church, eating three square meals a day (sometimes four), sleeping nine hours with the windows up, playing with my boys, going to a good show now and then, enjoying Col. Church's Men's Class of one hundred fine fellows, taking long walks, and trying to be healthy, sane, happy, useful and decent. I have quit knocking and feel better."

Cecil J. Armstrong of Monroe, Wisc. was in Chicago recently. He reports audiences doubled, Sunday School trebled, and a large and enthusiastic class of men most of whom never went to S. S. before, studying Josiah Strong's monthly studies. He addressed the men of First Church, Milwaukee on Feb. 14.

The recent Conference of Religious Workers in State Universities, held at Bloomington, Ill., elected C. M. Sharpe as President of the Conference for the next year. Messers Sharpe and Willett were the Disciples representatives present.

Mr. Sharpe promised us a report of the Lexington meeting of the educators among the Disciples but his report has not yet reached this office. We shall hope to have it for next time. The C. I. was represented at that meeting by Sharpe, Oeschger, and Howe.

Memorial Church, Chicago, H. L. Willett, pastor, becomes a Living Link in the Foreign Society.

We regret to note the resignation of Clinton Lockhart from the Presidency of Texas Christian University. Recent advice seems to indicate that he has faced the problem whether he would be a scholar or an executive and he has chosen the former. The next year will be spent abroad in further study.

W. J. Lhamon is now with Harry G. Hill in Indianapolis. We will watch the reports with interest and expect a statement from Hill next month.

Campbell Institute Bulletin

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APRIL 1911

NUMBER 7.

THE CONGRESS.

Soon after this issue reaches the hands of the C. I. men the Congress will be upon us. Brother, are you going? You ought to be there. The Institute men will have at least one rally on the ground, arrangements for which will be made there. President Todd is expected, and Vice-President Jordan and the Secretary will be on hand. When you get on the ground ask every C. I. man you see where and when the meeting will be, and the word will spread rapidly. The program committee for the summer meeting has been appointed and is at work. Ames is chairman, Idleman and Fortune the other members. They may have something to submit to the Springfield session. The time and place will probably be definitely settled at that time, hence a large attendance of members is desirable. "Meet me at Springfield."

One of the great attractions of the Congress will be the opportunity of hearing Dr. Edward Caldwell Moore of Harvard University. He was recently at the University of Chicago, and drew large audiences and made many friends. No C. I. man should miss this chance to hear so able a man.

BOOKS I HAVE READ.

It is the temptation of the city pastor to allow details to crowd out the larger work of his study. During the past autumn and winter I have undertaken to read some books that were being talked about.

In fiction, I have read with great pleasure, "A Circuit Rider's Wife." A "once-born," hoydenish Episcopalian girl of Georgia marries one of the circuit

riders of the Methodist church in that state. This circuit rider is decidedly human, but belonged in the beginning to the revivalistic type of religious experience. The wife never comes to be a good Methodist, and tells the story of her life with great human feeling. There is a great literature built up around the experiences of the minister, but I do not remember any fiction, at least of what we call the "current" fiction, that has so thoroughly appreciated the soul of the minister and that of his wife. It is a book not to be missed, though perhaps there are spots in it that would not command endorsement from any of our ministers. It leads out decidedly toward a rational faith, though it has a big club for rationalistic religion.

Confronted continually with high-church Anglicanism of a very aggressive sort, I am reading with great interest "The Historic Episcopate," by Thompson, a Presbyterian. He insists that his task is an irenic one, and that he paves the way for Christian Union by breaking down pretensions that would make the reunion of Christendom impossible. He attacks the whole idea of an unbroken episcopate, and especially the idea that a monarchical episcopate was the earliest form of church government. He indicates a broad scholarship and seems to me to establish his thesis without a shadow of doubt. With an Episcopal rector for a neighbor who would excel Ben Franklin's fighting proclivities any time, I am taking much comfort in the reading of this book and in brushing up thoroughly on the Oxford movement.

Another of my recent books has been "Protestant Modernism" by Torrey in the Crown Theological Series. This book is written by a man where the theological question has been an acute family question for three generations. He himself was brought up in an evangelical church and then suffered the unsettling of a university experience. After much reading and think-

ing, he finds himself in essential agreement with evangelical doctrine. He states the great doctrines of the church from an apologetic point of view and in untechnical language, endeavoring to fit his book for lay readers. The theological statement of a man with such an experience would necessarily be strong on the rational side, and weak on the emotional and practical. As a book to aid those troubled with doubts, it will doubtless render a good service.

May I call attention to the new novel by Mrs. Humphry Ward running serially in McClure's? It continues the story of Robert Elsmere. I distinctly remember Robert Elsmere as the first disturbing doctrinal influence that ever came into my life, which for a time left me feeling like Robinson Crusoe. The announcement of this story attracted my interest at once. The point of view of the novel is that the times have changed and the duty of a heretic now is to stay in the church and fight instead of getting out. The unfolding of the story will make much talk among our laity, I have no doubt.

O. F. JORDAN.

At last there has appeared that conservative, definite, scientific, non-technical, complete, yet brief, presentation of Socialism for which many of us have long been waiting—"Twentieth Century Socialism," by Edmund Kelly, M. A., F. G. S. (Longmans, Green & Co. 1910.) Once prejudiced against Socialism, but gradually led by years of study toward that position, Mr. Kelly finally joined the Socialist Party. His carefully written books mark the stages of this change of attitude. His latest work logically follows that other in which he refuted Herbert Spencer's doctrine of the finality of competition and demonstrated its displacement by co-operation in the higher stages of evolution. Yet in "Twentieth Century Socialism" competition is

not abolished altogether, but allowed to operate under restrictions. This feature of the book will commend it to all who reject radical Socialism. The author also attacks the problems of the practical workings of the Socialistic system and illustrates these workings in detail. The book is free from class bitterness and from all vagueness of treatment. The book is divided into three parts: Part I. What Socialism Is Not (neither anarchism nor communism, etc.) Part II. What Capitalism Is (stupid, wasteful, etc.). Part III. What Socialism Is (its economic, political, scientific, and ethical aspects).

CLAIRE L. WAITE.

Milwaukee, Wis.

NEWS NOTES.

W. C. Hull of Pasadena, Cal., is reported to be preaching an interesting series of sermons on "The Higher Life." He was one who paid his dues the first thing last fall and has not been heard from since. Brethren, we appreciate the dues. They are one of the necessary evils, but we do wish that more of the men would send in news of their work.

Guy Sarvis and his good wife have left Chicago for a three-month rest before they sail away for Nanking as the representatives of the Hyde Park Church on the foreign field. Mr. Sarvis is delivering his lectures on India and Africa in many places during the spring.

The Gurnee, Ill., church, where R. L. Handley ministers, is one of the old churches of northern Illinois. It celebrated its semi-centennial last year and started a fund to remodel its building. That work was completed before the fifty-first anniversary recently. It is the only Protestant church in the community—a unique opportunity for union work.

R. W. Gentry leaves Chicago soon to take up his

duties as Financial Secretary of the Bible College of Missouri. He will be missed here, though we will look forward to his return a little later to receive his degree from the University. He is leaving a good church near the city that ought to be supplied by some student, but none is on hand to take up the work. The Secretary would be glad to hear of some good man at once who wants to attend the University and preach nearby. Of course no guarantees can be given in advance, but the right man would fit in with little difficulty.

We note with pleasure the dedication of the new house at Marion, Ind., where J. P. Myers ministers. The building is three stories high, 60 by 108 feet over all, and will seat 1,500 people. A short meeting after the dedication yielded 129 additions. Fifty of these were heads of families.

Claire L. Waite closed a meeting at West Lima, Wis., on March 19th with 19 additions. The State Secretary considers it a very good meeting.

A. L. Ward and his church at Boulder are preparing for a meeting with Brother Yeuell to begin April 30th.

Harrodsburg, Ky., W. H. Smith, minister, raised \$750 for the foreign work. Evidently they are not afraid to send in a little over the amount necessary to support their living link on the field. The same church also supports two living links in the home field.

F. F. Grim is supplying the pulpit at Roswell, N. M. He asked for a \$500 fund to be divided among the various missionary interests, and got \$600, with prospect of increasing it to \$750. His Sunday School numbered 344 on a recent Sunday.

We have before us a tasty announcement of the Bloomington, Ind., Bible Chair. Bro. W. S. Rounds began work April 1, and every prospect seems to please. We wish this effort every success.

A copy of *The University Kansan* just at hand contains an announcement that W. C. Payne has just received the completed plans for a \$7,500 addition to Myers Hall, in which his work is located with the Christian Associations. The new addition will be ready for occupancy September 1st. One-half the cost is already subscribed, and Bro. Payne expects to have the balance raised within 30 days. The new addition will provide room for an extra office, a missionary reading room and museum, class rooms for the Y. M. C. A. and Bible chair work, and an auditorium seating 500 people. This is necessary for the weekly Y. M. C. A. meetings, which are overcrowding present accommodations. Bro. Payne is quoted as saying: "Our work this year has met with heartier support by the men of the University than at any time during my ten years of Bible work at the University. This is largely due to the hearty co-operation of the Bible chairs in connection with the work of the Y. W. and Y. M. C. A."

The day after the March BULLETIN went to press we received a fat package from J. L. Garvin, full of materials of various sorts being used in the now famous recall election in Seattle. Most of our readers know now that the effort was successful and a corrupt mayor was recalled and an honest man put in his place, and already the city has been cleaned up. Bro. Garvin, as President of the Seattle Ministers' Federation, took a very active part. The Federation has a membership of 70 ministers who have paid their annual dues, and as many more who have not paid up! Its system of committees to observe and take part in every civic affair is most commendable and worthy of imitation elsewhere.

The Seattle church, with 161 families, gave a total of \$7,841.62 last year, of which \$1,507.21 went for missions. On February 10th the new members since

January 1, 1910, gave a reception to the old members of the church.

V. W. Blair of North Tonawanda, N. Y., writes: "We are introducing 'graded lessons' in the Sunday School. Our 'Bible School Council' and the 'Baptist Sunday School Circle' have united in a Tuesday evening's Teacher Training Study with a supper and social hour preceding. Addresses each evening will be given by the pastors and specialists in the different kinds of work. The Baptists unite with us in Sunday evening evangelistic meetings thru the months of May and June; and during my vacation in July, Mr. Gilbert of the Baptist Church will preach for both congregations in our building, and during his vacation in August I shall preach for both in their building." Blair says that he has been asking himself this question: "What sort of an Institute would the C. I. be if every member were just like me?" That might be a good question for a lot of us to think about. We think Blair a pretty good member, and wish there were none any less interested and active.

Harry G. Hill's "People's Indoor Chautauqua" was a great success. It was a regular Chautauqua in every way except that it was held indoors and in mid-winter instead of mid-summer. W. J. Lhamon was the great attraction, and followed the Chautauqua with a series of evangelistic meetings. Bro. Hill commends him in the same high way that J. C. Todd did.

(Crowded out of the March Issue.)

Reports from the Columbia, Mo., inform us that A. W. Taylor's class in the "Social Teaching of Jesus" has increased from 8 to 26. There are other hopeful signs of growth. Mr. Taylor also teaches a class of Y. M. C. A. Bible Class teachers, something after the manner of the work described by Holmes in Pennsylvania, we think.

G. I. Hoover has closed his meeting in Tipton with H. E. Wilhite as evangelist. In four weeks there were 252 additions to the church, 164 by confession.

Reports from Franklin Circle, Cleveland, W. F. Rothenburger, pastor, are excellent. For three years he has practiced a quiet educational evangelism with great success. A recent two weeks Decision Meeting closed with 58 additions.

W. D. Endres has resigned at Harvey, Ill. There has been splendid progress in all departments of the work but Bro. Endres desires a larger field of activity.

Annual reports continue to come in. P. J. Rice, El Paso, Texas, shows 101 additions, \$9,000 raised for all purposes, clearing a mortgage of some years standing. Pastor Rice says, "Not a single note of discord has been struck by anyone." H. O. Breeden is with him now in a meeting. Columbia, Mo., M. A. Hart, pastor, reports 90 additions. In two years \$30,000 has been raised, a large part of which went to the Bible College endowment fund. S. S. averages 410 for the year. University Place, Bethany, Neb., H. O. Pritchard, reports 67 additions for the year, making a present total membership of 797. S. S. enrolls 790. Four C. E., societies enroll 360, C. W. B. M., has 158 ladies. Central, Denver, G. B. Van Arsdall reports a very happy year, 200 new members received, showing net gain of 165. \$2,000 went to missions.

The Secretary has been delighted to receive many weekly calendars recently. Splendid! Send them on brethren and he will review and condense them for the readers of the Bulletin. Address them, "Edward A. Henry, U. of C., Chicago," and they will arrive safely.

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MAY 1911

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ANNOUNCEMENT.

At the meeting held during the Congress it was decided that the next annual meeting of the Campbell Institute should be held in the Hyde Park Church of the Disciples in Chicago on Tuesday, Wednesday and Thursday, August 1, 2 and 3, 1911. This will be our fifteenth annual meeting and the program committee is striving to make it the best meeting we have ever held. It is not too early to begin to make your plans so that you will be able to be present on these days. The Summer quarter of the University will be in session and arrangements will be made to allow time for and provide admission to the more important lectures given on the campus during the sessions of our meeting. The committee which has been entrusted with the program and arrangements is made up of E. S. Ames, Chairman, A. W. Fortune and Finis Idleman. They will be most happy to receive suggestions from any of the men. It is desired that a large number of the members will send in subjects for papers which they would be willing to treat or desire to hear discussed.

THE INSTITUTE MEETING AT THE CONGRESS.

Quite a number of the Institute men were present at the Congress but many of them were so busy on various committees and entertaining the official guests that it was found impossible to arrange a time when all could be present. On Wednesday evening a group of men gathered in the auditorium after the evening pro-

gram and discussed time and place for the summer meeting, with the result announced above. The fellowship in the corridors and at the tables was inspiring throughout and the only regret expressed was that so many men had failed to appreciate the feast that was spread for them and so were not present to enjoy the excellent program.

THE CONGRESS.

It seems almost presumptuous and quite unnecessary for us to attempt any report of the Congress after the excellent account given in the *Christian Century*. And by the way, we wish to congratulate the *Century* on that report and also on 'the scoop' which they made, for no other paper seems to have attempted a report until the week following the *Century*.

The Secretary did not arrive on the ground until Wednesday morning. One of the men who was there Tuesday evening remarked about Pres. Bates' paper that it "showed the utter inadequacy of the Disciples' system of education, but at the same time was so sympathetic that it easily carried the audience with it." All seemed to unite in the highest praise for both this paper and that of Dean Sharpe which was read the same evening. The two papers seemed to supplement each other, presenting two phases of the educational problem among the Disciples in as much as it seems that both the denominational college and the state university have come to stay. We owe debts to both.

Wednesday morning was given over to two papers on Psychology and Biblical Interpretation by E. F. Daugherty and H. A. Denton. For some time after he began reading it seemed as if Mr. Daugherty was not going to take his subject seriously. Pun followed pun and joke followed joke but finally he settled down into a serious study of his problem though neither he nor

Mr. Denton seemed to have a clear idea of just what 'the new psychology' of which both spoke, meant.

The afternoon was a great session. Prof. Ernest H. Lindley is most certainly a lover of William James and his splendid sympathetic presentation of the many sides of that great philosopher and psychologist, especially many personal phases, carried his audience with him until they too came to love that great spirit. No one can ever report Mr. Lindley's address because the personality of the speaker, in his evident devotion to his great teacher, was no small part of the impression made upon the hearers.

The Wednesday evening session was given to Dr. Ames' paper on "Religion and the Social Consciousness." He showed how vitally our religion is connected with all phases of our social life and enumerated many ways in which the two ought to be more practically correlated than they are by many today. There was quite a general feeling when he had finished that he had wholly ignored the mystical element in religion but really his subject limited him to the social phase, though his book indicates that he himself at least thinks more about the social than the mystical side of religion.

The Thursday morning session was one that will never be forgotten by any who were there. Prof. Edward C. Moore, of Harvard, took the platform soon after nine o'clock with his discussion of the topic, "Modern Thought and Religious Belief." He sketched quickly but thoroughly the state of philosophic thought in the day of Kant and then showed how Kant combined in his personality the two attitudes of mind which were supposed to be antithetical, rationalism and mysticism, and fused them into one perfect whole. Mr. Moore found the foundations of all modern thought in Kant's theory of knowledge. We can hardly do better

than quote from the *Christian Century* to show his development of his subject. "Modern thought brings into a unitary system the three great magnitudes upon which we reflect: God, Nature and Man. The bearings of this fundamental thesis were brought out with matchless skill, vivacity and frankness. The evolutionary conception of the world was characterized as being far more thrillingly religious than the old-time static conception." We caught two phrases of the speaker's which struck us with great force, "Religion is a constant. Its interpretation is the variable." And, "The man who has not reviewed his religion since childhood is in a very precarious position." The pathos and sympathy, the positiveness and regret which the speaker put into that word "precarious" can never be put down on paper. Whole volumes could not tell as much as did that one word combined with the tone of voice and manner of the speaker. He condemned none. He had the richest and deepest patience and sympathy for the most ignorant and conservative and yet he simply faced the facts and told us what they were.

It was almost eleven o'clock when he finished speaking and then the questions began to fly. So sympathetic had he been and so evidently seeking only for the simple truth that no question smacked of controversy but all were of inquiry and desire for enlargement of the thought and elucidation at certain points. In this discussion it was brought out that he could see no ground for any speedy agreement between Catholic and Protestant. The Catholic is still tied to a theory of authority which Kant exploded forever.

In chatting with him on the way down to lunch Mr. Moore said to the Secretary, "You have no idea how much I enjoy answering those questions. I wish that we had time to continue them much longer. I thor-

oughly enjoy them." This expression is quite characteristic of the man.

The Secretary very much regretted that an engagement in Chicago for the evening required him to leave Springfield soon after lunch. Dr. Ames, who went down only to read his own paper, was so caught with the spirit of the meeting that he telegraphed his classes that he would not be back and remained until the close of the sessions. The afternoon session Thursday yielded a very helpful discussion of "The Church and the Life of Today," by David H. Shields and T. E. Winter, but the attendance was small. In the evening Dr. Moore closed the Congress with his masterly address on "Liberal Christianity and Missionary Efficiency."

Several of the C. I. men there expressed the feeling that was voiced by at least one of our papers that the attendance at the Congress ought to be much larger and would be if the men could be brought to realize how much they are losing when they miss its sessions.

NEWS NOTES.

The time of the next annual meeting is approaching. Last year there was considerable embarrassment about the election of new members because their names were not proposed long enough beforehand to allow any effort to be made to ascertain whether such election would be agreeable to the party whose name was proposed and in some cases names were not acted upon because no information about the party was available. The Secretary has a supply of blanks which he will be glad to mail to any who wish to propose names. If the blank is filled out in full all questions will be answered and business will be much expedited. Drop a postal to the Secretary, Edward A. Henry, University of Chicago, and he will mail you as many blanks as you desire. Attend to this at once.

Since the last Bulletin went to press Edgar DeWitt Jones of Bloomington, Ill., has accepted election to regular membership in the Campbell Institute. We are all happy over this new addition to our ranks.

This reminds us of an expression of Mr. Jones' in a recent number of the *Christian Evangelist* which is worth quoting: "Personally, I believe the best and most lasting results are obtained through the quiet evangelism, the devotional and didactic sort. But I presume there will always be a place for the other kind, too. Indeed, we should be a sorry folk if we imagined any one kind or method of preaching would do for all times and places. But I should think we would be a still *sorrier* folk if we should ever come to believe that the spectacular evangelism is the only desirable sort."

H. O. Pritchard recently closed a meeting with sixty-five additions, which is a splendid result from such a well gleaned field. Most of these came from the Sabbath School.

Austin Hunter seems busy at Jackson Boulevard, Chicago. He received thirty-two additions during April, twenty-five of whom were by confession. Property adjacent to the church has been purchased and will be used for an institutional plant with gymnasium and all the features of a social center. The Sabbath School contributed \$1,000 toward this project.

We are informed that George A. Campbell has been holding union prayer meetings at Hannibal, Mo. Pastors of neighboring churches made addresses.

The church at Monroe, Wis., Cecil J. Armstrong, pastor, has held its annual meeting. There is no indebtedness, audiences are increasing and a number of substantial business men are working loyally. A new building is being talked about and may be realized before many months.

It seems to be the custom in the University of Berlin for each class, near the close of its term, to elect one of its members to make a farewell address to the instructor on the last day. J. M. Philputt was elected to make this closing address in one of the courses which he attended last winter.

G. D. Edwards has left Germany and has been making a tour through the Holy Land, while Dr. Gates went on to do more work at Marburg.

J. P. Myers, Marion, Ind., reports 212 additions to his church since October 1.

John R. Ewers has been elected President of the Protestant Ministerial Union of Pittsburg, an organization which includes the Protestants of the city, 526 in all. He has also been chairman of the New City Charter Committee among the churches. The charter has passed the House of Representatives, 143 to 16.

O. A. Hawkins, a C. I. man and a layman in the Seventh Street Christian Church of Richmond, Va., H. D. C. Maclachlan, pastor, led one of the Passion Week prayer meetings in his church. He said in part, "The heathen are yet babes in the Christian religion, but they are teaching us the lesson we so sadly need to learn, that the coming of the kingdom is being delayed by divisions among the followers of Christ. . . . The time has come when it must be said, if we mean to do any thing about it at all, that no man or body of men has the right to say that any one set form of baptism or the acceptance of apostolic succession, or the historic episcopate, or certain detailed ecclesiastical expressions and rights, that all or any of these is essential or fundamental to the Christian religion."

The announcement of the itinerary, etc., of the party to be taken abroad this summer by Clinton Lockhart is before us. They sail June 24, landing at Havre, and journey to Paris, Lausanne, Geneva, Chamonix,

Interlaken, Lucerne, Zurich, Munich, Vienna, Prague, Dresden, Berlin, Leipsic, Cologne, Amsterdam, London, Liverpool and Montreal on the return. It will be a delightful trip driving over several of the Swiss passes and spending most of the time in the cool central highlands of Europe. He is still hoping to enroll some of the C. I. men in his party.

A splendid long letter is at hand from Dr. Gates. We wish that we had space in the BULLETIN for all of it. He confesses that he has not played fair with the C. I. in not writing more often. He gives the whole itinerary of his year, how he has visited throughout Scotland, England and Ireland, visiting fifteen of the English cathedrals, spent the term from October to March in Berlin University, moving on to Marburg about March 1. He will leave there on May 15 and sail for America from Rotterdam on May 20 and hopes to be back in Chicago on June 2, the anniversary of the day he left. One story of interest comes from his first Sunday in Berlin. He and his wife went around to the American church and ran into a meeting of the Campbell Institute on the sidewalk before the church. There were present J. M. Philputt and Mrs. Philputt, G. D. Edwards, Mrs. Edwards and Corwin Edwards, Errett Gates, Mrs. Gates and Elizabeth Gates. The question under discussion was whether a church of the Disciples should be established in Berlin and all future annual meetings of the Institute held there. No definite action was taken but it was agreed that the outlook was good." Edwards worked on Old Testament, Philputt on New Testament and Theology, Gates on Church History. It made a very jolly American company for the winter. Bro. Gates says, "It is worth all it costs and much more. A year in any foreign country . . . is worth much more than it costs to any teacher or pastor."

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THE SUMMER MEETING.

Are you planning to be in Chicago on August 1 to 4? Replies already at hand promise the largest attendance we have ever known at a summer meeting. The number of papers to be prepared and read will be larger than usual. In every way the fifteenth anniversary meeting of the Campbell Institute promises to be a record breaker. If you have not yet made your plans to be present you had better start at once in order to be sure that you will be able to be on hand here for those dates. Full announcement of the program will appear in the next *Bulletin*, which will appear about the middle of July.

FINANCES.

The present year opened with a substantial balance in the treasury. Dues have been paid promptly by the great majority of the men. Enough money is now in hand to pay all bills for the year, but we ought to close accounts with as much in the treasury as we had last year. To insure this the men who have not yet paid should do so at once. About May 1st bills were sent to all who were behind. If you received a bill then and have not yet remitted you should send in a check at once. Can we not close the year with all dues paid?

NEW MEMBERS.

Few calls for blanks on which to propose new members have been received. Is there a man near you who ought to be a member of the Campbell Institute?

If so, write to the Secretary at once for a blank in order that the application may be properly considered and acted upon at the summer meeting. Don't delay about this matter.

NOTES.

(Crowded out of the May issue.)

W. F. Rothenburger writes, "We have just closed an excellent year, and succeeded in spending \$13,000, about \$4,000 of which went for Missions and Benevolences, giving us two missionaries (one private) on the foreign field, one on the home field, and the C. W. B. M. within seeing distance of becoming a Living Link. Have been preaching 'orthodox' sermons with an occasional series on such subjects as 'Needed Emphases among the Disciples,' 'The Human Jesus,' 'The Superhuman Christ,' 'The Place of Jesus in the Life of Today,' 'The Social Need,' 'Origin and Development of Our Bible,' and so forth. Easter day taxed the capacity of our old church and it has been my delight to speak to more men than women at certain Sunday evening exercises in charge of the men. Have had 100 additions during the year in a quiet way, have placed the emphasis on the social needs of the community and am planning an extended social service. Our assistant, Mr. Alderman, will have charge during my absence in Europe."

Several weekly calendars are at hand from North Tonawanda, V. W. Blair, pastor. The March 12 issue contains eight pages, most of which are devoted to the Japanese work in honor of a visit from their own living link, M. B. Madden. Blair seems to be busy with history as he recently addressed a Brotherhood meeting on "The Scotch-Irish Element in the Restoration Movement." A boy scout troop is a near possibility in his church. His prayer meetings are studying the subjects devoted to endeavoring to understand the other

denominations; they report much profit therefrom. The sentiment on the front of each number of his calendar is good. "This is our Father's house. With Him this church welcomes to its worship and work all who desire to realize the ideals of His Son in their own lives and throughout the world. It seeks to emphasize the Fatherhood of God, the Redemptive Ministry of Jesus, the obligations of Goodness and Fraternity, the debt owed to Childhood and the Home, the Union of all Christians, the Spirit and Service of the New Testament and the Evangelization of the World."

A. L. Ward writes, "We are getting a fine bunch of liberal men in Colorado and are praying the Lord to increase the tribe. We easily dominate the policy of the state now. Ask Van Arsdall."

A. W. Taylor has been engaged as a member of the staff at Lake Geneva, Wis., Y. M. C. A. Summer Encampment beginning in June. His class at Columbia starting with 12 has grown to 48.

A. L. Ward, for several years at Boulder, Col., has been called to take the church at Pueblo, Col., from which J. E. Lynn has been forced to resign on account of ill health.

Dr. Willett has been in demand in the east recently. On April 23 he was University preacher at Yale with a sermon memorializing the King James translation. On the following Sunday he preached in St. Paul's chapel at Columbia University. O. B. Clark writes that the Disciples' Club in Columbia secured the date and hope that it may be the first of a series of annual appearances at Columbia.

Chancellor Oeschger began a meeting at Palmer, Neb., on April 7th and continued until the end of the month. There were fifty-three additions, of whom forty-four were by baptism.

America seems not to be peculiar in its great Laymen's Movement. A. W. Place writes that Japan also

has a Laymen's Movement that is working toward Christian Union in that field.

T. E. Winter of Fulton, Mo., is having additions frequently, eighteen being received within two weeks. In this case it seems to have required a C. I. pastor to wet up a baptistry that had long been dry.

George B. Van Arsdall of Denver reports a splendid Easter. Eight baptisms after the splendid Bible School program and four confessions and one letter at the church service. The benevolent offering reached \$995.70 with more to follow.

J. L. Garvin seems to keep busy. On June 2 he delivered a High School Commencement address. On June 5 he was re-elected President of the Seattle Ministers' Federation for the third consecutive term. After a year's vacation he assumes responsibility for a corner of the editorial page of each Saturday's issue of the *Seattle Star*. On May 28 his evening sermon was based on Bishop Williams great article in the June *American Magazine*. After the sermon an opportunity for question and discussion was afforded and considerable interest seems to have resulted. An after-meeting for discussion was announced for the next Sunday evening.

Joseph C. Todd is busily at work in his task of Financial Secretary of the Bloomington, Ind., Bible Chair. On May 7 he presented the work to the New Castle Church and received \$1,036. This is the largest offering for the Bible Chair yet made by any church except that at Bloomington.

East End, Pittsburg, J. R. Ewers, pastor, will give \$1,600 to Foreign Missions this year.

The meeting at Boulder, Colo., closed with 57 additions. Herbert Yeuell was the evangelist and A. L. Ward the pastor. As noted elsewhere Bro. Ward has

gone to Pueblo. His successor at Boulder is J F. Findley.

The annual meeting of the church at Pasadena, Cal., W. C. Hull, pastor, was held May 10 and reports showed 132 additions for the year; total receipts of \$14,300, of which \$2,200 went for missions and \$5,000 on a church debt.

T. E. Winter, of Fulton, Mo., has laid the cornerstone of the church for that splendid field.

L. G. Bantam, of Youngstown, Ohio, recently delivered a series of lectures to the Divinity students in Hiram College.

The Commencement exercises at Cotner were rendered notable this year on account of the formal installation of Chancellor Oeschger.

Many C. I. men seem to be busy on College Commencement programs G. B. VanArsdall is the orator at Cotner, P. J. Rice is orator at the New Mexico College of Agriculture and Mechanical Arts, of which W. E. Garrison is President. Dr. Willett gives the Baccalaurate sermon at Christian University, Canton, Mo., and also makes an address at Columbia, at Christian College, we are informed.

The papers contain frequent mention of splendid work being done by F. F. Grim in his "bishopric" in West Texas and New Mexico. He spends a few weeks or months at first this church and then that one and everywhere brings blessing and renewed strength. Artesia and Roswell were two recent fields. Numerous additions and increasing Sunday Schools are reported from both places.

E. M. Haile, recently of Herford College, Texas, who has been in the University of Chicago a part of the past year, has settled in the pastorate of the church at South Chicago. This is Bro. Haile's second pastorate there and his familiarity with the field and its problem ought to enable him to do a splendid

work under most difficult working conditions.

W. D. Endres has decided to spend the summer quarter in residence in the University. He is supplying the Waukegan Church. He should be called to some strong church in the autumn.

A splendid letter recently arrived from Bro. J. M. Philputt. We wish that we could give it to the printer in its entirety, but there is not room. He has been spending considerable time in the beautiful Italian Lake region at work with a tutor in Italian. He and his good wife are hoping to come home reading and talking German, French and Italian like natives, so we must not be surprised if they greet us in some heathen-sounding fashion upon their return. "It gives me a pang to say good-bye to Harnack and Deissman, especially the latter. He is one of the most *useful* men in the N. T. field, besides being a charming and lovable man personally. His work is constructive but it puts a great deal of our old-fashioned N. T. exegesis on the shelf. . . . We spent Easter in the 'Eternal City' and had an audience with the Pope. He is now an old man, slightly stooped, but has a good kindly face. . . . The weary, sad look of his face we can never forget. . . . The relations between church and state here are severely strained and one sympathizes deeply with the noble King in the great problems with which he has to deal" The Philputts do not expect to return to America before the end of the year. The members of the C. I. will be glad to hear from them often during the remainder of their stay abroad.

Henry Barton Robison, of Canton, Mo., writes: "My first year at Canton is drawing to a close. It has been a good year for me and what I represent. Mrs. Robison and I have quietly worked away with some good results. We have 13 graduates, 10 A. B. and 3 A. M. We have secured our share of intercollegi-

ate oratorical and athletic honors. The ideals of scholarship have been raised in some students. Some have called for N. T. Greek during the Summer session."

Walter C. Gibbs writes from Harrison, Ohio: "I have been admitted to the Senior Class of Yale Divinity School for next year and will receive a scholarship so that I can put in next year in solid study and thereby hope to qualify for regular membership next summer."

Charles S. Earley writes from Hill City, Kans.: "I hope to emerge from seclusion some of these days, as my health is fully restored. I am planning to hold some meetings this fall if anyone will have a Campbell Institute man to do such a thing." Some of our men who are looking for help in the fall should get in touch with Bro. Earley.

F. L. Moffett writes from Springfield, Mo.: "Make a note of the fact that I am yet on earth,—Missouri is much improved since Campbell arrived. I only regret that he did not come nearer."

There lies on our table a copy of the February issue of *The Transylvanian* which contains a splendid article by Henry Lloyd on "The Honor System from the Point of View of the Faculty." He calls attention to the fact that the southern schools, where the ideas of personal honor and family pride seem to be most strongly developed, have found the system very satisfactory while several northern schools have pronounced it a failure, at least partially, it appears, because of lack of this same sense of honor. The conclusion of the article is that any effort to impose the system upon a student body from above is doomed to failure. The honor system, in order to be successful, must spring from the students themselves. He argues that the way to make students trustworthy is to trust them and cites as illustrations the remarkable

results attained by the George Junior Republic and similar institutions where the raw material at hand was most unpromising but where the finished product is almost wholly satisfactory from every standpoint. The attitude of the faculty must be, "the attitude of the University of Virginia toward high-minded and honor-loving sons of the South; the attitude which appeals to the elemental love of honesty and fair play, and the elemental pride in managing one's self and in helping to manage one's group, and in seeing that it is well done when the responsibility of governing is placed upon the governed."

R. W. Gentry reports some measure of success in his new work in Missouri. He is bringing in some money and incidentally gathering some historical data for his thesis.

Kansas City churches in the neighborhood of the Linwood Boulevard Church, Burriss A. Jenkins, pastor, are to unite in union outdoor services on the lawn of the Linwood Boulevard Church, hence the pastor is to take no vacation during the summer.

The Seventh Street Christian Church of Richmond, Va., H. D. C. Maclachlan, pastor, is erecting a new building for the Sunday School work. The chairman of the building committee is Brother O. A. Hawkins, one of our loyal C. I. laymen. He makes a correction in the report of an address of his in the last *Bulletin*. The printer substituted the word "rights" for "rites," and the Secretary failed to catch it in the proof.

W. E. Garrison has taken his family to a California coast resort for the summer while he returns to the college for a hard summer's work. We hope that he and Jenkins and a few other such will not overwork. These strenuous American days seem to require vacations.

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NUMBER 10.

A FAREWELL.

This issue of *The Campbell Institute Bulletin* completes volume seven of the Institute publications. Following its mailing the Secretary-Treasurer-Editor has only to prepare his annual reports for the mid-summer meeting and then his term of office and responsibility expires. He wishes to take this opportunity to thank all who have so generously helped him by sending in items of news, weekly calendars, etc., and he feels especially obligated to those who have contributed articles. During this year the primary purpose of the *Bulletin* has been to promote fellowship by keeping the members acquainted with each others' activities. All controversial questions have been studiously avoided. We sincerely hope that *all* may feel that it has been worth while. Many appreciative letters have been received and we take this opportunity to thank all for that expressed appreciation. It has cheered us in our labor, which has been largely a labor of love. We are fully conscious of many things that might have been done to make the *Bulletin* more worth while but we can now only ask pardon for our weaknesses and shortcomings and lay down our tasks with these few words of appreciation and a final farewell.

THE SUMMER MEETING.

August 1 to 4 is the date. The Hyde Park Church of the Disciples in Chicago is the place. If you are not planning to be there you are going to miss a

splendid time of refreshing and fellowship with some of the best spirits among the Disciples today. If you have planned to be somewhere else on those dates you had better change those plans at once. Why? Find the answer in the following list of papers that have been promised:

Present Biblical Interpretation and the Preacher's Message, by George A. Peckham.

The Church "Services" and Efficiency, by O. B. Clark.

President's Address. Teaching with Authority, by E. M. Todd.

The Essential in Church Membership, by E. E. Moorman.

Samuel Johnson on the Clergy, by C. J. Armstrong.

The Need of a Spiritual Consciousness, by H. O. Pritchard.

Training Children for Church Membership, by R. L. Handley.

The Place of the Minister in the Life of the Church, by C. G. Brelos.

The Test of Fellowship, by B. F. Dailey.

Review of Jefferson's "The Building of the Church," by Claire E. Waite.

Some Obligations of Open Mindedness, by Ellsworth Faris.

The Minister's Leadership in Religious Education, by C. E. Underwood.

The Urban Church and Social Consciousness, by J. P. Myers.

The Business of the Local Organization, by Harry G. Hill.

The Recruiting Work of the Church, by O. F. Jordan.

Christian Union and the Common Man, by Arthur Holmes.

A Sociological Basis for the Plea of the Disciples, by E. M. Haile.

Christian Union, by Sherman Hill.

Some Phases of the Union Problem, by A. W. Fortune.

Address. Present Religious Conditions in Germany, by Errett Gates.

The Church of the Future from a Layman's Standpoint, by Dr. C. U. Collins.

The Relation of Poetry to Life, by C. R. Wakeley.

The New Testament Office of Bishop among the Disciples, by Finis Idleman.

The Christ of the Fourth Gospel, by H. L. Willett.

A few others have promised papers but the exact titles are not at hand at this writing. Dr. Ames, as chairman of the program committee, is working hard to make this a record-breaking meeting and everything points that way. Brother, you cannot afford to miss this gathering.

THE PORTLAND CONVENTION.

By Perry J. Rice.

The convention for 1911, held in the city of Portland, Oregon, has just closed. It was a good convention, a conventional convention. The matters considered were those pertaining to the established institutions among us. As usual, reports were presented by the various missionary and philanthropic societies, addresses were made setting forth the importance of these various interests and plans and watchwords adopted for the year 1911-12. The reports of the Secretaries were encouraging. There has been an advance all along the line. The increase in offerings for missions and benevolences

was not large but *there was* an increase. The work seems to have prospered both at home and abroad. The Disciples are larger, stronger, and more united and harmonious today than for years. At least that would almost surely be the judgment of a casual onlooker who knows something of our recent history. One not knowing our aversion to being called a denomination would probably say: "The Disciple denomination is a growing body." No convention in the memory of the writer has been so thoroughly committed to routine matters as has the one just closed.

The Committee on Unification asked for further time to consider its report and the request was granted without a dissenting vote. The Committee on Recommendations presented a report embodying some suggestions as to our methods of doing things, but everything of a radical or semi-radical character was eliminated by the convention itself before the report was adopted. The officers of the F. C. M. S. suggested the wisdom of a more representative convention to consider its annual reports but this was tabled with a tacit understanding that the Committee on Unification should consider it before presenting its report. From beginning to end, nothing was presented which occasioned any spirited debate or discussion. The controversy over the action of the F. C. M. S., which has been so prominent in our papers, was scarcely mentioned, save indirectly, and in private conversation. The Board, however, through its Secretaries, reaffirmed the position taken in its published statement on the ground that "it had to be done."

It was a *missionary* convention. It had no business but the promotion of the enterprises now established among us. No new enterprise was launched.

No new methods of dealing with the problems now before us were suggested. There was no direct reference to the problems now being considered under the pregnant phrase "social service." It was an orderly convention, which considered only those matters which are involved in the constitutional purposes of our various societies.

But it was a good convention, nevertheless. Its spirit was good. It had something of a forward look. Good fellowship was everywhere manifest. The editor of the *Standard* took P. J. Rice to lunch. The President of the F. C. M. S. traveled on the "*Standard Special*" on his way to the convention. Finis Idleman refrained from reading a recent issue of the *Standard* that he might not be unnecessarily disturbed. It was a sort of get-together meeting, if not a love-feast.

The report of the Commission on Christian Union was the most heartening thing of the convention. Some of us have felt that it has been slow of action, but the report showed that the problem is being faced in a truly statesmanlike manner. The addresses by President Ainsley and others, while not prophetic as some of us would have had them, were nevertheless prophetic. The council was enlarged by the addition of twenty-one names and the officers were re-elected. It was determined to constitute a definite membership roll for the commission, and any one who will enroll and pay two dollars can become a member. Every member of the Campbell Institute should enroll at once.

The next convention goes to Louisville, Ky., and C. M. Chilton is the President-elect. Some matters are pressing for attention and will doubtless be heard in due time. Such a convention as the one at Portland is needed in order that we may be calm

when matters of importance upon which we differ among ourselves are to be considered. It is worth something to have had a meeting which proceeded without friction and in a more orderly and dignified manner than some of our recent meetings have done.

NEWS NOTES.

We congratulate O. B. Clark on the attainment of his degree of Doctor of Philosophy at Columbia University at the June Commencement. His dissertation was on "The Politics of Iowa during the Civil War and Reconstruction."

Dr. Willett has been appointed one of the six University Preachers at Harvard for the next school year. This will require his presence on the ground for two periods of service during the year.

A "farewell reception" to Mr. and Mrs. Sarvis was given in the Hyde Park Church, Chicago, on the evening of July 12. A goodly company of church friends were present for a parting good wish.

C. B. Coleman, head of the History Department of Butler College, has been granted a year's leave of absence to study in Columbia University.

Herbert Martin has been chosen as Professor of Philosophy in Drake University to succeed Professor Sheppard, who has retired.

One Iowan recently wrote, "Dean Norton is growing in popularity as Dean of the College of Arts. His recognized scholarship and fine administrative ability are rapidly making him indispensable to the institution."

J. R. Ewers will spend the summer on the sea shore. He writes, "We are planning great things for next season—among others a room for Col.

Church's 122 men. Have had a fine year and the church is in grand condition. We all *feel good.*"

On behalf of the Campbell Institute we extend heartiest congratulations to Mr. and Mrs. W. L. Carr. They are spending their honeymoon in Europe. Really it came all of a sudden, and we have hardly yet caught our breath. It is hard to think of "Bert Carr" except as a jolly bachelor, but we know that this same jollity and good nature will make a splendid contribution toward the building of a home. We look forward with pleasure to meeting Mrs. Carr.

On the 27th of June another Campbell Institute man took unto himself a wife. Guy R. Clements and Miss Mildred Morrison of Kansas City were married at the bride's home by her father, who is pastor of one of the Kansas City churches. Mr. Clements has accepted a position on the faculty of the Mathematics Department of the University of Wisconsin. Heartiest congratulations, Mr. and Mrs. Clements. We shall hope to see you in Chicago often when you are so close.

Harry G. Hill has been elected President of the Indianapolis Ministerial Association, which consists of 275 ministers of 30 evangelical denominations. We congratulate him on this call to a place of considerable responsibility, a place we know he will fill most acceptably.

W. D. Endres has accepted a call to the pastorate of the church at Kirksville, Mo. Another Chicago man gone to Missouri! Surely the lump down there will get leavened ere long.

A card just at hand from V. W. Blair reports his return from a delightful trip to Bermuda. His health is much improved as a result. He will spend the bal-

ance of this month at Pentwater and be present at the meeting August 1-4.

A note from the pen of J. J. Haley brings cheer. He is "raising fruit and preaching the gospel and enjoying life in the golden west." He adds, "My only dependence on the line of Disciple theology and ecclesiology is the *Christian Century*."

Bruce McCully writes from Pullman, Wash., that he is working hard at a men's Bible class, the leading lights of which are the Congregational preacher, a Professor of Botany (formerly a Unitarian but now outgrown that), a Professor of History (a Baptist of the U. of C. type), and himself. He says, "We study the New Testament with a view to an application of the ideas of Jesus to the present day, and particularly Pullman conditions. We wish to reach men of all classes whom we can interest. We plan to avail ourselves of the best results of modern scholarship and to face such questions as may be raised, honestly and fairly. Time only can tell how it will come out." We shall be glad to hear more of this class from time to time.

G. B. VanArsdall has been acting as State Secretary in addition to his duties as pastor of a large, church. The state society was in debt so "Van," like the big-hearted chap he is, just took the work 'free-gratis-for-nothing' until their receipts caught up. Of course he is worker pretty near to a frazzle but will spend a couple of months in the mountains with his son, catching trout and generally enjoying himself. We regret that he does not feel able to come down into the lowlands for the C. I. meeting this year. The state society has chosen a new Secretary now so that next year Van Arsdall will be able to come down during the summer.

Campbell Institute Bulletin

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IMPORTANT NOTICE.

At the summer meeting the Secretary was instructed to prepare as early as possible and print a copy of the revised constitution and membership list. Please look at the address on the envelope that enclosed this Bulletin and if it is not exactly correct or if your address will be changed during the next few weeks kindly drop a card to the Secretary at once with your correct address plainly written upon it. We are very anxious to make this list as accurate as possible.

FINANCES.

An analysis of the treasurer's last report showed that the collection of dues during the last year cost in stenographic and postage expense \$9.20. This is almost 5% of the total collected and is too high an expense. Two men paid in advance during the past year their dues for this year. About a dozen others paid their dues for the year during the summer meeting. Several new members have sent their dues with their acceptance of election. All other regular members owe \$2.00 for the present year and all co-operating members owe \$1.00. Will you not accept this notice as a bill and remit at once and so save the Institute the expense of writing you personally? All dues are payable in advance and so are now due even though you may not have paid your 1910-1911 dues until some time in June or July last.

E. A. Henry, Treasurer.

AN EDITORIAL FOREWORD.

With the opening of a new Institute year, the editorial responsibility of the Bulletin devolves upon a new person. As we remember the ably edited Bulletin and Scroll of the past, we feel seriously the responsibility of the new year. The interchange of thought and news which this little journal supplies to the members of the Campbell Institute is in part responsible for the vigorous life of the organization.

We conceive our task in a democratic way. We look upon the Bulletin, not as the organ of an editor, but as the organ of the Institute. We shall perhaps express editorial opinions, but only that some target may be erected for the expert archery of our group. We shall solicit first hand, significant news from our members. Church calendars for special occasions will be

especially welcome. We shall undertake to publish book notes by authorities in the different fields. We shall seek to have a continual symposium of the members upon vital themes. The success of these ventures will depend upon the co-operation of the entire group. We can have no democratic control of the Bulletin without collaboration.

Send your contributions for the Bulletin to the editor, O. F. Jordan, 822 Washington St., Evanston. Send your money and other communications to the Secretary-Treasurer who has a word in another column.

OBJECTIONS TO THE INSTITUTE.

We are all conscious that the Institute has been subject to fierce criticism in the past. It has had to meet this criticism both from its friends and its foes. An honest facing of these objections on our part will do us all good.

Let us consider the objections of the outsider first. Most of the outsiders object to the men who compose the Institute. Though we were not organized, the members of our group would still be subject to persecution. The other communions have no Campbell Institute but they have heresy hunts just the same. If some of our men have become known as liberals through Institute fellowship, most of them would have been discovered for what they were anyway, especially if their work was properly done.

Then we have had the newspaper criticisms, some of them foolish and malicious. A Campbell Institute man does not deign to reply to the insinuation that his organization has for its function to control conventions or land jobs for its members. Not a man of us but would resent as an insult any such imputation. We have been called a secret society and a clique. With the same justice many other groups in the church might be so designated. The organization of the evangelists is just as truly gathered around a point of view as is ours. A Greek letter society in the University might become cliquy but is not necessarily a clique. A Democratic club does not contain all Democrats but it is not therefore a clique. The Institute has never been more of a secret society than is a class room at the University of Chicago where measures are now taken to protect the professors from a yellow press.

It is the criticisms of our own members given with discrimination and good-will that must give us pause. We realize that some of our men through official connection with the Institute have suffered personal loss. Perhaps this loss has sometimes been needless. Such sacrifices we must ever deplore and in the future seek to avoid. We must remember, however,

that where one man has suffered for being an Institute man, many have suffered for being progressive, without reference to Institute membership. This is the cost of progress throughout the ages. Those who suffer this way should rejoice that they may help pay the price of larger light in the church of Christ.

Then some of our men have felt the reproach that our organization did not contain all the open-minded men of the brotherhood. This is doubtless true but the number of consistently re-organized men outside our ranks is doubtless greatly exaggerated by some. Our new membership plan places the responsibility upon the objecting member. If there are good men outside, bring them in.

A few of our men have felt that the existence of the Institute has jeopardized the liberal cause. Nothing could be more erroneous. How would some of our men have found strength to have stood as they did, if they believed they were alone and exponents of a hopeless cause. We repeat, the discord in our brotherhood is one incident to the liberal movement, it has analogies in all the other denominations, and the Institute neither greatly aggravates nor greatly mollifies this feeling.

We note with gratitude the spirit of the summer meeting. The old-time objections to the Institute had hardly any voice. There was no mention of the ancient issue, the membership. Only one or two solitary chirps indicated that anyone thought the Institute ought to disband. The number of applications for membership showed that liberal men all over the country were recognizing the value of membership in our organization.

Why do our old members stay and the new ones join? First of all, for fellowship. Men of kindred spirit get together as certainly as water seeks its level. Were there no Institute today, a new one would be organized tomorrow. We all want to know the men who hold the same precious faith with ourselves.

Then we all feel that the task of definition in this modern movement is not yet finished. We must have the aid of expert scholarship in determining the content of a modern theology and sociology. The scholarly atmosphere of the Institute will encourage us all to help in this good task. Our reading courses, our papers at the summer meetings, these and other things are sincere contributions to the church in the time of her deep need.

Above all, men seek the Institute that they may find courage. We have no program other than that of advancing scholarship. We have no political ambitions. But we do feel the need of the strength that can come from our brethren. The blessing that comes "when two or three are met together" is not absent when the Institute meets.

THE SUMMER MEETING.

The Fifteenth Annual Meeting of the Campbell Institute was held in the Hyde Park church in Chicago on August 1-4 and was in several ways the best meeting we have ever enjoyed. More men were present. More papers were read. Certainly the quality of the papers was up to standard and considerably above in many notable instances. No report can convey the fellowship and spirit of the meeting to one who was not there.

The following men were present: E. S. Ames, C. J. Armstrong, H. P. Atkins, V. W. Blair, G. A. Campbell, Dr. C. U. Collins, W. A. Crowley, B. F. Dailey, E. E. Faris, A. W. Fortune, Errett Gates, O. J. Grainger, E. M. Haile, R. L. Handley, E. A. Henry, Harry G. Hill, Austin Hunter, O. F. Jordan, J. H. McCartney, Herbert Martin, E. E. Moorman, Dr. H. T. Morrison, Jr., J. P. Myers, C. A. Pearce, G. A. Peckham, H. O. Pritchard, C. C. Rowlinson, E. M. Todd, C. E. Underwood, C. G. Vernier, C. L. Waite, C. R. Wakeley, H. L. Willett, and C. H. Winders. Four or five of these men left before the sessions were closed but the large majority remained right through and in this element of sustained interest the meeting was noteworthy.

The meeting opened at 2:15 p. m. Tuesday, August 1. After devotional exercises the first paper was read by C. C. Rowlinson on the subject, "Is a Doctrine of Christ Consistent with the Modern Evolutionary Hypothesis?" After a lively discussion Dr. Collins read on "The Church of the Future from a Layman's Standpoint." This contribution to our thought by one of our laymen and co-operating members was most suggestive. All the preachers and teachers present wished that we might hear from our laymen often. The evening session was given over to the annual President's address by E. M. Todd. His theme was "Teaching with Authority." Wednesday morning was given to three papers, the first a review of Jefferson's "The Building of the Church" by Claire L. Waite; then "The Efficiency of the Local Organization" by Harry G. Hill, and "The Recruiting Work of the Church" by O. F. Jordan. In the afternoon three more papers were read: "The Minister's Leadership in Religious Education" by C. E. Underwood, "Training Children for Church Membership" by R. L. Handley and "Samuel Johnson on the Clergy" by C. J. Armstrong. The evening session was an open meeting and a good audience listened to a paper by A. W. Fortune on the subject "Christian Union in the Light of Our History and of Present Conditions." Thursday morning gave space for three more papers, "The Urban Church and Social Consciousness" by J. P. Myers, "A Sociological Basis

for the Plea of the Disciples" by E. M. Haile and "The Need of a Spiritual Consciousness" by H. O. Pritchard. In the afternoon G. A. Peckham read on "Present Biblical Interpretation and the Preacher's Message," E. E. Moorman on "The Essential in Church Membership" and B. F. Dailey on "The Test of Fellowship." The election of officers which followed this program resulted as follows: for President, O. F. Jordan, 1022 Sherman Ave., Evanston, Ill. Vice-President C. H. Winders, 108 S. Ritter Ave., Indianapolis, Ind., Secretary-Treasurer, Edward A. Henry, University of Chicago, Chicago, Ill., Editor of "The Bulletin," O. F. Jordan. Another open meeting brought out a good crowd to hear Dr. Willett on "The Christ of the Fourth Gospel" in the evening. Friday morning a resolution was passed to the effect that the meeting should finally adjourn at noon. As a result four papers were read and considerable business cleared up. The first paper was written by G. B. Stewart but in his absence was read by H. P. Atkins. Its subject was "The Tendency to Anarchy in our Church Polity." The next was an address by Dr. Gates on "Present Religious Conditions in Germany." E. E. Faris read on "Some Obligations of Open Mindedness" and C. R. Wakeley on "The Relation of Poetry to Life." After final elections to membership which will be reported as rapidly as accepted the final adjournment to next year was taken.

So excellent were most of the papers that it is too hard a task to select out and report the best. We will call attention only to two features which were quite unusual. The first was the appearance of co-operating members on the program. Dr. Collins and Mr. Wakeley proved to us that we have not been utilizing all of our talent in the past. We shall want to hear both again and also our other co-operating members. The second feature was the appearance of two papers which were distinctly literary rather than theological. We refer to C. J. Armstrong and especially C. R. Wakeley. Both papers were of a type wholly different from anything we have had before and were the more enjoyed for that reason. It was unanimously agreed that we should endeavor to incorporate some such features into all future programs.

NEWS NOTES.

Since the last Bulletin the following have accepted election to membership in the institute. Regular members, H. G. Plum, Iowa City, Ia.; W. A. Crowley, Middle Divinity Hall, University of Chicago, Chicago, Ill.; O. J. Grainger, Jubbulpore, C. P., India. Wellington M. Logan, Y. M. C. A. Bldg., Detroit, Mich.; Walter S. Rounds, 209 E. Kirkwood Ave., Bloomington, Ind.; C. G.

Vernier, 1002 W. Nevada St., Urbana, Ill., and H. C. Armstrong, R. F. D. 7, Shelton, Conn.

We understand that G. B. Stewart assumed charge of the Muncie, Ind. church during September. He will be missed from the Colorado group.

C. E. Underwood has been called to the Presidency of Eureka College. We congratulate both him and the college upon this new relationship.

C. G. Vernier, who has for two years been Professor of Law at the University of Indiana and who taught Criminal Law in the University of Chicago this summer assumes his new responsibilities as Professor of Law at the University of Illinois on October 1.

John McD. Horne for two years in Des Moines took up his new work at Charleston, Ill., on September 1.

Dr. Herbert Martin, so long connected with our New York City work, begins his work as Professor of Philosophy at Drake University this fall.

Dr. O. B. Clark returns to his work at Drake this fall after a year's study at Columbia.

Walter C. Gibbs enters upon his Senior year's work for the degree of Bachelor of Divinity in New Testament at Yale this fall.

A postal received by the secretary's sister showed Mr. and Mrs. Sarvis had completed a splendid visit to Berlin and the German cities and were about to start to ascend the Rhine.

W. L. Carr and wife have returned to Chicago well and strong after his serious illness in Europe.

Guy R. Clements begins his service as Professor of Mathematics at the University of Wisconsin on October 1.

Ellsworth Faris has decided to spend the present school year studying in the Philosophy department of the University of Chicago. C. A. Exley will fill his chair at T. C. U. during his leave of absence.

W. A. Crowley after taking his B. D. at Yale last June will spend the present year at the University of Chicago.

Harry G. Hill and family spent their vacation on an automobile tour from Indianapolis to Niagara Falls and back, going via Chicago in order to take in the Institute meeting.

C. L. Waite will spend several weeks this fall in Green

Bay, Wis. His permanent address remains Milwaukee however.

We are in receipt of the calendar of the Youngstown, Ohio, church. From it we learn of the progress of the church there under the ministry of Levi G. Batman. Three hundred and thirty have been added to the church and the Sunday school attendance doubled in two years. Corresponding spiritual progress has been made.

The Pentwater colony this summer has attracted a number of our members. The Campbell Institute is not unmindful that a committee appointed from its ranks organized this colony. Those present this summer were the Willetts, Campbells, Ameses, Morrisons, Todds with other occasional visitors. A summer assembly will be held jointly with the St. Louis crowd next summer.

One of our members, E. J. Arnot, is pastor of a Congregational church in South Dakota. Harry Burns is pastor of a Congregational church in Wisconsin. Reports from these men of their experiences would be interesting reading.

The present policy of the Institute is finding its vindication in the freedom from criticism which our organization now enjoys. There is a happy medium between that bumptiousness which heralds from the housetop all that it believes (and does not believe) and that other sort of attitude which buries the light under a bushel.

READING NOTICES.

We hope to have specialists in different fields present some brief book reviews next month. In the meantime we make mention of a few items editorially.

Dr. Ames has a settlement from Houghton, Mifflin & Co., which indicates that his book, "The Psychology of Religious Experience" has made a much larger sale already than is usually accorded a philosophical book.

Susan Glaspell is a Disciple of Drake University. Her book, "The Visioning" is getting favorable reviews in the different journals these days.

The serial in McClure's, "The Case of Richard Meynell," sets forth a thesis opposite to that presented by Mrs. Ward in Robert Elsemere. This story teaches the duty of remaining in the church though out of harmony with traditional standards. The weapons of the conservatives in this story are somewhat familiar among the Disciples of Christ.

Among the new theological books of last year, few seem to have had the sale of Jefferson's "Building the Church." His emphasis upon the importance of the church as an institution is a wholesome one in the light of the indifference shown in recent times.

We propose to present a reading course for our members for the coming year. The books will be selected by specialists in the different fields. If you have suggestions about the course,

The latest sensation in fiction is Charles Morice's "Thé Re-appearing." It is the work of a French author who represents Christ as visiting Paris. The literary quality of the book is excellent and the thesis is a challenge.

The announcement of a new book by Dr. Ames is always interesting but this time doubly so. It is a volume of sermons under the heading, "The Divinity of Christ." In the light of the Ames-Briney discussion in the Christian Standard, we predict for the book a large sale. While repudiating Unitarianism, the view of the person of Jesus is different from traditional orthodoxy. The book is published by the Christian Century company and will be sent for 65 cents postpaid.

A LARGER BULLETIN

We are just about doubling the reading matter in the BULLETIN this year by the device of narrowing the margins and using eight point type instead of ten point. We have a favorable contract so we can report the BULLETIN costs no more than in former years. The printer's bill each month will be eleven dollars. The doubling of the space doubles the editorial responsibility. We trust that there will be a ready response to requests for contributions. We now have room for five to six thousand words a month which gives us space for serious literary efforts.

MEN AND RELIGION MOVEMENT

The Men and Religion Movement now in progress throughout the country seems destined to large things, because of its essentially educational character. Our men will want some good books setting forth the spirit of the movement. "Men and Religion," published by the Y. M. C. A. press of New York, is the official text-book of the movement written by a corps of eminent authorities. "The Efficient Layman" by H. F. Cope is a useful and suggestive book. "Church Work among Boys," by Forbush deserves a place in our list. Few volumes of sermons to men are more helpful than Vance's "Royal Manhood," and Speer's "The Marks of a Man."

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NUMBER 2

THE TEST OF FELLOWSHIP

by
B. F. Dailey.

In considering this question, I appeal directly to New Testament teaching. In so doing, I state the issue upon the question of discipleship. Given the test of discipleship, and we have found the test of fellowship. If we can find whom Christ called his own, they must be our own or we are none of his.

The essential condition of discipleship is a personal attachment to the Master. It is a longing for the ideals of life which he taught and which he was. Discipleship is a condition that is relative and not absolute. Discipleship is not to be measured by knowledge or attainments, but by the open mind and open heart. That man is a disciple who is striving to know and do the will of Christ, and we are bound to call him our brother. He may be deficient in knowledge and so may we. he may have failed to set forth formally or properly his acceptance of the Saviour and so may we be remiss in doing his will in many things, but the facts remain, that we are both disciples of Christ and we must have fellowship with each other. He may be a weak brother, but he is our brother. He may be building wood, hay and stubble, and may suffer loss by so much, but he is still our brother. No man can properly read the new testament and refuse to fellowship a follower of the Lord. This ought to settle the question and ought to be the end of this paper.

But clear as the issue is, it is befogged by other questions, which are a necessary part of it. The essential condition of fellowship is overshadowed by the incidental question of the organize forms of the Christian community. Christ never intended that the personal privileges of discipleship and fellowship should be disturbed by any or all assemblies of his people. But it came to pass that the institution was developed at the expense of the individual, and today it is ecclesiasticism which keeps the people of God apart.

There is no trouble on the question of fellowship so long as it refers to the kingdom of Christ, but when it comes to a question of church membership, then the war is on. There is no trouble about the real and genuine fellowship of Christian people anywhere, but when we come to the formal recognition of that which already exists, then there is confusion and men are more fearful of the shadow than of the substance.

We join with our religious neighbors in Christian work and worship; we welcome them to the Lord's table; we call them brethren. We fellowship them not because we agree upon any given doctrine, but because we have a common faith in Christ. When fellowship is thus practiced, it is natural and real and objections are

seldom raised as to its exercise. But this genuine, unfettered fellowship which breathes the spirit of primitive Christianity, must be distinguished from the artificial and perfunctory performance of "receiving" those who agree with us. Instead of allowing these fellow Christians a place in the Christian congregation, we have placed a hand shaker, with theological yard-stick, at the door of the church and he is expected to admit those only who measure up to the standard of our peculiar views. But we forget that if the test is to be made at the door of the church, it should be as often and as severely applied within the church. If we are to shut out, WE OUGHT ALSO TO TURN OUT. But we find it dangerous business to decide who should be turned out and who should not. Why is it not as dangerous to decide who shall be received and who shall not. We withdraw fellowship from those who walk disorderly, not by official decrees, but by individually letting them alone. This letting go proccess adjusts itself. Why not receive people the same way? Why not let the personal and real welcome suffice and let the question of fellowship take care of itself?

We have cheapened baptism and robbed it of its spiritual significance by making it a test of fellowship. We preach Christ and the creed of the church and ask but one question in the confession of faith, and then demand baptism immediately or the new born child in the faith is turned out doors. For the present I will allow anything for baptism that is claimed for it, except so far as it relates to the subject here under consideration, but here I deny that baptism should be a barrier to keep any enquiring soul in Christ's name from the rights and privileges of the assembly of Christ's people.

By a kind Providence. we have been spared from sitting in judgment at the Lord's table and sometime we will learn that baptism is a personal privilege or duty to be settled by the individual conscience at the bar of God's word, only.

The congregation is an assembly of believers of various degrees of faith and piety and of diverse doctrinal views. Its organization should be the simplest possible, and suited to such needs as may locally and temporarily arise. An enrollment of those who desire to help in the common cause might be considered the basis of a working membership. In receiving members, any kind of formal welcome extended would mean no more than the informal, which is freely indulged in. It should be accessible to all who wish to help and be helped in Christ's name. Its privileges are in no sense a guarantee of acceptance with God, but a means thereunto. So considered, an assembly of disciples would be as intended, a school, not of post-graduates, but in part at least, of primary classes seeking the kingdom of heaven.

In so doing, we are not letting down the bars. We deny that the Good Shepherd ever intended that there should be any bars. Nor are we receiving every man on his own terms, but on the terms held in common and as for his errors, we hope to show him the way of the Lord more perfectly. Nor is this inviting disaster in the official or congregational life of the church. Would we be at a loss to know whom to count, of all those around the

front door, which we have left open? In answer, it may be said that the same problem confronts us at the back-door, which happens to be open also. There is far less danger of unworthy people from without crowding in through an open door to control the church, than there is of an uprising of the unworthy within the church. Would the procedure of making room for every lover of our Lord be scriptural? I say yes, both by the letter and the spirit of the new testament teaching. On the other hand the method of sitting in judgment at the door of the congregation, is unscriptural and unreasonable, for it shuts up the kingdom of heaven against men.

The problem will not be solved by inventing a side degree and calling it an associate membership. The same is true of a membership in the congregation as distinguished from the church, which by the new testament would mean a membership in the congregation as distinguished from the congregation. All such are only makeshifts or half-hearted apologies for our inconsistencies.

We must face the issue. We must rid ourselves of the shame of clamoring for Christian Union and then not allowing other Christian people to unite with us. All questions of expediency, pall beside this, which strikes at the fundamental principles of our existence. The alignment will be clean cut. On the one hand, it will be claimed that this movement will be a denial of our mission. On the other hand, it will be claimed that this is the practical application of our message to the Christian world. I hold to the latter view. I believe we will thus adjust ourselves to our own principles and our reconstruction will declare to the world the glory of our Christian liberty.

As the voice crying in the wilderness, we committed ourselves to the cause of Christian Union and we dare not fail to fulfill our mission. Our candlestick must not be removed. The glory of the church of tomorrow will be the union of the people of God and of this glory we must have our full share.

NEWS NOTES.

Perhaps the fact that no Bulletin was printed during August and September has caused some of the men to forget to send in Weekly Calendars, etc. The secretary, who compiles these items, hopes that his mail may be crowded with Calendars during the next month. Remember, dear reader, that all the brethren are interested in your work and especially in your problems. Let us hear from you often, certainly once a month at least.

A number of men answered the call for dues in the last Bulletin. Many more should respond at once in order that our treasury may keep a good working balance.

Seemingly our address list is unusually accurate. No one seems to find any errors. The new address list will go to press very soon now. If your address is not correct, notify the secretary at once.

Since last report. Brother J. L. Denning of New Haven, Ct., has

accepted Regular Membership in the Institute. We rejoice in this addition to our New England contingent.

The Joint Congress of Baptists, Free Baptists and Disciples which meets in Atlantic City, November 14-16, should arouse the interest of all loyal Disciples, especially all C. I. men. It is hoped that many of our men may be there and we may have excellent reports and news of much good done in the way of furthering comity between these great bodies.

C. H. Winders was a recent speaker before the student body of Butler College, among whom his life is a mighty great influence.

We note by the weeklies that J. R. Ewers is as busy as ever. During September he preached in Nelsonville, O., and during November he is to have a revival meeting in his own church with W. J. Lockhart, assisting.

G. D. Edwards is back from his year and more abroad and takes up his duties again in the Bible College of Missouri, amid increased interest in the Bible College work on the part of the student body of the university.

R. W. Gentry, the Field Agent of the Bible College, has been kept from his work recently by the serious illness of Mrs. Gentry. We are glad to note that she is now gaining rapidly and he is again at his task.

Reports from Gotner show that Chancellor Oeschger is kept very busy, assisting at meetings, dedicating churches, and performing other services for the brethren of his district. He seems to be a sort of big bishop, ever ready to lend a helping hand wherever good can be done.

Clinton Lockhart has accepted the pastorate of the Fort Worth Church so that he will still be in the midst of activities about the college.

Finis Idleman conducted a ten days' meeting at Davenport, Ia., early in the month, commemorating the seventy-second anniversary of the organization of the church in that city.

The annual meeting and dinner of the Hyde Park Church, of Chicago, was held on October 5. About 125 were present and rejoiced in the excellent reports of the year's work. A budget of over \$6,000 was raised by the group of 200 people. Of this sum, \$1,175 went to foreign missions.

O. F. Jordan has begun a series of sermons on the "Marks of a Christian." Such graces as "Reverence," "Humility," "Patience," "Service," "Sympathy," and "Love," will be discussed. The young men's class, taught by the pastor, is using Josiah Strong's "The Gospel of the Kingdom." In addition to Sunday meeting the class will do considerable in the social way during the winter.

Edgar DeWitt Jones is preaching a series of Sunday evening sermons on "Studies in Social Christianity." We wish that we might hear some of them and do hope that at least parts of his messages may find their way into print. We all enjoy reading from his pen.

Prof. Chas. E. Underwood of Columbia, will take up his duties as President of Eureka, February 1. He has "made good" at Columbia and will do the same at Eureka.

W. E. Endres is fitting into the work at Kirksville, Mo. He has a great field there with hundreds of students at the State Normal and the Osteopathic College. There were fifteen additions in September.

T. E. Winter of Fulton, Mo., is building one of the most architecturally beautiful church edifices in the Brotherhood.

H. O. Pritchard is planning a new enterprise to take the place of the revival in his church at Cotner. He will have a three weeks' workers' conference in January. One week will be given to religious education, another to social service and the last to missions, with an expert to lead in the meetings each week.

J. M. Philputt is now in Switzerland. He has been perfecting his knowledge of the languages and indulging in the two richest years of his life-time of study.

G. B. VanArsdall's report of the B. B. Tylor anniversary in Denver was enjoyed by all. Incidentally the secretary had friends in Denver this summer who attended several services in "Van's" church and reported it a great plant with a most inspiring leader, all of which we knew before, but we like to hear reaffirmed by new people.

For the second time Wm. Hardin Lucas of Louisville, called at the room of the secretary and found him out. Brother Lucas, we are beginning to feel that we owe you a trip to Louisville. From the note he left it looks as if he were about to leave his position as Assistant Superintendent of Public Schools in Louisville, Ky.

L. G. Batman is preaching a series of sermons on "The Man of Galilee." His church is to co-operate in a large union meeting this winter.

Just after sending our last copy to press we received a card from W. F. Rothenburger, showing him to be enjoying his European tour.

Harry G. Hill is taking an active part in the Associated Charities of his city. The Indianapolis organization has appointed him as commissioner to visit and study the charity in thirty different cities and make recommendations for an enlargement of the Indianapolis work.

F. F. Grim has organized another church down among the cactus bushes of New Mexico. Thirty-one members is not a bad start, especially when Grim is back of it for that means a rapid increase as months pass by.

E. J. Arnot is in Chicago on a short vacation from his work in North Dakota. He refuses to be frightened out by any stories of cold winters up there. He finds his work very congenial and pleasant in every way.

We are interest in the manifold activities, some rather startling, of the Jackson Boulevard Church in Chicago, to which Austin Hunter ministers. The latest seems to be a rifle club conducted in a club-house. The splendid picture of the Chinese Sunday-school of this church which appeared in the October 5 number of the Evangelist reminds us of this great need. The Baptists are doing considerable in this field in Chicago. One story recently came from the Lexington Avenue Baptist Chinese Sunday-school. An old Chinese student came with two relatives. His first care was to find

that these two boys were provided with teachers. As the supply of teachers was limited he himself went without one, but sat quietly by watching his kinsman. This occurred not once but several times. He insists that he can bring all the Chinese that they can provide teachers for and he does it, even to the extent of crowding himself out Sunday after Sunday. Our own churches in Chicago and other cities ought to give more attention to this most needy and also profitable field.

Claire L. Waite is still laboring with marked success at Green Bay, Wis.

Burris Jenkin's great church in Kansas City has been made legatee to the sum of \$100,000 in the will of Mrs. Mary Atkins. We would like to hear from Dr. Jenkins as to the plans for its use. The same lady left W. F. Richardson's church \$25,000 and the sum of \$200,000 for an art gallery in Kansas City.

G. W. Sarvis also remembered us with a card from Rome. He and Mrs. Sarvis are now well on their way to, if not actually in, India. They spent a most delightful month and a little more, in Europe.

Dr. Willett was appointed by Governor Deneen as one of the Illinois delegates to the convention of the National Prison Reform Association which met in Omaha, Nebraska, during October. The good Doctor will also be present at the Joint Congress in Atlantic City in November.

Our university community at Chicago is rejoicing in an unusual number of extra fine students from Missouri this year.

Dean Chas. M. Sharp of the Bible College of Missouri, is in Chicago libraries writing his Ph.D. thesis. In his absence A. W. Taylor is acting as Chairman of the Faculty at Columbia.

It is remarkable that preachers of fifty years ago may yet speak to this generation, but perhaps our men today still read Frederick W. Robertson and Henry Ward Beecher as much as any modern men.

READING COURSES.

Many of our members enjoy suggestions about their books, and we have arranged several reading courses in the different departments of theological knowledge as follows:

Bible-Study.

Cornill—"The Prophets of Israel."

Stevens—"Theology of the New Testament."

Mathews—"A History of New Testament Times In Palestine."

Philosophy and Theology.

Eucken—"The Problem of Human Life."

Herrmann—"Communion With God."

Stevens—"The Christian Doctrine of Salvation."

Church History.

Preserved Smith—"Martin Luther."

McGiffert—"The Apostolic Age."

John Wesley—"Journal."

Sociology.

Rauschenbusch—"Christianity and the Social Crisis."

Earp—"The Social Engineer."

Elwood—"Sociology and Modern Social Problems."

Practical Theology.

Brastow—"Representative Modern Preachers."

Hoyt—"The Work of Preaching."

Gladden—"The Christian Pastor."

There are two ways to use this list, either to select one book from each department for the winter's reading or to take a department and read the entire list for it. We recommend the latter, as we believe it more profitable to spend an entire winter occasionally in a single field.

For the encouragement of others, we invite members of the Institute to report their reading plans. If you will use any of these suggestions, please say so. If you have another plan, we will be glad to give it attention also. Our only motive in all this is to make sure that the Institute remains true to its historical position in fostering the intellectual life of its members.

A CONSTRUCTIVE MOVEMENT FOR SOCIAL PROGRESS.

The writer has been giving in the pages of the Christian Evangelist an account of the various denominational movements for an interpretation of Christianity in its social phases into the active church work of our time. All these denominational efforts agree in limiting their field to publicity and the promotion of those peculiar social endeavors that are not covered in the organized missionary and benevolent boards. Just as we have commissions to promote peace, temperance, and any other well recognized social good, we are now organizing commissions to promote a greater interest in the social gospel and to point out ways in which the churches and the church may practically use the "gospel of the inasmuch" in promoting social progress and in helping to settle the social problems of the day according to a Christian conscience. The demands of the social conscience are not that a few shall be martyrs in the slums, but that the entire force of the church be leveled in a constructive fashion to the demands of the age in its concrete social problems. The solution of the social question rests, not upon some particular program, but upon an attitude of sympathy; not upon the sacrificial efforts of a few, but on the conscience of a Christian society. If the church does not create the conscience that each progressing age demands it loses its birthright.

The Disciples are the only great communion in the North that are making no constructive effort to arouse a social conscience and to give direction to something like a concerted effort to enlist its church machinery in social work. The response that the effort some of us have put forth to find a fulcrum upon which the immanent social feeling among us could rest has met with a very gratifying response. Here Institute men can engage in a constructive effort for direct progress in the Brotherhood and do it in most cheerful harmony with those not reckoned so audaciously liberal and also with

even the most conservative, for there is no theological cleavage in work for social welfare. Not all who are theologically progressive are sociologically so. They can whistle down the castles of dogma with their hands in their pockets. They protest against narrowness on the score of culture, and by that same culture prefer an intellectual aristocracy to a human democracy. But Campbell Institute men are too much engaged in the big human problems of the time to fall into the category. Every man in the Institute should join hands with all others in the Brotherhood who are interested in basing religious interests on the big human problems rather than on the creedal, the dogmatic, or the ceremonial practices or religion.

Alva W. Taylor.

So far a few men have been bearing the expense of promoting the effort to establish a well backed social service commission or league among the Disciples. Is it not time for all of us to dip down into the pocket-book and help a great cause in a financial way? It will not cost much, but too much for two or three men to pay it all. Send a dollar to A. W. Taylor, Bible College, Columbia, Mo. He will receipt you and give an account of expenses to you at the Kansas City Congress, at which time all interested will meet to talk it over.

The Editor.

READING NOTICES.

Dr. Gates has written with the warmest appreciation of the new life of Luther by Preserved Smith. He pronounces it the finest piece of American historical writing that has yet appeared. Upon this recommendation we have placed the book in our church history reading course this winter.

The interest in the immortality of man is perennial. We have the announcement of two new books in this field. William S. Kinsley presents "Man's Tomorrow." He assumes nothing, not even the personality of God, but reasons out each step of the way.

Charles Jefferson writes "Why We May Believe In Life After Death." He has three divisions to his book: first, a presentation of the need of restudy of this problem; second, the objections to the doctrine; third, the argument for immortality. The former is published by Sherman, French & Co., and the latter by Houghton, Mifflin & Co.

President T. C. Howe of Butler, is president of the Association of Colleges for the coming year. He is heading up a campaign for another quarter million endowment for Butler. He always finishes what he begins, so Butler will soon be well on the way to become one of great colleges of the middle West.

Arthur Holmes is now working head of the University of Pennsylvania's famous "Psychological Clinic." Psychology is made to serve education of retarded children scientifically.

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EDITORIAL NOTES.

Did you ever go to a Prayer-meeting where no one would talk? It feels something like editing the Bulletin, when no one will write. We have a number of promises of contributions for our next number from men of recognized standing among us. We wish, however, to urge into the arena of thought, some of our younger men who need the discipline of writing and defending their views. A member of the Campbell Institute has not discharged his obligation when he has paid his dues. The assumption is, that our organization exists to direct reading and culture and to furnish an exchange of ideas. We may hear again next summer that the organ of the Institute is not "representative," in that it has contained the writings of only a few, so we insist upon making public our invitation now to have any Institute man write in, expressing his views in reasonable space, with the promise on our part that he shall have a hearing. We have gotten together some valuable contributions for this number, but such ought to come in larger numbers with less correspondence.

In no situation does the modern message from the pulpit "function serviceably," in a larger way than in the atmosphere of educational institutions. The man in college and university towns have an unusual responsibility. In our church schools, even, there are men of the very largest calibre being lost to the church, by reason of improper presentations of religious truth. Whatever we may say about the progressive view of things, it does make a tremendous appeal to the educated youth of our land. It is their only escape in many cases from thorough-going infidelity.

The reasons are obvious. The current orthodoxy is dogmatic in method. Science, on the other hand, uses the laboratory method. A man whose mental habits lead him to pry into the reason of everything, will find it hard to believe that investigation of religious truth is wrong. He will not be able to regard doubt as the chief sin in the category, especially intellectual doubt. The current orthodoxy phrases itself in philosophical terms now obsolete. It accepts, uncritically, words and phrases of which it has no proper understanding. Only a frank and open attitude toward all truth, will satisfy our best young people in educational institutions.

We think we know some Institute men who would not hold with Mr. Dailey, in the position he has so ably stated in the last issue of the Bulletin. These should come out of the woods and tell us why. In these days, "a defender of orthodoxy," is not an especially inviting title, but if we are to have both sides of this interesting question, let some one speak.

A RELIGIOUS ATTITUDE IN RELIGIOUS RESEARCH.

The beginnings of our modern critical movement were in the camp of the unbelievers. Strauss, Renan, Welhausen and others forced the Christian world to take cognizance of certain problems that had been ignored for ages. This will explain the flavor of the early liberal movement. It is historically true, as the conservatives insist, that liberalism was born out of infidelity. It is because the position of progressive orthodoxy has approved itself to the reason and conscience in a larger way that the thorough-going scepticism of a former period perished.

This will explain why we have inherited in progressive orthodoxy, a certain irreverence and flippancy in the treatment of religious problems, that has injured the cause more than anything that we hold. The medical freshman sits upon a cadaver and smokes, or whittles a toy out of a human bone. The old physician passes from his irreverence to a fine respect for the noblest of the works of God.

There are certain religious attitudes that are necessary in all search after truth. Without these we may sparkle with wit, or scintillate with surface wisdom, but we shall never leave anything that will abide. For the sake of truth we must abandon the spirit of the older liberalism.

The first of these religious attitudes is humility. No egotism can live appropriately in a scientific laboratory. Dogmatism is equally fatal to progress in science, as in religion. All research has suffered from lack of that spirit of the child which is ever ready to be taught in the lap of mother nature. Humility makes us ready to doubt our own opinions and consider those of others. There is no such finality even in our progressive views that we should not be ready to do this.

Our second need is sympathy. The study of religion is partly a historical discipline. There is no true study of history without sympathy. It may be hard to enter into the views of a Zeno who tells us to throw away the testimony of our senses for the results of syllogisms, but if we are ever to understand him, we must be willing to be a Zeno for the time. It has been lack of sympathy that has made us often impose modern views upon the apostles, or has made some teach that Jesus was a professor in systematic theology instead of a Savior. It is lack of sympathy which not only makes the conservative misunderstand and suspect the liberal, but it is lack of sympathy which induces the liberal to make the fatal mistake of proclaiming his doctrines without reference to the standpoint of the conservative. Without sympathy, we are intellectual anarchists, unrelated to our fellows and to their glorious achievements in the world of thought.

We further need reverence. Let us not think reverence is opposed to thorough-going research. True reverence would not bid us to have an unexplored Holy of Holies. But it would tell us that the objects of religious knowledge are worthful, the most truly important realities of a universe of wonderful things. If religion be

as unimportant as the sneer of the sophomoric critic would sometimes indicate, then it is not worth our time. If it is indeed the correlation of the biggest facts of life and destiny, then we cannot place too high an estimate upon the subject of our research, religion.

In place of bumptiousness and flippancy, let us have humility. In place of a kind of "liberal bigotry," (pardon the paradox) let us have sympathy. In place of the profane touch upon things divine, let us have respect and reverence. In this spirit, we shall go forward in religious knowledge to the perfect day .

We have invited Harry Burns to speak of his experiences in the Congregational ministry. We have done so that we may raise a practical question. Shall we encourage an interchange of ministers of different denominations, and shall we take the initiative by accepting calls from other denominations? We should be glad to have our men sharpen their quills and send a word on this matter. For, ourselves, we are glad that Harry Burns now preaches for a Congregational church. We hope that all that was good and true in his Disciple heritage may be given to the Congregational people.

MY EXPERIENCE AS A CONGREGATIONAL PASTOR

by
Harry F. Burns.

At the invitation of the president of the Institute, I offer this word concerning my experiences in the Congregational Ministry. Whatever value the word may have will be in promoting the growing sympathy between the two denominations.

The fact that I now occupy a Congregational pulpit is not due to any lack of faith in, or loyalty to, the ideals for which my friends among the Disciples stand. I never believed more in Christian union and the freedom of the individual to interpret the truth, than now. The question I faced for several years was whether my life could be made to count more effectively for those ideals in the ministry of the Disciples than elsewhere. My decision was not hasty and I have had no occasion to regret it. But this is a personal problem with every man and others may wisely choose the other course. My only regret is that I should be, to some extent, separated from the men whom I had come to know and love.

My experience in the Congregational Ministry runs through two years; one year of supplying many pulpits in and about Chicago, while in the University, and the other of pastoral work in Superior, Wisconsin. I may express myself frankly here without any reflection upon the communion in which I was reared. In this two years' experience, three things stand out clearly:

1.—In the Congregational ministry, especially in this state, there is a fine group of progressive, earnest, and efficient men. They are of the C. I. type. There are thirty Yale graduates in the Congregational ministry of Wisconsin. These men are fac-

ing, with an earnestness and intelligence, the real educational, social and moral problems that lie before the whole church. They do not all agree in theological statement any more than do some editors whom we might name; but there is on the part of all, a fine spirit of tolerance which makes possible a close friendship between men of divergent views concerning theological statement or social programs. These men believe in one another, and seek to be mutually helpful in making their ministry really efficient.

2.—The absolute freedom of the Congregational pulpit is delightful. Perhaps I have been unusually fortunate in this matter; but the members of this church, without exception, welcome and respond to the modern statement of religious truth. There is the same freedom in adjusting the activities of the church to the needs of the community. The officers of this church say: "We want the thing that works most effectively, and will not hesitate to discontinue any activity that does not bring results." Accordingly we have unanimously discontinued the evening service; for the Christian Endeavor have substituted "a young people's club which pursues a literary, educational, and musical program, with definite lines of activity. For the mid-week prayer-meeting have substituted a class in "The History of Christian Philanthropy" which relates itself to the organization of the charity work of the city now in progress.

3.—The Congregationalists are not failing to make a contribution to the problem of Christian union. This church practices it. Last year a Quakeress, whose husband is a member of this church, admitted her desire to unite with the church provided she did not have to be baptized, saying "she did not want to seem to cast reflection upon her previous Christian experience and life." The matter was presented to the deacons, and without a dissenting voice she was received into the church upon this statement and our recognition of her Christian character. It is my conviction that Christian union must rest upon community of interest rather than upon uniformity of statement of belief or in the practice of rites.

It is a joy to preach when one knows himself free to speak and act only for the things which are essential to our faith and service.

Congregationalists are sometimes charged with a lack of zeal in evangelism and perhaps with some truth. But there is manifest among the younger and progressive men of the ministry a genuine enthusiasm in an evangelism of the right sort. This enthusiasm is based upon the growing conviction of the large place the church occupies as a moral and social force. It expresses itself in a challenge to men to enter its fellowship in the interest of their own largest life, and because of the opportunity there offered for effective service.

NEWS NOTES.

Since the last report the following have accepted election to Regular Membership in the Campbell Institute. Rev. W. G. Winn, formerly of Pittsburgh, now of Rensselaar, Ind., a graduate of

Bethany College. Rev. T. J. Golightly of Caldwell, Ida.

A letter from T. E. Winter announces that his church worships in its new basement for the first time on December 3. This will be a great satisfaction to the church and a considerable help to the pastor in the winter's work. The letter head shows that Bro. Winters is President of the County Board of Christian Churches of Callaway county, Mo.

C. P. Leach in acknowledging the receipt of notice of the transfer of his name from the Regular to the Co-operating list (a transfer made at his request since he is permanently out of the ministry) writes, "Though I am no longer in the ministry, I am still interested in the Institute, and want to keep in touch with the fellows whose friendship I still prize though I can not meet with them as in other years.

A. W. Taylor of Columbia, Mo., lectured to the Evanston, Ill. church on "A Tramp through Ireland," on November 8. Prof. Taylor walked across Ireland a year ago in order to study social conditions and told his experiences in a most interesting and instructive way.

O. F. Jordan was the preacher at the union Thanksgiving Service held in the First Methodist Church of Evanston. His own church is working valiantly to pay off mortgage indebtedness without decreasing their contributions to the regular missionary and other outside interests. A special effort is being made to increase Sunday attendance.

H. O. Pritchard has completed the fifth year of his ministry at the University Church, Bethany, Neb. The work is prospering in every department. They boast of having the largest Student Volunteer Band of any church among the Disciples and also claim the largest band of titheers.

Dr. Willett recently made an extensive trip through the east. He lectured before the State Convention of the Christian Churches of Virginia, then attended the Joint Congress of Baptists, Free Baptists, and Disciples at Atlantic City and then preached on the following Sunday to the united Lenox Ave. and First Christian Churches of New York. These congregations are perfecting plans for a permanent union of their work.

The annual meeting of the First Christian Church of Bloomington, Ill. was held on October 12. Bro. Edgar DeWitt Jones is leading this church on to ever greater things and the past year was pronounced the most successful in the church's history. \$9,256.00 were paid for all purposes by the various departments. With all debts paid, a balance of \$261.00 remained in the treasuries of the various departments. \$1,709.33 went to missions. In addition to the amount paid through the church, individual members of the congregation gave \$2,500 to Eureka College. The total active resident membership is 1299. A modern Sunday-school plant is soon to be added to their building equipment.

The Payne Avenue Church of North Tonawanda, N. Y., V. W. Blair pastor, raised \$1,000 for missions during the past year.

Additions are reported from many of our men. Dr. Ames recently

reported four additions at one service. Austin Hunter reports additions almost every Sunday. George B. Stewart reported four additions on November 4.

J. P. Meyers closed a splendid meeting in Marion, Ind. on November 19. This meeting added many to the number who were already enjoying the new \$32,00 church and \$3,000 organ which have been in use since summer.

For the first time since C. C. Morrison held a meeting there five years ago. Pastor C. C. Rowleson has held a series of meetings in the old Iowa City church. He closed on November 21 with about 100 additions. A special effort was made to reach the people of the town as many had come to feel that the church was a college affair. This effort was very successful and many people from the ranks of the towns-folk were added to the church roll and the church is better understood in the town as a result of this meeting.

Bro. Finis Idleman recently visited his old parish in Paris, Ill. to deliver a lecture.

Bro. R. L. Handley began his work as pastor of the church at Kalamazoo, Mich. on November 2. During his pastorate of more than a year at Gurnee the church house has been rebuilt and rearranged and improved in many ways. The membership has increased and the work is prosperous in many ways. Bro. C. M. Sharpe is supplying the Gurnee church at present.

The business men of G. B. Van Arsdall's church in Denver lunch together in a private dining room at a downtown hotel each Wednesday. It is an informal meeting for acquaintance and conference.

Bro. Finis Idleman is trying a plan of more closely articulating the work of the Sunday-school with that of the church. The Sunday-school collections go into the general church funds and all supplies etc. are purchased out of that fund. The men of the Institute will watch this experiment with much interest and would like a report on it from the good pastor as soon as it has been in use long enough to determine its success.

Pastor Rice is branching out into new fields. A sermon on "The Religion of the Mind" dealt with Christian Science in a way to win a vote of thanks from the "Scientists" for its fairness. We hope that our brother is not falling into any serious heresies.

The **Christian Evangelist** for November 23 contains a splendid picture of the new Bible Chair building at Lawrence, Kans. in which our good brother W. C. Payne officiates. It seems to be a very commodious building in its new dress. If you failed to notice it, turn back to the paper and take a good look at it.

An article on the same page of the same paper on "The Call of the Universities" by J. C. Todd of Bloomington, Ind. is also worth reading for its treatment of the Bible College Work.

Perhaps we should apologize for doing so, but we are printing the major portion of a private letter from Willis Parker. It was too interesting to throw away. It is the kind of letter we would like to get frequently.

Professor Willett recently gave a week's course of lectures in Richmond, Virginia, and conducted a ministerial institute for the ministers among the Disciples in the state of Virginia..

Ten out of the thirty seniors in Yale Divinity School this year are Disciples. This assures that we shall keep up the supply of good Yale men in our ministry.

W. C. Gibbs reports some of the big men who have spoken at Yale this fall as R. J. Campbell, Lyman Abbott, W. N. Clarke, Prof. Loofs and Prof. Jacobi. Certainly this is a rare lot of speakers.

Joseph Garvin is right in the midst of the religious activities of Seattle. He is president of the Federation of Ministers in his section and editor of a magazine published in their interests. He is one of five on a board of censors for the Seattle theaters. The mayor suppresses objectionable shows on the advice of this board. He was recently a delegate to a meeting of union seminary men on the Pacific Coast. He is prominent in the arrangements for the great Gypsy Smith meeting. This is taking the ministry seriously.

Professor J. P. Lichtenberger of the University of Pennsylvania, read an important paper at the Congress of Baptists and Disciples at Atlantic City on the subject of "Pauperism, its causes and cure." Doctor Lichtenberger is an increasingly important factor in the social activities of the university and the city.

Rev. Henry Pierce Atkins of the Allen Avenue Church, Richmond, Virginia, has been eleven years with his congregation, and after building the edifice in which the church now meets he is planning an addition in the form of a main auditorium to which the present structure will be auxiliary.

Rev. H. O. C. Maclachlan, pastor of the Seventh St. Church in Richmond, is performing a very important service for the churches and Sunday-schools of all denominations in that city by his leadership in Sunday-school activities. He has recently added to the equipment of his own church an annex to be used for Sunday-school purposes, and his work has attracted the attention and aroused the interest of people in other churches to a marked degree. Mr. Maclachlan also conducts a literary class which is attended by people of various churches and its programs are greatly enjoyed.

Evangelist meetings seem to be the order of the day. E. E. Moorman announces a meeting to begin at Englewood Church, Indianapolis on January 1. L. G. Batman of Youngstown is soon to help W. F. Rothenburger in a meeting at Franklin Circle, Cleveland.

DISCIPLES IN YALE.

For many years past there have been many Disciples in Yale Divinity School each year. It was here, amid such a group that the C. I. idea first took form, due to a desire for a fellowship among themselves denied by the churches, because we have only two churches in the whole state. This year also there is a large and representative body of Disciples in Yale, twenty-two in the

Divinity School and four in the Graduate School preparing to preach.

Bethany has the largest number, eleven; Hiram, six; Butler, five; Transylvania, two; Drake one, and the University of Kansas one. Not alone in number, but also in the esteem of the professors and fellow-students our men stand well. Our men are also in great demand for the pulpits of the churches within reach of New Haven, and many are preaching regularly for Congregational and Baptist Churches, sometimes so chosen in preference to their own men.

Two recent events were of special interest to us as Disciples. M. L. Pontius, of the Senior Class, a former Illinois preacher, entertained the men and their wives in his home. About twenty men and six or seven wives enjoyed the evening together. This was the first meeting of the Alexander Campbell Club. At this meeting we were glad to have with us, Prof. D. C. Macintosh, Ph. D., Assistant Professor of Systematic Theology, who as a Baptist was made a honorary member. B. S. Johnson, of Bethany, was elected president and C. A. Burkhardt, of Butler, secretary-treasurer for this year. Only a few nights before, Prof. Macintosh treated the Geo. B. Stevens Theological Club to the first reading of his Congress paper on, "What Hinders the Union of the Baptists and Disciples." It was a fair and thoughtful presentation of the difficulties on both sides. After the meeting adjourned, about fifteen men gathered about the professor for further discussion, and it was noticed, curiously enough, that every man was a Disciple.

F. E. Lumley, of Hiram and G. W. Campbell of Transylvania are working on their theses for the Doctorate, while preaching for Congregational Churches.

The Inter-department debates are the absorbing topics now in the University. W. W. Burns, of Bethany, is the Divinity School representative in the Debating Association.

R. C. Foster, of Transylvania, is the leading man on the Divinity team that meets the Graduate team early in December.

W. M. Houshalter, of Hiram, one of the Graduate Team, is considered the leading factor in his team's recent victory over the Law School Team.

D. S. Robinson, of Butler, one of the youngest of the Seniors, is also one of the best. For last year's work, he carried off the prize scholarship given for high standing.

B. S. Johnson, of Bethany, is in his second year of successful work with a mission, supported by the famous Center Church on The Green.

F. E. Lee, of Kansas University, is preparing for the Foreign Field. He is a fine representative of the splendid work being done by Prof. W. C. Payne of the Bible Chair at Lawrence.

M. L. Pontius, of Hiram, after two years of delightful experience in ministering to a Baptist church near the city, is now preaching to another one farther away, that enables him to live near the University.

R. J. Bennett, of Bethany, surprised the Bethany colony by re-

turning this fall with a bride, won from her home in old Virginia.

The students' wives have their own association for mutual protection (?) and social fellowship.

Thomas Penn Ullon, of Bethany, is the dean of the Disciples gathered here, and is a wise counselor and friend to us all.

I anticipate a happy experience next Sunday, December 3, in preaching for Bro. E. Jay Teagarden of the Danbury Church in the morning and giving the annual C. W. B. M. address in the evening.
W. C. Gibbs.

OUR MAGAZINES.

We have received several commendations of the reading lists that were printed in the November *Bulletin*. Among these there were some suggestions that we should discuss the periodical literature that goes into the minister's library. Probably we all spend more time with periodicals than with books and the right selection of these has much to do with the curve of our thought.

We begin by saying that we should see our own journals and read them with some care. The Campbell Institute men may consider much of their contents as mis-spent efforts. We may pity the narrowness and lack of vision of some writers. As long as we are in the brotherhood as leaders we have an obligation, however, to know what is going on and how people think. For this reason many of us take the *Christian Standard*, though this course has been condemned by some. We read the *Christian Century* with some pride for the great Baptist brotherhood has no paper to equal it and only the three leading papers in the Presbyterian, Methodist and Congregational denominations excell it among the denominational weeklies.

That leads me to say that our men ought to read at least one great denominational paper besides our own. It is singular that our interest in Christian Union has led so few men to read the great journals of other denominations. The greatest denominational journal in America, far and away, is the *Continent*, published by the Presbyterians. Such eminent men as Jowett and Van Dyke write for it, and it sparkles on every page. The next greatest is the *Congregationalist* and *Christian World*. Among the great writers on this paper are Charles R. Brown and Charles Jefferson. The next greatest is the *Northwestern Christian Advocate* of the Methodists.

Two great British journals circulate widely in this country. The best known is the *British Weekly*. Many would say that it was the leading religious journal of the world. Some of the most eminent men of England write for its pages. Another almost equally great paper—some would say greater paper—is the *Christian World*. The latter is more progressive than the former though both are progressive journals.

Among the current event weeklies, we would mention the *Literary Digest*, the *Outlook* and the *Independent*. If a man can afford but few journals, the weekly survey of the world's leading period-

icals in the Literary Digest is indispensable. The editorials of Lyman Abbott, Mabie, and Theodore Roosevelt as well as brilliant articles by occasional writers, make the Outlook worth any man's consideration. The Independent has much good material and its lower price would be an item with some men. It is thoroughly good.

Among our religious monthlies, we would mention the Biblical World. Its book reviews in our field make it well-nigh indispensable. All its material sparkles with real ability. It is the greatest thing in its field and at two dollars is wonderfully cheap for such a journal. The Homiletic Review has improved its methods in recent years so that we can venture to mention it. Dr. Willett writes for it and many other eminent preachers help to make its pages worth while. We do not need to use its sermon outlines. We should have strength to resist that.

Among the great popular monthlies, many are wonderfully worth while to the preacher. The muck-raking magazines are the ones we buy, we confess, for they call attention to great abuses and often originate movements. Some of them muck-rake without intelligence as when the Hampton's muck-raked missions recently. McClure's and American are the best of the lot. The great social reformers of America are speaking through these pages.

Some of our men wish a distinctly literary journal which tells of all the new books and drama. There are a number of good ones. We have seen the **Bookman** in many good private libraries.

There are certain great qualities that are helpful. The Journal of Theology of Chicago has distinct merits. The Harvard Review has good things. Some denominational quarterlies occasionally have good material. The greatest quarterlies, however, are foreign.

Sociological literature every preacher should read. We suspect many of the journals above mentioned will be talking sociology. Every preacher, however, ought to read the Survey. It is the continual inspiration of social betterment. Some of its magazine numbers are alone worth the price of the annual subscription.

A selection out of all we have enumerated above—and we realize we have omitted many great journals—would be a matter of taste. May we say how we propose to solve it for the coming year? We will give the list that it may be criticised. We want the Christian Standard, the Christian Evangelist, the Christian Century, the Continent, the British Weekly, the Literary Digest, the Outlook, the Biblical World, McClure's, American, and the Survey. We find that utilizing clergy rates and magazine agencies, we may have these for less than twenty dollars. This is a pittance for a year's swing through the productions of the master minds of our age.

READING NOTICES.

The printing of a half million copies of a book in one edition is making a world record. Harold Bell Wright's new book, "The Winning of Barbara Worth" is enjoying such a run. We have not seen the book but hope to notice it later.

The Britannica Encyclopedia is now under the control of the Cambridge University of England. This will guarantee that its scholarly quality will not deteriorate in future editions. The late eleventh edition is at hand. It deserves to supersede everything in the field. The carefulness of the information and the British thoroughness will commend it to professional men. At the same time, it is full of information, especially useful to Americans. It covers the whole Anglo-Saxon intellectual world with great care.

The sermons of Robertson are in Everyman's Library series, three volumes at 35c each. Henry Ward Beecher's sermons now be bought of the Pilgrim Press, ten volumes for ten dollars. The constant reading of the great sermon-makers is a great means for improving our style. It is superfluous in Campbell Institute circles to speak of the temptation to plagiarism.

The Foreign Society is putting out a book on missions and social progress by our own and only A. W. Taylor. We have been promised a copy for review but the printers are delayed in their work.

NOTES FROM WILLIS PARKER.

(From a private letter.)

Our new member, Mr. Logan, is an elder in the Central Church of Detroit, and religious work director of the Detroit Y. M. C. A., in many respects the largest organization of that body in the country. Mr. Logan was an Ontario man, graduated at Hiram, and preached in Ohio two or three years before going to New York.

He was one of the secretaries of the Brooklyn Y. M. C. A. while doing graduate study at Union Seminary. He chose that work instead of the pulpit; and is one of the most capable leaders of men known to me.

I enclose check for my dues and appreciate the fellowship which is assured to me. I trust the Bulletin may be expanded, though I have scant time to offer anything to help enlarge it. My schedule for the year includes the pastorate in Everett, and a course of lectures, one a week to the City Sunday-school teachers' union on Religious Pedagogy, given at the Everett Y. M. C. A.. I am assistant to Dr. George Herbert Palmer in Philosophy at Harvard; assistant to Dr. Edward G. Moore in Philosophy of Religion; and am doing the research work for my thesis, having passed the preliminary examinations admitting me to candidacy for the doctorate. At a distance this looks like a foolhardy program, but it sounds more strenuous than it is. The church is small, and the work in school goes slowly as work must with a divided programme.

We Disciples have two fine men at Harvard this year unknown to the C. I. They are Dana Murdock of Pulman Washington. South End House Fellow in Social Ethics, and A. R. Haggard, son of Dean Haggard of Des Moines, who is working in economics. G. R. Clements, as you know, left this fall for Madison, Wis. where he has an appointment in the University of Wisconsin, in the department of Mathematics.

BOOKS ON THE SOCIAL QUESTION FROM A CHRISTIAN STANDPOINT.

The greatest book on the social question from a Christian standpoint yet issued is Rauschenbusch's "Christianity and the Social Crisis." It is the voice of a latter day prophet. The best volume on practical social activity of late issue is Professor Eary's "The Social Engineer." For the third book I would recommend Dr. Elwood's "Sociology and Modern Social Problems." It is not written as a direct interpretation of the social ethics of Christianity, but Dr. Elwood is so thorough going a Christian that any treatment he makes of the social problem will be ethically Christian. If confined to three the above would be my preferences.

But if other books bearing directly on the social problem from the standpoint of Christian work could be named, I would like to call attention to two issued by the Methodist Federation for Social Service, viz., "The Socialized Church," and "Social Ministry." Each of them contains a series of addresses or essays on themes falling under their titles. A splendid little book just out is by President Tucker, entitled "The Church in Modern Society." It is a plea for the church to exercise moral authority over the social conscience. Thomas Hall's volume on "Social Solutions from the Light of Christian Ethics," is very able. Then permit me to name two books on the country church problem. One is Ashenhurst's "The Day of the Country Church," and the other, Butterfield's "The Country Church and the Rural Problem."

"Christianity and the Social Crisis." By Rauschenbusch. (H. & S. Edition. Doran, 50c.)

"The Social Engineer." By Eary. (Eton & Mains, \$1.50.)

"Sociology and Social Problems." By Elwood. (American Book Co., \$1.00.)

"Social Ministry." By M. E. Fed. for Social Service. (Eton & Mains, \$1.00.)

"The Socialized Church." By M. E. Fed. for Social Service. (Eton & Mains, \$1.00.)

"The Church in Modern Society." By Tucker. (Houghton, Mifflin, 50c.)

"Social Solution in the Light of Christian Ethics." By Hall. (Eton & Mains, \$1.50.)

"The Day of the Country Church." By Ashenhurst. (Funk & Wagnals, \$1.25.)

"The Country Church and the Social Problem." By Butterfield. (University of Chicago Press, \$1.00.)

A. W. Taylor

Those of our men who live next door to the militant High-Church Movement of the Episcopal church know that it has the proselyting fury of old-time Methodism or of Christian Science. Its extravagant claims are ably controverted by Thompson's "Historical Episcopate," published by the Westminster Press.

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EDITORIAL NOTES.

The progressive forces of the churches have for the most part been in a critical spirit for several decades with reference to the propaganda of the church. Such surveys as that recently made in the Century by Dr. Morrison indicate some of the reasons why. The current methods have not been efficient in doing the very things they pretend to do—to make real converts to our religion. While we have been busy, however, in applying the critical processes to the current method, we have often failed to build up a new method that will show more efficiency in everyday use. Some have had large churches and have not cared as they should about new members. It is true, however, that every thoroughly vital religion will desire in some way to propagate itself. It may do so by encouraging large families and by watching carefully the religious education of these children as does the Roman church. It may adopt the didactic method of the older Presbyterianism and instill a catechism into everybody that got withing the range of its influence. It may hold great public meetings, as did earlier Methodism and preach to the promiscuous multitude. Our deepest need today is an evangelism modern in method and true to the point of view of our churches. It is a sad thing when a progressive church that feeds upon the larger interpretation of religion most of the year, hires an evangelist to preach reactionary ideas that the pulpit cannot present in good conscience and which does not represent the point of view of the congregation. This seems to us like bringing in new members under false pretenses. We need a new set of reasons why men and women should join the church and take Christ into their lives, reasons that square with all our other buildings. We need a new way of presenting these reasons. We have strongly suspected that a new tractarian movement like that which propagated the Oxford movement so effectively, might be introduced into a campaign of evangelistic modernism. We believe preachers might preach progressive religion with more reference to the man without the door. We believe that the Sunday-school can be made a far more efficient agent of propaganda. To the task of creating a new evangelism, let us all give a hand.

The dearth of educated men among us, cripples us continually. When the Campbell Institute maintained a strict university test for its membership, it had an incentive to discover how many men there were among us that were trained in great theological institutions in the approved way. Up to a few years ago, we were not able to find over two hundred of such men. Among even these, there was, of course, a difference in quality and ability.

It is a matter of gratification, then, that we have this year nearly fifty men studying in the great divinity schools of America, outside our own schools. This group changes about every two years since they mostly take credits with them from our colleges to complete a course in that time. That would mean that within five years we shall at the present rate be able to double the number of men among us with the high-grade training. Meanwhile positions of trust await these young men on every hand. Our missionary societies need men of the larger training for leaders. Our colleges find these men absolutely essential on their faculties and for presidents. The city churches scour the land to find them, realizing that we can have no footing without a prepared ministry. Our young men need have no fear. With all the war on higher education, most of our Institute men will testify that they have abundant opportunities of making advantageous changes. Churches may still suspect our theology but they cannot do without our efficiency. There is a place in the brotherhood for every man with the higher training who can do the job. It is the duty of every man of the higher training to preach the gospel of education. He should seize upon young men of talent who have completed college courses and make them see how this higher experience opens up a new thought world and increases any man's efficiency up to the maximum possible, considering his native endowment.

The observant mind needs not to be told that these are momentous days among the Disciples. A new "anti" defection is now in the process of being formed. Each week the scheme appears a bit more openly in the Standard. Missionary societies are held up to suspicion. Independent enterprises are given space entirely disproportionate to their importance. The Standard speaks in affectionate terms of its "anti" colleague, the Gospel Advocate, and in terms of suspicion of the Evangelist and Century. All of this indicates clearly the line that the Standard proposes to follow as a policy. They will in the end come out frankly on the "anti" side and carry with them their own constituency to that camp. It will mean that the Disciples will have a lot of unfavorable advertising before the world as a people who preached a plan of Christian Union and they themselves were not able to live by it. In the end, however, anti-ism will die, being unable to adjust itself to the intellectual life of this new age. The progressive element of the Disciples will move on with their college and organized forms for doing things and unhampered with this reactionary element which they have undertaken to conciliate throughout their history, will be able to take a position that will be defensible in the eyes of the Christian world. No progressive man who truly understands his position would ever be guilty of creating a division in the church but if the other fellow will not work with him save on the condition of an entire surrender on his part of conscience and conviction, and leaves because that sur-

render is not made, then he will stand guiltless. Russell Errett is to go the way of Dan Somers and David Lipscomb. As he has so often remarked about young men leaving the Disciples' fellowship, "we shall be glad when he finds his proper place."

DISCIPLES IN UNION THEOLOGICAL SEMINARY.

The Disciples have only a small group of men at Union. There are but six in all. The Junior class has three of them; the middle class, two; and in the Senior class, one. A word of introduction to each of the men may interest the readers of the Bulletin.

Howard R. Weir is an A. B. of Hiram college, '07. He is in his first year of seminary study. He has been engaged in Y. M. C. A. work and looks to a continuance of the same on the foreign field. Mr. Weir is a wholesome chap, eminently qualified in personality for his chosen field.

F. M. Gordon is pastor of the Flatbush church in Brooklyn, for which W. S. Rounds formerly ministered while a student at Union. Mr. Gordon is a Bethany man, A. B. 1900 and A. M. 1901. He is a member of the Junior class.

Vernon Stauffer, Hiram A. B. 1901, and since pastor of a church in Indiana, is another new man at Union. Mr. Stauffer expects to teach in the Bible department of Hiram college next year.

W. H. Scott is a Missourian, Christian Univ. A. B. '05, and a middler in the seminary this year. Mr. Scott has been preaching in Missouri. He is a good student.

Lawrence Fenninger is an eastern man by birth and breeding, Princeton A. B. '09 and A. M. '10. He is a middler this year. Mr. Fenninger is an excellent student and ministers for a Presbyterian church in New York.

The writer is a Hoosier, A. B. Tri-state, '01; College of the Bible '05; A. M. Columbia '10, and expects to receive the Ph. D. from Columbia this year. His dissertation will soon be issued under the Columbia Political Science series. It is a sociological study in causation entitled "A Hoosier Village." He has been preaching a number of years in Missouri and Ohio and expects to return to the pastorate.

Union should have some more Disciples, for certainly no seminary in America can offer such advantages to the ministerial student as this great institution here in our greatest city under the shadow of Columbia University. This year over two hundred and fifty of the choicest sons of all the churches compose the group of which our men are a part. It is a great liberalizing influence that scarcely exists anywhere else in seminary circles..

Newell L. Simms,

January 1, 1912.

Union Theological Seminary.

PROFESSOR TAYLOR'S NEW BOOK.

A first book is almost as big event in a man's life as a first child. The appearance of A. W. Taylor's book, "The Social Work of Christian Missions," is the first of his intellectual progeny to be clothed substantially and expected to live. We bid the new

addition to our library welcome.

The book is a real book. It has 258 pages. It is bound tastefully in red cloth. It is such a book as would sell ordinarily for a dollar or a dollar and a half. The only reason it sells at fifty cents is the fact that the author and the publishers, the Foreign Society, have been willing to forego profits that the book might be given the largest circulation possible in our churches in the stimulation of mission study.

The title whets the appetite for the contents. There are monumental works like that of Dennis upon this general scheme, but we have been wishing for a long time that we might have the juice of them squeezed out and ready for a more convenient use. Prof. Taylor's book does this but something more. His own knowledge of the world of missions has collated many facts independently.

The style of the book is the style of the man, plain and direct. The English is made up of short sentences and Anglo-Saxon words. There is no involved construction or technical phrases. There are frequent catchy things that will engage the attention of those who will approach the book with the prejudice that a missionary book is necessarily dull. This prejudice will be dissipated by the continual challenges to the attention of important ideas attractively stated.

It is the purpose of the book that it shall be used in mission study classes, especially among the young people of the church. We believe the book to be admirably adapted to such use. No book ever written by a Disciple is more serviceable to such a cause. The book will take us out of our provincialism and relate us to the great Christian world of missionary activity.

The contents of the book are indicated by the chapter headings. They are as follows: The Social Task of Missions; Things Figures Cannot Tell; the Home; the Cornerstone of Civilization; Benevolence: the Heart of Social Progress; Education: the Means of Progress; the Missionary and the Affairs of the World; the Social Way to Unity; Appendix; and Index. The indexing has been done most thoroughly and this makes the material of the book the more serviceable to the preacher who would cull an occasional missionary illustration for use in his sermon.

The Campbell Institute, committed as it is to progress, must recognize that no force among us is more liberalizing than our experience in world-wide missions. Here we get our most vital contact with the other religious bodies as we relate ourselves to them in the comities of the mission field. The mission field itself is a force which is breaking up many of our preconceived notions. There is something about the atmosphere of the mission field that makes our most conservative missionaries loosen and take a progressive attitude. Hence the widely extended reading of missionary literature among us may be the flank attack that is needed to win for progress. Certain it is that provincialism does not make a good bedfellow for the spirit of world-wide conquest.

BOOK NOTES.

It is exasperating the way the new books keep coming out. The poor preacher never has money enough to buy all he wants. Religion is still a vital interest of the human race or there would not be a market for so many religious books.

Stephen J. Corey's new book, "Ten Lessons in World Conquest," is a most valuable hand-book for mission classes. It is bound in manilla and contains 84 pages. The price is twenty-five cents. The matter is compactly arranged, however, and the actual contents are equal to many more pretentious books. The book is ambitious, covering as it does about all the departments of missionary interest with the exception of comparative religion. The work is written to be a class manual and has something of the interest that was in the Moninger Sunday-school booklets combined with scholarliness and caution.

Peabody's new book of college chapel talks include a religious element with his well-known clearness of statement in social matters. It is a good example of the way to present the religious phases of modern social questions.

In line with the thought of enlisting the laymen more efficiently in the work of the church, is the new book by Cope on "The Efficient Laymen." Cope is always a stimulating writer and has done a good piece of work in this book.

NEWS NOTES.

A letter which just missed the last Bulletin tells of large classes of fine students at work under O. B. Clark in Drake. The Drake "Faculty Research Club" is having some very lively meetings. Mr. Clark read a paper on "History and Historical Criticism" at the first meeting. Mr. Norton read at the second meeting on "Some Phases of Textual Criticism," treating especially its application to the baptism question. Mr. Martin is finding himself kept very busy with special addresses. He is making a large place for himself in the hearts of the Des Moines people.

Since the last report F. E. Lumley, Northford, Conn., has accepted election to Regular Membership in the Campbell Institute.

H. C. Armstrong, one of our new members, is still preaching at Shelton, Conn., while he is trying to locate with one of our own churches in the west. We hope that he will soon be successful in locating in some strong church.

The November 30 Christian Evangelist contained a picture of a splendid large men's class in the Tipton, Ind., church of which G. I. Hoover is pastor. We congratulate Bro. Hoover on such a class. He is beginning an evangelistic meeting with Snively and Marks assisting.

Dr. W. E. Garrison recently attended a meeting of Agricultural College Presidents in Columbus, Ohio.

Bro. James M. Philputt, who has been abroad for so long has at last returned to America, "safe and sound" according to the Evangelist. He is to assist in the work of uniting the two congregations

in New York City, in the founding of one of which he was active. We are very happy to have him again with us. Conventions have not seemed complete without his presence.

The Men's Club of the Evanston, Ill., church, O. F. Jordan, pastor, is engaged in serious study. On Dec. 21 it enjoyed an address on "Mexico" by one who had been there several times so knew his subject well.

A calendar of the Superior, Wis., Congregational church of which our Brother H. F. Burns is pastor, has come to our desk and we have found much interest in looking over the announcements to observe the sort of thing this liberal church is interested in doing. A Sunday session of the Men's Class is given to an address on Juvenile Court Work by an officer of the Humane Society. A "Pilgrim Club" meeting at 7:00 p. m. Sunday, listens to an interpretation of Thackeray by a high school teacher. A class in "History of Philanthropy" meets on Monday evenings at the library. The Women's Missionary Society listens on Tuesday to a paper on "Chicago Deaconess Work."

Central Church, Des Moines, Finis Idleman, pastor, held a Vesper service with a cantata on Christmas Sunday afternoon in order that the people might be free to be at home on Christmas eve. The Sunday-school distributed forty baskets of food, etc., to the needy. On New Year's Day the church kept open house all the afternoon with orchestra, refreshments and all the things that go with a reception.

We all rejoice in the call of Claire L. Waite to the pastorate of the old Central Church in Cincinnati. A strong young man just approaching the time of his greatest vigor steps into a field which will give him ample opportunity to use every ability he can bring to bear. We congratulate both the Central Church and Mr. Waite on this happy union and confidently look forward to great victories yet to be won by this old church under this new leadership.

Dr. Ames' last book has received mention in the Bulletin. We hope all the C. I. men have seen and probably read his, "Divinity of Christ and other sermons." If you haven't, "do it now." In placing an order for the book for the Divinity Library of the University of Chicago, Prof. Gerald B. Smith said, "Anything that Dr. Ames puts out is well worth reading and we must have it on our shelves."

W. D. Endres is having frequent additions at Kirksville, Mo. Round about information from his good wife intimated that they very much miss the city near or in which they have lived so long during Mr. Endres' course in the Divinity School and his pastorate at Harvey, Ill. But we trust that the good folk of Missouri will soon prove such loyal friends that they will no longer long for the old Chicago friends. A new organ is to be installed in the church this winter.

C. S. Earley is holding his seventh meeting in his own church at Hill City, Kansas, with splendid results. He is anxious to hold some meetings in the North and East during the spring.

Euclid Avenue Sunday-school has developed a class conscience regarding attendance at church with the result that several classes attend in a body and a large group of Endeavorers are present every night. This would not be a bad spirit to develop in other Sunday-

schools. Will Bro. Goldner kindly tell us how he did it?

W. D. Ward of Central Church, Newark, Ohio, has just held a successful short meeting for the little York street church in Newark.

Burris A. Jenkins has had two weeks of evangelistic lectures given by Z. T. Sweeney in the Linwood Boulevard Church, Kansas City.

Additions are constantly reported by G. B. Van Arsdall and A. L. Ward in their work in Denver and Pueblo respectively.

O. J. Grainger and family leave Jubbulpore, India, about March 1 to go to Mungeli. We are hoping to receive a good letter from him ere long.

J. R. Ewers and the East End Christian Church entertained the churches of the East End district in a union Thanksgiving service. The East End meetings are progressing well. We are all interested in the professor whom Bro. Ewers has won to the ministry among the Disciples. His seems to be a sort of evangelism which wins men of the biggest and best sort.

W. C. Payne of Lawrence, Kansas, is touring Kansas in the interests of the Men and Religion Forward Movement. He expects to visit about fifty churches on his tour which will last well into March.

Frequent additions are crowning the work of George B. Stewart in the Jackson St. Church, Muncie, Ind. We have not heard from him since he reached his new field. Time to write, Stewart!

A. L. Chapman dedicated his \$40,000 plant on Nov. 26. All debts were covered with good pledges at the dedication service. The plant is one of the best in the state of Idaho. The Mayor of the city was present and made an address of congratulation on behalf of the city. Members of all Protestant churches were present and it was a day of great rejoicing.

V. W. Blair writes that he enjoys the Bulletin and wishes that he might contribute to its pages but finds himself too busy. Some taste of his work may be enjoyed from the following series of sermons, of which he says, "They did me good whether they helped others or not." "Jesus' contact with Life or the Christian's Touch with Humanity in Luke 15:1. Found in the Wilderness, Luke 15: 3-7. 2. Found in the House, v. 8-10. 3. Found in the Far-country, v. 11-24. 4. Found at Home, v. 25-32." "Jesus stressed the finding and not the losing." The second series was on Luke 19:27, "The Six Loves of the Christian or the Immanent God. 1. Wanted—A New Vision of God. 2. The God of our Hearts. 3. The Soul and its Maker. 4. A Living Sacrifice. 5. Loving God with the Mind. 6. The Virtue that Needs Little Encouragement ('Thyself'). 7. The Second Half of Christian Obligation ('Thy Neighbor')." Bro. Blair has also prepared a covenant which he asks the men and women of his church to sign and keep. It pledges attendance at the regular church service, systematic giving and definite prayer and personal work.

The Union Thanksgiving service in the East End church, Pittsburg will be a shock to Cincinnati when they hear it. On the same plat-

form sat such orthodox people as Baptists and United Presbyterians with a Jew and a Unitarian. An Episcopal rector was there also. Truly the world do move, especially when our Ewers is around to give it a push.

John Ray Ewers is president of the union ministerial association of Pittsburg, with 526 ministers in the city and two hundred more in outlying districts. This association proposes to have a paid secretary and to organize religious activities with the same thoroughness that church work is organized. To this end they are appropriating a budget of six thousand dollars.

The East End church led by John Ray Ewers has recently had a professional evangelist with 34 additions, 23 by baptism. Half of these were men and boys. This church has had 150 additions in a little over two years.

The Rensselaer, Indiana, church is led by an Institute man, W. G. Winn. The evening service this fall has developed from a beginning of twenty people to a regular constituency of nearly five hundred. The Sunday-school has been graded and now has nearly three hundred enrollment. Mr. Winn preached the union Thanksgiving sermon.

The churches at Rensselaer, Indiana, are working together nicely. They have a Union Teachers' Training class, Union Evangelistic Services in January the pastors preaching, and a Union Watch Night service will be held in the Christian Church. The following is the suggestive program:

I. Sociological Review.

- a. Sanitary Condition of our town, by a physician.
- b. Social Condition of our town, by a lawyer.
- c. Educational advantages of our town, by a professor.

II. Spiritual Outlook.

- a. A backward look, by a Layman.
- b. A present need, by a Layman.
- c. A forward look, by a Layman.

C. F. Jordan will superintend his own Sunday-school this coming year while some new system is being inaugurated. He will surround himself with a cabinet of five men who will be responsible for the detail in the different activities of the school.

The book on Thibet published by Revell's and written by our Dr. Loftus is another Disciple contribution to current literature this fall. We are doing better about producing books but more of the men should write.

Just one closing word. Christmas is now past with its unusual expense. The Institute year is almost half gone and only a small proportion of the members have sent in their dues and our treasury is almost empty. May we not receive many checks during the next few weeks? Please send in your money promptly and save us the expense of billing you personally. Draw all checks and money orders payable to Edward A. Henry, Sec.-Treas.

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There is only one school in the brotherhood that has had the courage in the face of our prejudices to teach systematic theology, and that is the Bible College at Columbia, Missouri. It is to the credit of Professor Sharpe that he, at personal hazard, insisted upon some systematic formulation of the religious thinking of his theological students. The Disciples are not wanting in theological fragments held together in their thinking loosely. Their views on religion are much like the crazy quilts of our grandmothers.

The reason we have assigned for our prejudice against theology is that there is a systematic theology in the Bible. The modern study of the Bible has made clear, however, that every biblical writer had his own religious views, and that in many things these religious views of the different writers are divergent, not to say contradictory. The study of any standard works on biblical theology will make this apparent. To continue in the light of our modern knowledge to insist that religious thought is sufficiently systematized in the Bible is either to be too lazy to think or to be too stubborn to consider. We need chairs of systematic theology in every school in the brotherhood that educates young preachers.

If any one is searching for the fountain of youth which was sought so assiduously by the Spanish explorers in the new world, let him know where it is located. It is found in non-conformity. The heretic is perpetually young. The Christian Standard speaks in a recent issue of R. J. Campbell in a disparaging way as being a rather young and irresponsible young gentleman. We lunched with him the other day and his head was white. If he is less than fifty-five or sixty, we shall be surprised. Certainly he is anything but a callow youth. Dr. Willet is still regarded as young in the Standard office though his hair has grown thin in front and he is growing greyer every year. He need never fear getting past the dead line, however, so long as he is advertised as a heretic. Dr. Ames is still in the freshman or sophomore year in college, in the thought of conservatives. We note in him the unmistakable marks of the passing years. He will never be old, however, in the newspaper offices of the brotherhood. Not to continue in the facetious vein, there is a psychological reason why an office editor of the Standard or of any other conservative papers should regard heresy as the product of young men. It is their characteristic out-put, just as it is the characteristic product of

old age to defend established institutions. The only way old age can be forestalled intellectually is by remaining in a hospitable attitude toward new truth. It is characteristic of the Disciples that they have less old men in their ministry than any other body. Men reach the dead line with them quicker. It is because they have beyond most other bodies put their emphasis upon orthodoxy rather than upon progress. It is interesting to note that the old men still active are nearly all men who have been accused of heresy in days gone by. Dr. Tyler, Dr. Moore, Dr. Garrison are in the small group of old men still active. They are heretics, every one, in the Standard office. The sure way to grow old rapidly is to conform to the intellectual fashions of others. The sure way to stay young is to think for yourself. The church will prize grey-haired men just as long as they bring forth ideas. When they become unproductives, they are to be Oslerized.

Who shall steer his bark between Scylla and Charybdis these days, the Scylla of bumptiousness and the Charybdis of cowardice? Some men are crying peace and moderation, not realizing that there can be no peace of sloth. Our times demand a frank facing of our intellectual problems in religion. Any other attitude means to divorce the church from the thoughtful element of the population, and leave it a kind of "holy-jumper" band of fanatics. On the other hand, the preacher may so eternally talk intellectual questions as to obscure the great religious truths that remain untouched by current investigation. We may so parade with our theological scalpels that we shall frighten our people away from the laboratory in which our larger truths are to be wrought out. The Greeks had a motto, "Meeden agan," "nothing too much." Let us hold the different elements of our ministry in those proportions that shall best serve the needs of the kingdom in our day.

We confess we have been sore tempted sometimes this year with the idea of taking a country church for three years, that time might be given for a more thorough-going preparation for the life work. We have a certain feeling of envy for those men in small places, who have their mornings to themselves. Schleiermacher, who became the father of a new method in theology, spent some of his early years in such retirement.

Since the pastor has come to be a man of all work in the churches, we fear a decline in the quality of our scholarship. Especially is the city church the enemy of true learning. The pastor is an office man who answers telephone and door-bell with scarcely a whole hour in the whole day for consecutive thought. It is much as though a setting hen should try to receive callers. There would be no brood. Intellectual incubation requires freedom from interruption. The great Jowett, in the beginning of his ministry in New York, has requested his people in that great church, not to disturb his morning hour. Most of us would not dare to ask as much, even for Saturday morning.

NEWS NOTES.

A letter at hand from J. M. Philputt says, "I have been more than busy since we landed and am still behind with 'orders' so can not now give you details of our travels, but we had the time of our life! I have never made better use of two years than these two spent in study and travel abroad. The world seems bigger to me, life richer, and every fleeting moment more precious." The union of the two churches in New York has been completed and officers were to be elected on the evening of January 31. Sixty-four members of the Lenox Ave. Church came in a body to unite with the new church on January 14. Bro. Philputt will remain with them until everything is going smoothly but insists that he will not remain longer.

J. H. Goldner is to be our next traveler, making his second trip to Egypt and the Holy Land this spring. His church voted him a three months' vacation for this purpose as a part of the celebration of the completion of twelve years of ministry with them.

W. D. Ward took an active part in the recent "wet and dry" campaign in Licking Co., O. Though the battle was lost, the forces will press on to win the next engagement. I. J. Spencer begins an evangelistic campaign with the Newark church on February 5.

B. A. Jenkins of Linwood Boulevard, Kansas City, is trying to solve the prayer meeting problem by means of "good addresses on live topics by prominent men." The men of the Institute will be glad to hear from Bro. Jenkins regarding the success of this effort.

The Disciples of Christ are suffering from the lack of any systematic formulation of religious knowledge. When Alexander Campbell placed in the charter of Bethany College the restrictive clause that systematic theology should never be taught in that institution, he thought thereby to break up bondage to theology. He only succeeded in stopping progress in this science and in making his followers helpless in the presence of new theological issues.

The papers continue to show reports of the splendid work being done in the Southwest by our brother, F. F. Grim. He is a friend in time of need to every weak church in that section.

P. J. Rice is branching out in his work at El Paso. The church building is to be kept open for rest and prayer daily from 8 to 6 A mission church has been erected in East El Paso and plans are on foot which should result in the building up of a strong congregation there. Pastor Rice is preaching a series of illustrated sermons on the life of Christ under the title, "The Life Story of a Young Man."

Dr. Willett was recently University Preacher at Harvard for two Sundays.

The women of Pastor Jordan's church at Evanston recently joined with their Congregational neighbors in a union missionary meeting.

Annual reports of our various churches continue to appear.

Jackson Boulevard, Chicago, Austin Hunter, pastor, reports \$9,560 raised in all. One hundred thirty-five additions during the year. Average attendance at Bible-school 433, and a Chinese class averaged thirty each Sunday.

Indianapolis, Third, Harry G. Hill, pastor, reports total receipts of \$13,896.99, of which \$2,000 went for missions and benevolence. Sixty-eight additions during the year increased the total to 988.

Pittsburgh, East End, J. R. Ewers, pastor, shows eighty additions, making a total of 350 active resident members. Of a total of \$9,000, \$2,200 went to missions. A new room has been added to the church for a Sunday-school class.

Cleveland, O., Euclid Ave., J. H. Goldner, pastor, reports eighty two additions and total receipts for the year of \$15,400.

Richmond, Va., Seventh St., H. D. C. Maclachlan, pastor, reports seventy-four additions, making a total membership of 785. \$12,481 was raised during the year.

Boise, Ida., A. L. Chapman added 128 during the year, making a total of 555 at present. \$300 was contributed to missions.

Bloomington, Ind., Kirkwood Ave., J. C. Todd, pastor, shows total receipts of \$8,430, of which \$779 went for missions and benevolences.

Youngstown, O., L. G. Batman, pastor, reports total receipts of \$6,968, which is a gain of \$450 over last year. The gain in the Bible-school is notable, the figures for the last three years being 174, 254 and 420 respectively.

Edgar DeWitt Jones and wife recently celebrated their tenth wedding anniversary. Over fifteen hundred guests attended the reception and the pastor was presented with a box of "tin" which counted up to the tidy sum of \$128.00 in silver. Bro. Jones is preaching on "The Benediction of the Bible" as follows, "The Benediction Benignant," "The Benediction Beautiful," "The Benediction Apostolic" and "The Benediction Triumphant."

John R. Ewers is preaching on "Pittsburg and the Ten Commandments." The sermons have been well advertised and the pastor invites facts from anyone who can furnish him with them.

Harry G. Hill has announced some interesting topics on the general subject, "Religion in Action." Among them are the following: "No Spirituality without Work," "No Work without Faith," "The Religion of this World" and "Every Day Religion."

Kirkwood Ave., Bloomington, Ind., has begun a mission in the University Park community where there are very many unattached Disciples.

G. I. Hoover is busy in a meeting with George L. Snively at Tipton, Ind. The Ladies' Aid Society of this church has just

completed the payments on their new pipe organ.

El Paso, Tex., P. J. Rice, minister, reports 112 additions during the year, making a total membership of 502. Out of a total income of about \$9,000 the sum of \$1,000 was contributed to missions.

Bro. A. B. Philpott received thirteen additions to his church on the first Sunday of the New Year.

C. H. Winders addressed the Men's Meeting at Arcadia on Jan. 14.

President Chas. E. Underwood undertakes his new duties at Eureka College this month. The best wishes of all the Institute men go with him in his new responsibilities.

Dean Sharpe has been spending the winter at the University of Chicago, but returned to Columbia on Feb. 1, when Bro. Underwood left. He has completed the gathering of materials for his thesis.

O. J. Grainger preached the sermon at a recent Union Communion service in Jubbulpore, India.

Claire L. Waite's new address is 2428 Maplewood Ave., Cincinnati, Ohio. His work at old Central is opening splendidly. A circular letter sent from Milwaukee to all the members brought out unusually large audiences at the opening services, and the interest has been well sustained as is shown by three baptisms and ten additions during the first three Sundays. A pretty pocket calendar sent to all it, "A Reminder of a Heart Welcome to Central Christian Church on the red letter dates below," and each Sunday and Wednesday date is printed in red. Bro. Waite writes that "Central is run down but the spirit of hopefulness is increasing." His calling card is a six page pamphlet which, when folded, is the size of and presents the appearance of a calling card. The other pages contain invitations to the various services, the times of which are announced, an offer of pastoral service to any who may desire or need it, a one-minute sermon on "church-going," a suggestive question, "What kind of a church would our church be, if every member were just like me," with a few well chosen words to drive the question home and the familiar "Life's Endeavor." I am sure that Mr. Waite would be glad to send one of these cards to anyone who is interested in them.

Edwin C. Boynton writes of a busy life "way down South in Texas," at Dallas. He is, in addition to being pastor of the North Dallas Church, Recording Secretary and Press Reporter of the Board of Managers of the Juliette Fowler Orphan's Home and the Sarah Harwood Home for the aged. He is also Secretary-Treasurer of the City Pastors' Association (Interdenominational) and in that capacity has taken an active part in a movement to create a vigorous sentiment endorsing the recent action of local authorities in closing all forms of Sunday amusement run for gain. This association is coöperating with the Men and Religion Forward Movement Committee of One Hundred in preparing for a Gypsy Smith revival the last of this month. The Pro Bono Publico, a North Dallas Improvement Association, meets regularly in the North Dallas Christian Church and the church people are considering the possibilities of a regular social centre plant on their lot.

T. J. Golightly is just recovering from a severe attack of pneumonia. We are glad to learn that he is able to be about again and is gaining strength rapidly.

George W. Stewart writes from Muncie, Ind., that he finds his church in good financial shape, but with a large "protracted meeting membership which is not overly well organized for aggressive work." He himself teaches a Men's Class which turned out seventy strong for Rally Day and usually averages from forty to fifty. The old Central Church has been abandoned and its property and a large part of its membership transferred to Jackson Street, making a valuable addition to the forces of that church.

O. F. Jordan and the Christian Church at Evanston united in a week of prayer with the Congregational, Presbyterian, Methodist and Baptist churches of the district from January 1 to 5. Bro. Jordan preached in the Congregational Church on Wednesday evening. Beginning Jan. 21, the C. E. Society of the Evanston church began the study of Chas. Cook's book on "The Call to Stewardship."

The year 1911 has been a good year for the Fulton, (Mo.) church. The reports at the annual congregational meeting on Friday night, Jan. 5, showed that the year closed with all bills paid and a balance of \$200.00 in the treasury. The income for current expenses was \$3,310.76. Of this amount \$819.79 was contributed to missions and benevolences, and \$2,290.97 to local expenses. The surplus of \$200.00 was turned into the treasury of the Ladies Aid Society according to an established custom. The Sunday-school enrollment was increased from 258 to 430. To its regular treasury was contributed \$619.69, of which amount \$200.00 was paid over to the building fund for the new church. Individual classes raised enough more for their class treasuries to make more than \$1,000.00. The Auxiliary of the C. W. B. M. raised for missions \$137.30. The Ladies' Aid Society which had pledged \$4,000.00 to the building fund paid their pledge in full by borrowing only \$1,100.00, thus relieving the Finance Committee of that burden. The Christian Endeavor Society raised \$400.00 for the new church, and by borrowing \$350.00 paid the balance on their \$1,000.00 pledge, having paid \$250.00 in 1910. The church clerk reported a membership of 692, and an increase of thirty-eight at the regular services during the year. The Finance Committee have received on pledges for the new building, \$30,000. This makes a grand total of money raised for all purposes, \$34,447.16. Every organization of the church has shown growth. In view of the fact that this is our building year the results are very gratifying. The new church is to be dedicated about March 1, by H. O. Breeden, who will follow the dedication immediately with a meeting. We are expecting great things. The church is happy and united and planning for larger and better things in the new church. T. E. Winter is pastor,

Pastor Armstrong of Monroe, Wisconsin, leader of the Union Church, (Baptist and Disciple) reports the church is considering the broadening of the basis of its membership requirements and will consider a plan at the April meeting. We received an inquiry from one of our churches in Iowa recently with reference to the "mem-

bership in the congregation" plan of solving the baptism controversy.

Cecil Armstrong is teaching a class of business men with the sermon on the mount as the base. They were formerly non-church-going men and are made up of the leading professional people of town.

The church at Greenfield, Indiana, where B. F. Dailey ministers, celebrated the tenth year of his ministry by letting a contract for a \$2,800 organ.

We have the announcement of the "mission" to be held in our church at Wightman road, London, Jan. 20 to Feb. 1. The preachers will be Mr. Spring of Gloucester, Mr. Hindle of Chester and Mr. Brearly of Fulham. Leslie W. Morgan is pastor. The following statement of the position of the Disciples of Christ is worthy of further publicity:

As individuals we strive to be simply Christians, without prefix or affix. As a Church we are designated a Church of Christ, not in the exclusive sense, but in the sense that every true Church should be a Church of Christ. We regard denominational titles as unnecessary and divisive. We regard denominationalism as contrary to the will of God. We look upon the prayer of Jesus for the union of His disciples as the thing of supreme importance for the effectual evangelism of the world. As the true basis for Christian union we hold forth the New Testament Church as the ideal in faith, ordinances and life. We affectionately invite all Christians to read the New Testament afresh in the light of this thought and to be guided by its teaching.

BOOK NOTICES.

The Ministers and the Spiritual Life, is the last series of Yale lectures on preaching, delivered by Frank Gunsaulus of Chicago. This series of lectures has engaged the talents of some celebrated men. Philipps Brooks and Henry Ward Beecher have both spoken from this foundation, the former leaving the classic utterance of the century. Gunsaulus has chosen in his ministry to emphasize the mystical element in religion but he is not unmindful of the practical side of religion as might be guessed from his position as president of Armour Institute and by his utterances on the social question. He writes with beautiful style and his book will be helpful to every preacher.

Through the Mill, is the telling of the story of a factory boy who is named Al Priddy. Some of these papers first appeared in the Outlook, but they are now enlarged and put in permanent book form. It is just the sort of human record that is far more fetching for ordinary use than are the statistics of the scientific sociologists. It has occurred to us that the preacher who hunts everywhere for illustrations might find in a book like this, or in Steiner's books or in some of the more human missionary books, the very source of supply that he needs.

The new Hasting's Dictionary of Texts, is the kind of homiletic help which does not lead into temptation. The great texts of the Bible are examined briefly, and their possibilities are indicated.

Sources for further investigation are shown and the literary illumination of the text in the great poetry of the language is often suggested. There is another work of similar character which is being put on the market at the present time and is under the general editorial management of W. Robertson Nicol of England. It has many excellencies, among them being the lower price, but hardly equals the careful scholarship of the work by Hastings.

The homiletic side of a preacher's library is often weak. On this shelf there should be the works of some of the greatest preachers, for constant sermon-reading is one of the exercises of a good preacher. Beecher, Brooks, Martineau and others of the preachers of the past should be there. Some of the greatest books on the work of preaching should be there. The Yale lectures on preaching have many helpful volumes. Such modern writers as Hoyt and Barstow are especially helpful. Not far from the homiletic shelf should be the systematic theology shelf where the preacher cultivates the unity of his thought. Near it should be the missionary and sociological books that will furnish human and vital illustrative material. We think we could fit up a homiletic department for a preacher's library for fifty dollars that would furnish inspiration and help the rest of his life.

Much twaddle has gone out under the name of mysticism until the very word has had odor among some groups. To write stuff that no one understands, is not to write mystically. Jowett is always understood. He most admirably combines the practical and the spiritual. There is much in his method worthy of imitation.

Speaking of Jowett, we are reminded that he has published several volumes of sermons that are the vogue among Chicago preachers of all denominations. We should perhaps classify these sermons as mystical, but in a new and better sense.

Joseph Medill Patterson in his "Rebellion" champions some views on divorce that may not be acceptable to all. It is most valuable as indicating the current philosophy of many on this vexed question.

The new cheap edition of standard theological works is a great boon to us all. The Hodder and Stoughton edition of fifty cent books has many really great titles. It is a privilege to buy "Religions of Authority" for a dollar and Köstlin's Life of Luther for ninety cents. In the fifty cent series we would especially commend the books by Hoyt and Barstow in the field of homiletics and Ra uschenbusch in sociology .

Stephen J. Corey also has put out a little book on mission study this fall. It is an admirable and helpful booklet.

Hoyt's "Public Worship for Non-liturgical Churches" calls attention to us of the needs of carefully planned and decorous services. The irreverence shown in most non-liturgical churches is an offence to members of the older churches. We have nothing to gain by the perpetuation of such irreverence. This book shows the way out.

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EDITORIAL NOTES.

We are glad to get from our secretary a statement of the financial standing of our membership. We are willing to admit that such a statement is to some considerable degree an indication of the interest of our members and of the vitality of the Institute. We doubt if any organization similar to ours can make so good a showing. We are thinking of the Religious Education Association, and some statements they have issued on their membership, and of some ministerial associations we know about. No, the Institute is not dead yet. While its enemies are singing requiems over the corpse in the Christian Standard, it continues its good work with more vitality than ever. It will never die while the cause of freedom is to be defended; while the cause of education is to be promoted; while our men of open minds wish to find each other. Its largest meeting was held last summer. We have reason to hope for an even larger one this summer.

To every Institute man we say, you owe something to the other fellow. That is a reason for writing a good article of a thousand words or so to say what you are thinking about. It is the reason for sending in your news notes, either by your church bulletin or monthly, or in a friendly letter. The president and secretary of the Institute have written many letters to the men this year. To most of these we have had replies. We would like to get the habit of letter writing so firmly fixed, however, that there would be no lack of fresh and original news in every issue of the Bulletin. If the Bulletin lacks something you think it needs, tell us about that, too. We cannot too often insist that the whole Institute edits the Bulletin, and that it will be what they want to make it.

The recent stand of the Christian Century with reference to the questions at issue among us should command the admiration even of its enemies. In a day of milk and water journalism, to get things stated clearly and with courage is a refreshing change. The Disciples have done no great thinking to speak of since the days of the Campbells. Within the present decade we have begun talking about our problems. We have discovered the fatal inconsistency between our doctrine of Christian union and our practice of it. It is worth all the Century ever cost to get some of our leaders to take a stand. The editor of the Century has been warned it was not good business nor good journalism to go farther with this policy of compelling attention to our doctrinal inconsistencies. He has gone straight on because he thought it was the big thing and the useful thing to do. We are aware that there may be difference of opinion among Institute men concerning some of the

moot points of the day, but there should be no hesitation about commending a bold stroke for the liberty and enlightenment of our people.

Nothing is now so much needed among us as some honest and laborious thinking. Someone complains it makes his head ache to think. Our Brotherhood has been a sleeping giant. Its occasional critic has been brushed off as a mere mosquito in the past. Now the sharp goad of the modern spirit has stirred him to some action and resentment. It is yet to be shown that we do not have that sleeping sickness that is unto death. If the brain of the Brotherhood be aroused from its sloth, and its muscles, long flabby from disuse, be trained to wrestle with the needs of a modern world, we may yet prove ourselves one of the constructive forces of an urgent time. The Disciples have some things not possessed by other denominations. They have youth. They have the capacity for enthusiasm. They have no written creed and no very well defined theology. They are yet the raw stuff out of which things are made. If only they could think through a consistent position, a position even so consistent as that held by our anti-brethren, and go to the world with the confidence of a former time, we would yet have a great place in American church history.

The Foreign Society and the C. W. B. M. go right on with their work and don't get excited when the Christian Standard asks them to kow-tow. Yet they raised more money last year than any of the societies. The missionary money of the Brotherhood comes largely from the cities and the educational centers, as any study of the reports will indicate. The city churches have no patience with timid or reactionary officials. We are waiting to see how long it will take some of our secretaries to see the point.

We just discovered the other day that we can send a book to any missionary on the foreign field as cheaply as to a friend in this country. The international postage on books and printed matter is two ounces for a cent. C. I. men often buy books and lay them aside. It would be a beautiful service to remember your favorite missionary with your book after you have read it, or send him an epoch-making magazine. Think of a man like Sarvis with the salary paid a foreign missionary and unable to have all the books he wants. We have always thought that was the heaviest cross of the missionary's life. We cannot accumulate merit with our consciences more surely than by remembering the men on the border line of the intellectual world.

We welcome the growing interest in the production of a literature among the Disciples. Whether it be another volume of Book's Tabernacle Sermons (as announced in the Standard), or another book by a missionary, let us create books. Don't fail to buy all the new books our people write. The burden is a light one, and only thus will we encourage our men to write.

One of the most obvious truths to anyone acquainted with our churches is our lack of men. Not only are we short in quality, but in quantity. The movement of our Brotherhood to have a day every year for the specific work of encouraging our young people to enter Christian service, was a happy one. The preacher who has never led anyone into the ministry, surely does not believe in his own ministry. We were gladdened to hear, the other day, that Dr. MacClintock's son would be a minister. That is the kind we want.

THE DISCIPLES' CONGRESS.

The next congress will be held in Kansas City, April 16-18. There will be seven sessions for the consideration of some of the great problems of the church. Most of our moot questions will have a careful treatment by speakers of reputation. We are glad to see the speakers represent so completely the different points of view in the church running all the way from Briney to—we were going to say Morrison, but perhaps he would want some other Institute man on the program to bear the burden of radicalism. The discussion between Morrison and Garrison will guarantee that no one will go home before the meetings are over this time. We hope every one of our men will go if possible. The congress is the one place where we have a common platform for our real problems. The national convention is a hurried gathering for the consideration of missionary administration and business. The congress is the place where our real history is made. We print the preliminary statement of the program.

Program.

1. The Principle of Scientific Management Applied to the Work of the Local Church.
Paper—John Ray Ewers, Pittsburgh, Pa.
Review—T. W. Grafton, Kansas City, Mo.
2. Delegate Representation in General Convention for Religious Bodies of Congregational Polity.
Paper—Dr. W. C. Bitting, St. Louis, Mo.
Review—J. B. Briney, Pewee Valley, Ky.
3. The Social Task of the Church.
Paper—Prof. Samuel Zane Batten, Des Moines, Ia.
4. The Problem of Christian Union in the Light of New Testament Study.
Paper—Prof. F. O. Norton, Des Moines, Ia.
Review—Burriss A. Jenkins, Kansas City, Mo.
5. Is Christian Union Possible in the Light of History, Psychology and Logic.
Paper—Prof. S. M. Jefferson, Lexington, Ky.
Review—Prof. Herbert Martin, Des Moines, Ia.
6. The Essential Plea of the Disciples in the Light of Their Origin and Aim.
Paper—C. C. Morrison, Chicago, Ill.
Review—J. H. Garrison, St. Louis, Mo.

NEWS NOTES.

We are ready to announce a fellowship luncheon of the Institute at Kansas City, Wednesday noon, place to be selected yet. It has always been our custom to meet in connection with our national gatherings for fellowship, and this year we hope for a good time.

The question recently came to the treasurer as to how many of the members of the organization paid their dues promptly. We believe that it is known to all that dues are not paid by either the honorary or associate members. An estimate of the proportion of the membership who pay promptly which recently came to the ears of the treasurer, evidently failed to take this fact into consideration, for many of the associates are among the most interested members. During the year 1909-1910, out of a total membership of 116, only thirty-three were delinquent in the matter of dues, and some of these were men who had not been in touch with the organization for years, and whose names should have been dropped years before. Proper revision of the roll began that year. During the year 1910-1911, there were 114 names on the roll, of whom twenty-nine failed to pay dues in full during the year; but of this number, three wrote to the treasurer expressing their interest in the organization, and asking to be kept in good standing and promising to pay soon. Of the remaining twenty-six, only eight owed for more than the current year. The number who were delinquent for a single year simply indicates that the amount is so small that many men prefer to send a check every two years to sending small checks each year—a plan, it should be said, which works a hardship on the officers who have to handle the funds and pay the bills, as it leaves a measure of uncertainty as to the exact receipts to be counted upon for any one year. At the present time, there are 122 names upon the roll, of whom almost one-half have paid their dues, and we have only recently billed anyone.

Howard T. Cree writes a most interesting letter about his recent activities. We quote in part: "I have been much interested in securing, if possible, commission government for Augusta. Was one of the original promoters of the movement, and have 'tarried by the stuff' all the way through, even having the honor of serving on the sub-committee of five, including a leading lawyer, a banker, a wholesale commission merchant, and an editor of one of our dailies, whose task was to draw up a new charter for our city. I say this to show that by a process of constructive political program, a minister may have a prominent part in shaping the affairs of his community. Usually, the minister's political activity has expressed itself in the form of resolutions of protest by ministerial associations which did not accomplish anything, and as often discounted the ministry in the mind of the man of practical affairs. My conviction has been strengthened that the minister can be recognized in all the councils having to do with community welfare if he has a real contribution to make. But he

must be able to have that contribution—his 'cloth' will not entitle him to the place."

H. M. Robinson writes that all is going well at Canton. H. M. Garn is teaching the Old Testament work and himself the New Testament. Six Canton students are away at the universities now, and more are to follow as soon as they graduate at Canton. Clearly these men are giving their students the larger vision of truth.

Cecil J. Armstrong has a large male chorus to lead his singing on Sunday evenings.

A splendid pamphlet on "The Chicago Russians" has been issued by O. F. Jordan in his capacity of secretary of the Chicago Christian Missionary Society. It tells a splendid story of the work that has been done among these people, and that which needs to be done. Write him for a copy.

H. O. Pritchard is chairman of the social service committee of the Men and Religion Forward Movement of Lincoln, Neb. This committee, which includes the important sociologists in the University, will make a complete social and religious survey of the city.

J. R. Ewers assisted in the organization of a Brotherhood at Wilksburg during February.

B. A. Jenkins recently preached an evening sermon on "King Lear," which was the occasion of an editorial in a daily paper on the lack of control that is exercised over the child in the modern American home. We are of the impression that such a sermon would do good in several communities with which we have been familiar.

Leslie W. Morgan conducted a series of special meetings during January. We have not yet learned the results.

G. I. Hoover received forty additions to his church at Tipton as a result of the Snively meeting.

L. R. Hotaling is having frequent additions at Tuscola, ten being reported upon a recent occasion.

The meeting held for W. F. Rothenburger by L. G. Batman met with a very cold reception on the part of the weather man, but even below zero blizzards failed to chill the ardor of these faithful workers. Mr. Batman's message was strongly social, and resulted in thirty-seven additions to the church.

E. E. Moorman recently closed a short meeting with the Englewood Church, Indianapolis, with twenty-seven additions. The annual meeting which followed showed the church out of debt for the first time since the new building was erected. Tears, not of sorrow, marked the burning of the mortgage.

Indianapolis, Central, A. B. Philputt, pastor, reports total receipts for the past year of \$12,587.17, of which \$3,649.51 went to missions. This great church supports two "living links" on the foreign field, and one at home. The Sunday-school reports an average attendance, for fifty-three Sundays, of 404.

J. L. Garvin received 139 into the membership of the Seattle Church last year, but lost eighty-eight by removal. Such are

the problems of the downtown church, to which he ministers so faithfully.

We have very much regretted to learn of the resignation of Harry G. Hill from the care of the Third Church in Indianapolis. The fact that he has been requested to remain with them until such time as other work may require his attention, proves the esteem in which the bulk of the membership hold him. We are very much interested in his Training School for Social Workers, which opens its first session of six weeks on March 4.

R. W. Gentry made the Educational Day address in George A. Campbell's pulpit at Hannibal, Mo.

Claire L. Waite has a large electric sign in front of the Central Church, Cincinnati, which is kept burning until 10 o'clock every night in the week.

Austin Hunter now has a bowling alley and a rifle range in his annex for the young men. "Social pleasure under good influences" is his motto.

A. L. Ward has introduced a 6:30 supper in his church on Wednesday evenings to enable those who work downtown to come directly to the church for prayer-meeting.

When the secretary returned from his church to his room on the night of February 25, he found in his door a card bearing the following: "To E. A. Henry and the other C. I. men: Greetings, from William Hardin Lucas, now head of the department of education, State Normal School, Valley City, N. D., enroute to St. Louis, account of meetings of the National Educational Association." This is the third time within two years that Mr. Lucas has called at the secretary's room at the University and found no one at home. Here is wishing him better luck next time, and congratulating him on his new position.

The men of the Evanston, Ill., Church have engaged the Glee Club of Northwestern University to give a concert in their church on March 19.

Pastor Jordan is announcing some interesting sermon topics. The secretary would like to hear them himself.

February 18—"What May We Believe About the Future of the Soul?" "The Perfect Religion."

February 25—"Legal Religion and Social Religion." "Strong Points in the Disciples' Plea."

March 3—"A World Evangel." "Isms and Schisms."

March 10—"The Holy Spirit." "The Rich Man and Lazarus."

Dr. J. H. Garrison, one of our honorary members, and his good wife, are spending the winter in Florida.

Dr. W. D. MacClintock, another of our honorary members has, for the second time, been chosen to lecture to the American teachers in the Philippines. He leaves about the middle of March for a trip that will take him around our planet before he again is with us.

Elaborate plans are under way for the celebration of the seventy-fifth anniversary of the organization of the Bloomington, Ill., Church, to which our brother, Edgar DeWitt Jones, ministers. The

celebration will begin on April 17th. We shall hope to have fuller reports later.

Pastor Rice of El Paso, Tex., recently visited the Home Missionary Society "living link" of his church at Alamogordo, N. M. F. F. Grim is busy with a meeting there, after which he hopes to locate a minister with this promising young work.

Joseph A. Serena, president of Keuka College, has just closed a splendid two weeks' meeting with the Union Church at Keuka Park. There were fifteen additions to the church, and President Serena will continue as pastor in addition to his duties as president of the college.

Elster M. Haile, one of our Associates, recently published in the Christian Messenger some figures concerning the growth and present strength of the Disciples, that are interesting. While the showing does not call for despair, the facts are not at all elating. In particular, the condition in the cities is a challenge. Only 11.5 per cent of the population in Chicago are in Protestant churches, and yet Chicago is third among the cities in the rate of growth of the Disciples, being exceeded only by Pittsburgh and Los Angeles.

W. G. Winn reports a three-week union meeting at Rensselaer, Ind., where some very satisfactory results were secured. They had the largest crowds and best spirit of any meeting in the history of the city. The preaching was done by the local preachers. Our Sunday-school had 225 in attendance on a February Sunday, when the thermometer stood at 14 below zero. This is the largest school in the city all the time. They have graded lessons, and Garry L. Cook is coming to help complete the system.

W. G. Winn is in demand for special addresses, being engaged for a meeting of the Knights of Pythias, and also for a convention sermon at Remington.

The Downey Avenue Church, where C. H. Winders preaches, had Todd, of Bloomington, Ind., preach a week for them recently with very excellent results. This church plans to build a new building this coming summer. It gave five dollars per member for missions and benevolence this last year.

The annual report of the Seventh Street Christian Church, H. D. C. MacLachlan, pastor, reports the collections for 1911 amounting to \$17,000. About \$2,000 were spent in missions and benevolence, and \$5,000 on the building fund. The church had seventy-four additions during the year, twenty-one by baptism. The present membership is 785. We wish we had the space to print the pastoral letter issued at the close of the year, with the plans for the new year. There is certainly a great church at work in Richmond.

We had a letter from the Sarvises the other day. They were still in Shanghai, but anticipated going up to Nanking shortly. They were busy studying the language, and the plan was to go to Nanking to begin teaching a course in English at Nanking University some time in February. Their letters appear in Ames' church paper frequently, where interested friends may get tidings from them when they desire. We have also published one letter in the general edition of the Christian Messenger, Chicago.

READING NOTICES.

The magazine sensation of last month was "The World Today," now under Hearst control. The article by the Italian, Ferrero, tracing analogies between American conditions and the conditions in Rome before her fall is very interesting. We showed the article to a professor of political economy of the old school, and he pronounced it absurd. Those who have sympathy, however, with the socialist way of looking at things, might agree. Other articles in the same magazine were noteworthy.

The series in "McClure's," by Jane Addams, on "Problem of Prostitution," is not to be missed by any alert man. "McClure's" and the "American" makes themselves indispensable most of the time.

This is a day when every man needs to know something about socialism. The movement is spreading rapidly in this country. Spargo is one of the greatest writers of the movement in America. His "Socialism" is one of the best statements of the movement. Ely's "Socialism and Social Reform" is the most judicial statement we have seen. For a book radically opposed to socialism, use Schaffle's "The Quintessence of Socialism." There are many socialist journals, such as "The Appeal to Reason." A new anti-socialist journal has appeared, "The Common Cause." We have before us Vedder's "Socialism and the Ethics of Jesus," which we have sampled by reading the last page. We think it promises us some helpful things. We venture to quote from this last page:

"Socialism and Christianity are not alternatives between which one must choose, still less antagonists of which, if we love the one, we must hate the other, but allies, since they avow the same essential ethics and seek in great part the same ends. They can mutually do each other good, for it is doubtless true that Christianity would be the better for being socialized, and it is certain that socialism greatly needs to be spiritualized. The peril of Christianity is that men may be persuaded to attempt a divorce of piety from social righteousness; and the peril of socialism is a bald, crass, brutal materialism. But though at bottom friendly, and capable of a close alliance and mutual helpfulness, socialism and Christianity can never be identified. Christianity stands, first of all, for the redemption of the individual, for his emancipation from the slavery of sin to the status of a free man; for the restoration in him of the defaced image of God—this is an indispensable preliminary to a new social order, but certainly issuing in a new social order. It must continue to insist that the regeneration of the individual precede the regeneration of society; the new man must be born or the new society can never be. It is by this renovation of individuals, one by one, that society can be renovated, and there is no hope but this for the uplifting of the race. But it may be gratefully acknowledged that this work of individual renovation can be decidedly promoted by a general betterment of social conditions. The two lines of labor are mutually helpful and mutually and continually interact; and at that precise point, therefore, Christianity and socialism can join hands in common effort."

Campbell Institute Bulletin

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KANSAS CITY LUNCHEON

The Campbell Institute men will lunch together Wednesday noon at the Congress at Kansas City. We will have a private dining room at the Roosevelt Hotel just across from the church at which the meetings are held. The luncheon is seventy-five cents a plate. Every Institute man there should share the fellowship.

EDITORIAL NOTES

We read More's "Utopia" for the first time the other day. The author lived in the time of Henry VIII., and wrote this book for the king. It is a thinly veiled satire on England of that time, and contains most of the ideas found in any Utopian system from that time to this. There is a humor as delicate and fragrant as in any book we have ever read. We put it in our library for thirty-five cents. We would not part with it for many times the price:

Changes are coming among the Disciples with startling swiftness. The death of McGarvey and Moninger, together with the age and illness of Russell Errett, will doubtless make the Christian Standard a far less effective paper. What hands the paper will fall into is hard now to forecast. The Christian Evangelist, as a Brotherhood organ, will wish to err rather on the side of orthodoxy than on the side of progress. There is even a veiled hint now and then that it might incline toward the heresy-hunting propensities of the Standard, especially in the editor's pronouncement against the two churches in California that are changing their membership requirements. The Evangelist sees, in this event, either the forming of two independent churches, or the birth of a new denomination. It seems not to have considered a third possibility—that of practicing tolerance and Christian union with these brethren.

The gift, of which Bobby Burns sang of seeing ourselves as others see us, is unfortunately not possessed by all of us. Of all sorry farces, the great Christian world must find our present situation the most ludicrous and yet the saddest. We have a commission on Christian union with at least one member, I. J. Spencer, denying that there are any other Christian churches, or that there are any other Christians save as immersed people may be found in denominational organizations. Instead of a commission on Christian union, it would seem we should organize a mission to American heathen in denominational churches.

THE BROTHERHOOD PAPER EXCOMMUNICATES LOKEN.

The current issue of the Christian Evangelist has an astonishing statement on the part of the new editor with reference to the Berkeley situation. Begging the whole question at issue, the paper advises schism and a lawsuit. It pronounces excommunication on Loken, assuming that which is to be proven, that he is no good Disciple. The article suggests several very interesting observations.

One is that a successful preacher and business man does not always know the functions of journalism. A certain animal that we do not mention in polite society, makes no worse depredations in a china shop than an unskilled hand at the editorial task. It is inevitable that our old editors shall retire, but we have not been making new ones fast enough. Our attitude toward education has made us as poor in editors as it has in college presidents and city preachers. We have some good men in all these callings, but not enough to go around.

Our second observation is that we must define more closely the functions of a Brotherhood newspaper. If it is to be a newspaper, delegating controversy to other organs, such a paper is not only harmless, it is even desirable. However, if we are to give an official publication, the powers of an ecclesiastical tribunal such as the Standard has vainly tried to arrogate to itself, then we might better have no official paper. Each of us must feel that if he is to be read out of the Brotherhood, it should be done by some representative body, and not by a rampaging editor.

We observe in the third place, that the church at Berkeley has probably taken a very radical step for these times. The Disciples have a conscience on immersion. In many ways, it is a mistaken conscience. Nevertheless, when it is trampled on ruthlessly, it will avenge itself. What we need now is some measure which will give our churches a larger degree of freedom without shocking the Disciple conscience. This the "membership in the congregation" plan, practiced by three churches in Chicago and by some churches in Denver, seems to afford. These churches have had no divisions like those on the coast, and at the same time have received a considerable number of unimmersed people into a vital relationship with the church. The logical may well wait on the practical in this matter. Under present conditions, the "membership in the congregation" plan actually helps on Christian Union, while the more radical method produces division instead of union. In spite of all this, we rejoice that Berkeley feels the problem and is conscientiously working at it. They should have not only tolerance, but sympathy while they experiment.

Every cause has its martyrs. The story of Perkins is full of pathos. We hope that Brother Loken, threatened with all kinds of outside interference, may yet harmonize his situation and carry his plans to successful issue.

AN INTERESTING POSSIBILITY.

We once had a book "Orthodoxy in the Civil Courts." If the editor of the Evangelist succeeds in fomenting a lawsuit on the Pacific coast, we may have another book of similar nature. When does a man cease to be a Disciple? We think it will be a most impossible procedure to make a case in court that immersion is our sine qua non. Aside from the argument from history, the simple fact that the Monroe Street Church in Chicago has had an open membership for years, and yet has been published in all the official year books, shows that so far as a church can be officially recognized among us, this kind of one has been. A lawsuit would be deplored to all right-thinking people, but if it must come, then we shall watch the results with great interest.

RELIGIOUS CONDITIONS AT THE UNIVERSITY OF MISSOURI.

Alva W. Taylor.

John Mott says the university and college communities of the land are the most religious bodies of our population. Dr. Day, in his investigations of religious conditions among students and educated folk, found 55 per cent of the men in college actual church members. An investigation of the state universities would form an interesting parallel to general college conditions and go a long ways to meet the assertion that such institutions are "Godless." It can be safely asserted that as large a percentage of the students in state and other large universities are church members as the average for all classes of people in the country, and it can be confidently asserted that they are above the average in church attendance.

The University of Missouri will doubtless average above the entire university population of the country in both church membership and church attendance, though there may be other single institutions that can show a better record. It is on the border line of the South, where, as Ben Tillman once proudly stated, "People are still religious and hate the niggers." The South is more conventionally religious than the North, and it is, outside the race question perhaps, doubtless more ethical also. The population of the little city of Columbia is also more generally religious than the ordinary town of like numbers. From the membership lists of the various white churches, it is computed that not less than 65 per cent of the population above the age of fourteen years, are members of some church. There are six churches with a combined seating capacity of 3,500, and a combined membership of 3,000. As only a small percentage of students bring their membership with them, it will be seen that the churches could not seat all the church members in the town at any one time. The churches are always well filled, and the students are the larger elements in the makeup

of audiences at regular services.

There are, at the moment of this writing, approximately 2,300 students present in person and upon attendance at daily classes in the university. The total attendance for the year will run to 3,000. Of this 2,300, full 70 per cent are actual church members, while only 15 per cent express no definite church preference. Of the men, 60 per cent are members, and 80 per cent of the women belong to some church. It will thus be seen that the average for this university is twice that for the population of the country as a whole and slightly above that of even the exceptionally well churching city in which the school is located.

In the matter of church attendance, the students again take the lead. The total of all congregations is, on the average, 2,500 for the morning services, and about one-half that for the evening meetings. The students furnish one-half the morning audiences and a full two-thirds of the evening congregations. Close observers agree that only a minority of them go twice on Sunday as a rule. Thus we see, that of the 2,300 students actually in town, fully 1,600 of them, or 70 per cent, will be found at church, on the average, each Sunday. But there are 3,000 church members on the rolls of these same churches and many of the faithful among them are at church for both services. It must be concluded that less than one-half of the actual resident membership of the churches attend once per day on the average. Thus the students not only furnish as large a percentage of church members, but they furnish a much larger percentage of churchgoers than does the city, keeping in mind that church conditions in Columbia are far above the average for the whole nation. Our conclusion is that the students in this university furnish a church membership twice as great as that for the country at large, and that the average for their actual church attendance is fully three times that of the whole population of the country. In other words, the students of this state university form an exceptionally religious community when compared with the nation's entire population. Why should any other basis of comparison be used?

The Y. M. and Y. W. C. A. have 600 students enrolled in their regular Bible and Mission Study classes. This is one out of four, or an average far above the enrollment of young people in the Sunday-school classes of the church at large or of the young people who belong to church in any sort of societies doing educational work. The attendance on these classes averages as high as that of the Sunday-schools at large in comparison with their enrollment, and much higher than the average attendance of church members upon their church's regular services, to say nothing of more ardent activities. It should be especially mentioned here that the associations give their entire energies for the first two months of school each year to the enrollment of students in classes at the churches. Harrison Elliott, national secretary for Y. M. C. A. Bible Classes, says this fact is unique in their university work.

The Bible College of Missouri is doing the solid work in religious instruction at the university. It has been able to so live above sectarian prejudice that it has the unstinted co-operation of local pastors, university president, and deans, and of the Y. M. and Y. W. C. A. The university gives credit on regular courses for thirteen hours of their work, and any student may offer nine hours of it on his degree. It gets a high grade of students in these university credit classes and makes the courses so strong that the most critical member of the university faculty cannot take exception. Most of these students are Juniors and Seniors, and are compelled to present prerequisites from university classes before enrolling. The attendance upon these classes has run as high as eighty at one time, and has grown each year. It is a little smaller at the present time, owing to the two facts that prerequisites for two of the courses, one of them the most popular in the college, were raised this year, and that the university this year inaugurated the two-year rule for academic work before a student could enter any departmental school. The rule affected all the colleges temporarily.

Besides the regular classes in the college, the faculty has conducted courses of instruction for university students outside usual hours that reached well toward 200 different young people. This work is on a par with the work of our Bible chairs, where credit is not given. The next open door of opportunity for the Bible College is a student pastor who will spend his entire time mingling with students, acquainting them with the work of the college, and injecting into their consciousness the fact that it offers them credits and that the Bible needs their serious attention quite as much as history and philosophy, at the same time enlarging greatly the less severe work offered busy students in the non-credit courses that could be arranged. We hope to have such a man in the near future. Three of the churches will support student workers next year, and our man would work heartily with them, all centering effort under the religious work director of the Y. M. C. A., thus reducing denominationalism to a minimum and lending all our influence to the larger religious interests of the student community, at the same time receiving at the Bible College the benefits of the combined efforts of all these special workers.

A very logical question for the man who is skeptical about religious conditions at state universities to raise would be about the attitude of the faculty. Only a minority of the faculty here are regular attendants at local church services. Another minority never attend. The larger number are nominal church members, believe in the church as an institution, but hold a rather critical attitude toward the manner in which it is doing its work, feeling it is not living up to its opportunities in either its message or its method. Many do not attend regularly because it is so much like their own daily grind of speech and crowd that they yield to the lure of quiet and rest. Very few are agnostic though almost none hold to the

orthodox viewpoint. With a possible exception or two, none deride the church or take an irreverent attitude toward religion. The departments of philosophy and sociology are frankly committed to the religious viewpoint and the School of Education could be attached to a great religious foundation without creating a jar.

Ethically, the life of the university men is above the level of that of any like number of young men in one place. There is too much cigarette smoking, and the fraternity life is full of drinking and other social evils, but there is no such pervasive debasement as Mr. Crane thought he found in Eastern universities, and the ethical level is, as above asserted, higher than that for a like number of young business men in any average city. It ought to be higher, for if education cannot be conducted without such accompaniments, it in so far fails in its mission of making full, rounded men with character as well as information.

NEWS NOTES.

A membership address list never stays correct very long. All members are asked to make the following changes in their printed lists: Edwin C. Boynton, from Dallas, Tex., to Belton, Tex.; J. H. McCartney, from Fort Wayne, Ind., to 44S West street, Waynesburg, Pa.; Charles A. Pearce, from West Pullman, Ill., to Marion, Ohio.

Mr. Boynton writes that though Belton is a town of only 5,000, the church is one of the oldest in the state, and he rejoices in the work in the smaller towns. "The quiet life for me!" is his closing word.

Mr. McCartney has labored for several years in Fort Wayne, spending parts of his summers at the University of Chicago. We sincerely hope that his removal to the Pittsburgh district will not prevent him from continuing his work for a degree.

Mr. Pearce will be sorely missed from the Chicago circle. His work at West Pullman has been most successful and he has made many lasting friends in the city who mingle with their regrets at his departure most hearty good wishes for success in the industrial field to which he has gone.

Another move is scheduled for May 1st. Joseph L. Garvin leaves his successful pastorate in Seattle to become president of William Woods College at Fulton, Mo. Having known both husband and wife since he was a fellow student with them in Hiram, the secretary rejoices exceedingly in what he is confident will be a most happy and profitable relation for all concerned.

While we are speaking of moving, we should mention Dean Charles

M. Sharpe. All our men know, by this time, of his call to the chair of Systematic Theology in the Disciples Divinity House of the University of Chicago. He has been here in Chicago so much of the time during the last ten years that we have felt as if he were almost one of us, but now he will really be located here permanently. Dr. Willett leaves about September 1 for his round-the-world mission study tour, and Mr. Sharpe will serve as acting dean of the Divinity House during the year. His addition to the staff already on the ground here will give Chicago a yet stronger claim upon the loyalty of Disciples who believe in University education. Mr. Sharpe takes up his new duties in June, at the close of the academic year in Missouri.

Dr. Willett continues to travel abroad from his own pulpit. On a recent occasion, he was preacher for the Chicago Sunday Evening Club in Orchestra Hall, and on March 31 he was University preacher at the University of Toronto.

The missionaries in China all seem to be very happy over the arrival in their midst of Mr. and Mrs. Sarvis. W. Remfry Hunt and James Ware have written in especially enthusiastic terms concerning them. Both seem to be making excellent progress in the language, and Mr. Sarvis has begun teaching, in English, of course, at the University. The Hyde Park Messenger contains frequent letters from both the Mr. and the Mrs. It would pay our fellows to send Dr. Ames 25c a year to have the Messenger mailed to them each month. The Sarvis letters alone are worth the price, but there is also much other very valuable material in each number.

J. R. Ewers has a class of forty-five high school and academy boys, who dine with him every Friday evening at the Y. M. C. A. and study the Book of Luke under him.

C. L. Waite and Central Church, Cincinnati, are utilizing the "World in Cincinnati" to the fullest extent. Mr. Waite is preaching a series of sermons on the religious significance of the pageant and three companies of his people are producing the Brahmin Wedding Scene in turn. Each performance takes fifty minutes. There were twenty-eight accessions to the church during the first two months of the present pastorate.

A letter from A. L. Chapman, dated March 18, announces the beginning of meetings by Snively and Marks. Snively dedicated the new church just three and one-half months ago, and during that time there have been seventy-five additions to the church. A rich harvest is expected from the present meeting.

R. L. Handley has led his people to repairs and improvements on the Kalamazoo, Mich., Church, the completion of which was cele-

brated in a splendid banquet.

H. D. C. Maclachlan recently took an active part in the establishment of a juvenile court in Richmond, Va. He was a member of the committee which agitated the matter, and presented it to the city council. Another example of constructive civic work which an energetic pastor with the social vision can accomplish.

Charles S. Earley writes that he is continuing in evangelistic work. He is planning to work farther east another year. His address is Hill City, Kan.

An event of no mean importance among us is the dedication of the great temple of worship at Fulton, Mo., under the leadership of T. E. Winter. H. O. Breeden is following with a meeting which has shown splendid results to date. We congratulate Pastor Winter upon this great occasion.

The Evanston (Chicago) Church held Passion Week services with good audiences and five added to the membership. This church adopted the membership in the congregation plan of dealing with the baptism controversy, and now has seven such members received in the past eight months. The plan has worked without a hitch. The church has a much better position in the community since the change, and immersions are more frequent.

The congress at Kansas City will be a historic one. No C. I. man can afford to stay away, if there is any possibility of going. We are just now defining some great issues, and our educated men are needed to help in the discussion.

A far more interesting question than "Where is Neptune?" is the question as to how many scalps our scalp-hunters now running amuck require for their quota. We think they will not get the Sarvis scalp. Those wavy locks seem to be fastened on pretty well.

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EDITORIAL NOTES.

With weary reiteration, the Standard keeps up its attack on Sarvis. Even the friends of the paper get tired after awhile. The Standard evidently bases its hopes upon the theory that the brotherhood will grant their request after awhile because it is weary with much speaking. Only two or three new witnesses have been called. These have only offered corroborative testimony. Nothing new is in. Yet enough type has been set on this controversy to fill a couple of good sized books. In the illness of the owner, the editorial force has evidently lacked any suggestion for the originating of new fights.

The State Association of Illinois of the Congregational church has sent a fraternal message to Illinois Disciples for a conference. The Chicago Ministerial Association has responded, as the terms of the Congregational message permit any representative body of the state to answer. The Committee of Disciples is composed of Hunter, Morrison, Jordan, Shaw and Kindred. This friendly greeting from the Congregationalists calls attention to the fact that we are perhaps nearer to this body than to any other. It is true we are still debarred from their fellowship by the immersionist practice but we are also out of accord with Baptists upon an even more important matter, the spirit of Christian Union. Baptists long practiced close communion, which is the antithesis of our attitude on Christian Union, and even where this practice is abandoned, it has left its scar. The Baptist with the open communion table is still an ardent defender of the denominational order, even in such liberal circles as the University of Chicago. The literature of Christian Union has been largely created by Congregationalists and their hospitality to ministers of other faiths makes them the more ready for practical union of any sort.

We have been promised an article defending a conservative attitude toward modern problems on the part of Campbell Institute members. We promise it cordial treatment and ample space. It takes as much courage in our crowd to write such an article as to write the other way in the Standard. We confess, however, that we cannot see how the great body of Disciples will ever go forward unless some one espouses the openly radical attitude. History has no analogies for careful, cautious attitudes making for any large measure of progress. Not all of our men are in positions where plain speaking would be either tactful or effective, but those who are have a duty of testimony.

CONGRESS NOTES.

As we have already written up the Congress in the Century, there remains only the task of gathering up the fragments. This could be done to great length, however, for it was a historic meeting.

The spirit of toleration in the Congress was one of its finest achievements. There was but little appeal to the galleries. The brother who at Topeka stood on the stage jumping up and down yelling when the vote was taken was absent. There were conservatives present in considerable numbers, if indeed, they were not in the majority. They argued the questions on their merits, however, and we had many a friendly bout that has made for better understanding and for real progress.

Most of the speakers were present as announced. We missed, however, the "prophet of Pewee Valley." Re-christened by his Chicago contemporary, he has come to be known even among his associates by the new name. We should have liked to hear him discuss the Baptist brother's paper on organization but even more we should have enjoyed to hear him in some of the other discussions. It is not true, as the editor of the Evangelist charges, that the Congress is a "mutual admiration society" but the absence of such leaders as Briney helps to give color to the charge.

Some one ought to have answered the genial pastor of the Linwood Boulevard church who believes in the reception of the un-immersed in theory but does not practice it. Who is to pioneer reforms like this? If every one took this comfortable attitude to new ideas, the world would move but slowly. Erasmus handled the Reformation doctrines thus, but it was stalwart Martin Luther who ushered in the new era, though of much inferior scholarship.

Then some one ought to have answered Dr. Garrison when he plead for consideration for the "immersionist conscience" among the Disciples. There is also a Christian Union conscience among the Disciples that must be reckoned with. Furthermore, we are led to remark that when the other fellow has a wrong witness of conscience as when he refuses to fellowship unimmersed Christians, this conscience needs education. It is just this function that the liberal movement in the church seeks to reform.

Finally, we would quote a reputed saying of Medbury, who was not there, that "we must differ but let us differ grandly." We are a more glorious body to-day with our differences than we were in the days of dead uniformity. Differences indicate that we are still virile enough to think and originate ideas.

OUR LUNCHEON AT KANSAS CITY.

Seventeen sat down at luncheon at the Roosevelt Hotel at Kansas City on Wednesday of Congress week. Unfortunately we have not kept the roll and we will not undertake, therefore, to name the men present. A very good repast was enjoyed and then followed a series of toasts about the table. Levi Marshall was there. He

said he had waited in vain for the Institute to die, but it seemed more alive than ever. In the latter sentiment all present concurred. The Nevada sage who is the one unalterable conservative in our ranks gave us counsel about the treatment of men who are "coming over." He said he once raised ducks under hens and he found he had to help the duckling out of the shell. However, if this service was performed prematurely before the duckling had himself made a hole in the shell, the duck died. He advised us all to wait till the duck picks a hole in the shell before we help him away.

Thus with merry jest we went about the table. There were observations upon the general state of the Disciples. There were interesting bits of gossip. We had reports from churches and men. In fact, we got so interested in the meeting that we forgot to take notes and now a slippery memory has lost literary material of priceless value. Two of our questions of former days long discussed did not recur. The membership question was not up. No one suggested abandoning the Institute. A spirit of optimism prevailed throughout the meeting.

What a lost crowd we would be at the national gatherings without some organization to get us together for fellowship! No one who sits at one of these lunches ever doubts seriously the function of the Institute. We meet again in Chicago in the summer. Distant members like Rice and Grim may be there. Fortune will be there. We are going to have a great meeting. We shall look forward to the greatest gathering of our history.

EXTRACTS FROM A LETTER FROM THE SARVISES.

Nanking, April 11, 1912.

Dear Jordan: I was interested in your pamphlet on the Russian mission. The methods used in the afternoon meetings were especially interesting to me. Something similar is being done by the Chinese in their meetings here at the present time. Of course, this crisis affords endless material for sermons in the first place, and now a special series of meetings is being arranged in the various centers for the discussion of public events from the Christian viewpoint. Already there have been many meetings organized by the non-Christian elements, but the discussion of religion was forbidden. When some of the Chinese preachers (who are in great demand as speakers at the secular meetings) touched on some religious aspects of the situation, there was objection, so that they decided to have this series of meetings which should be absolutely free. Dr. Macklin was talking at a meeting not long ago and mentioned the need of religion, and some one objected, but it was decided that if there was going to be a free China there must be free speech, and he was allowed to go on. Dr. Macklin is certainly in with the Chinese. Dr. Macklin preaches "Single Tax" on every occasion. "Single Tax" has some strong points, and I think the agitation along that line will do good, but I have no fear of its

being adopted in its entirety. Socialism also is getting quite a hold here. Dr. Sun Yat Seng is an avowed socialist if the press reports are correct. The socialists here sign a pledge to give their property to the party when they die. But I will not go into these questions here, as I have written a good deal about them for the Messenger and it will doubtless contain my letter.

I just received the last Campbell Institute Bulletin. It was very interesting, indeed. Thanks for the suggestions contained therein about sending the missionaries literature. We are mighty glad to get anything. This year especially we have to economize so strenuously that we are not even getting the magazines as yet. Of course, we see some of them occasionally, but when one doesn't get them he usually doesn't read them. There is a great temptation which I am already feeling, to neglect home affairs. There are so many things one has to do. I am plunged into the business of teaching a class in beginning economics to Chinese students when I don't even know the names of the leading cities in China, to say nothing of my ignorance of the products and occupations of the different sections of the country, and I feel the necessity of spending what time I can spare outside of the study of Chinese and teaching to getting up on conditions here. I am just now reading Henry George's "Progress and Poverty," partly because there are so many Single Taxers among the missionaries that I feel the necessity of being posted, and partly because so many of the Chinese take up with it.

I haven't received that bundle of Centuries yet, but I am sending a kick to the postoffice here and another to the American postoffice in Shanghai, so I think they will turn up. At any rate I shall see the recent numbers next week, as I am going to take a trip to Wuhu where Alexander Paul is (he is a delightful and refreshing man who has done considerable work at Union.) I am hearing all sorts of rumors as to Morrison having gotten himself into a tight place. I suspect, however, that he is not the only one who feels the shoe pinching. I saw a reply to Morrison somewhere and it amused me.

I am much interested in your work in the university, and especially that you are enjoying the work of philosophy. After all, philosophy is the real thing for a man intellectually, and I suspect it drives his stakes down more firmly than anything else. I sometimes think your way of taking it is the ideal way, i. e., taking it with your practical everyday work. I envy you your capacity for work. Out here one has to conserve his strength. Mrs. Sarvis often looks at me mournfully and predicts that I will early fill a dyspeptic's grave. However, we always spend rather more than eight hours in bed. Then I am a slow reader and rather a slow worker, so I am appalled sometimes at the number of things I fail to do.

The household problem here is simplified in many ways. The Chinese are really excellent servants, and they develop a loyalty to one which is good to see. I tell you, Jordan, these folks get

into my heart in a way that no other people ever did. There is a good temper and willingness about them which I never experienced among other oriental peoples. Besides that they have heads on their shoulders. There are dense ones, and I often nearly knock them over before they get out of my way on my wheel, but that is partly because they are not accustomed to swift moving, quiet vehicles. Once get them trained and they will take charge of the household. They have to be watched to prevent wastefulness—but where will you get a servant at home who has not the same failing?

No, I haven't been seeing the Standard. Only one member of our mission takes it. Someone sent me the "House That Jack Built" production, though, and I enjoyed it immensely. I presume the obligation will have temporarily subsided now that the March Offering is past.

Sincerely yours,

Guy W. Sarvis.

NEWS NOTES.

More changes of address: J. L. Garvin, from Seattle, Wash., to William Woods College, Fulton, Mo. L. P. Schooling, from Gleichen, Alberta, Canada to Standard, Alberta, Canada. Walter S. Rounds, from Bloomington, Ind., to Arcola, Ill. R. W. Gentry, from 1522 Main St., to 1406 Bass Ave., Lexington, Mo.

Dr. Breeden seems to be a very popular evangelist among the C. I. men. The month of March was spent with T. E. Winter at Fulton, Mo., and April with G. B. VanArsdall in Denver. Both meetings were successful in every way and both pastors are loud in the praise of Dr. Breeden's work. We regret that he has decided to leave the evangelistic field to settle in a pastorate at Fresno, Cal.

R. L. Handley is rejoicing at the success of the Kendall meeting with his church in Kalamazoo, Mich., fifty-eight were added, all but five by confession.

W. G. Winn, one of our more recently added members, closed a meeting on April 15 with most excellent results. Sixty-five were added to the church and a mortgage on the building burned.

Pastor Austin Hunter seems to be able to continually add large numbers to the Jackson Boulevard Church, Chicago, without special meetings. There were fifty additions during April, all but three by confession.

We hear in a roundabout way that Pastor Winders has been assisting J. C. Todd in a meeting at Bloomington, Ind.

Central Church, New York, to which J. M. Philputt ministers, took its first missionary offering on Palm Sunday. Over \$1,000 was received, which is a new mark in giving for our churches in that city.

Dr. Willett spends the first two weeks of May in Cambridge as Harvard University Preacher.

Dr. W. D. MacClintock, one of our Honorary members, is in the Philippines on a United States Government Commission to lecture to the American teachers at the Summer Capital. Each year a

number of eminent university men are sent out for this work. The present is Dr. MacClintock's second appointment, a fact that speaks most highly for the impression he made upon his hearers on the first appointment.

Every number of the Hyde Park Messenger contains letters from the Sarvises. We will make room in the Bulletin for selections from some of them.

Christian University, Canton, Mo., continues to receive additions to its funds which will materially increase the efficiency of the school. Two new dormitories are to go up in the very near future. Dr. Robison is very much elated over the prospects of the school.

One of the pleasures of being secretary is the delightful calls from members that come to us, though possibly some would come for personal reasons anyway. Prof. C. G. Vernier of the University of Illinois Law School was a welcome visitor early in April. He brought us much news of the central Indiana and Illinois men, several items of which appear elsewhere in these columns. Pres. Underwood spent a couple of days with us at Chicago more recently. He reports everything happy and prosperous down at Eureka.

Preliminary notice is given of the next New York State convention which is to be held at Keuka Park during June. President Serena is a member of the Committee of Arrangements.

Dr. E. S. Ames recently addressed the Presbyterian ministers of Chicago on the subject "The Value to the Minister of the Study of Psychology."

The work of P. J. Rice continues to prosper in El Paso. The Sunday-school is increasing by leaps and bounds and Pastor Rice is preaching on Thursday evenings at his Austin Park mission.

The dues of Harry G. Hill came in recently in an envelope bearing the return address, "Training School for Social Workers, H. G. Hill, Director, 52 North Irvington Ave., Indianapolis." We regret that he did not enclose a letter telling us something of this new feature of his activity.

Willis A. Parker, who has been studying at Harvard for several years has been elected Professor of Philosophy at Pomona College, California.

We regret to note that W. S. Rounds has resigned the work of the Bible Chair at Bloomington, Ind. He has accepted a call to the pastorate of the church at Arcola, Ill.

J. L. Garvin will be at his new work in Fulton when this Bulletin reaches its readers. Several Seattle papers have reached the secretary which show in what esteem he is held in that city where he has served in many ways outside of the work of his local church. One very pleasant feature of his farewell there was a banquet given in his honor by the Williams Woods College Alumnae in Seattle, prominent among whom is Mr. H. McC. Shaw, founder of the art department of the college.

V. W. Blair is preaching a series of four sermons on Christian Baptism: 1. Its Historical Development; 2. Its Scriptural Basis; 3. Its Spiritual Significance; 4. Its Value for Today. Brother Blair's church united with the local Baptist church in a union

meeting during March, with A. W. Beaven as evangelist.

O. F. Jordan has just purchased a house in Evanston, a fact which seems to indicate that he intends to attack his problem with renewed vigor. He writes, "I have bought a house and mean to camp right on the job."

The College of the Bible at Lexington, Kentucky, has appointed Rev. A. W. Fortune, pastor of the Walnut Hills church, Cincinnati, Ohio, as professor in New Testament. He is eminently qualified in scholarship for the position as he will take his Ph. D. at the University of Chicago this summer. We understand that the faculty at Lexington is to be re-inforced in many ways.

Perry J. Rice writes: "I enjoy the Bulletin, and always read every word of it. I hope to be in Chicago for a while this summer and may be able to attend the C. I. meeting. Am leaving a happy work in many particulars. I am enjoying the Century, but sometimes wish that the editors would be a little more conscious of the forces of conservatism with which most of us have to work, or produce unhappy divisions. Still, I like the bold and free spirit which the Century exhibits, and I feel sure it is to find an increasing constituency."

W. G. Winn, of Rensselaer, Indiana, writes: "Since we took charge of this work last September, seventy-four new members have been added, the church debt has been paid, and the Sunday-school increased to an enrollment of 365. This gives us the largest school and the best church proposition in town. The old pulpit furniture has been thrown on the ash heap and modern furniture put in its place. Here are a few things we are looking forward to with a large degree of certainty: The building of a parsonage, finishing the church basement and building class rooms for the Bible-school there, installing a new heating plant, frescoing the main auditorium of the church, taking up the old carpet and putting in a sanitary covering for our floor, organizing and robing a boy choir, changing the system of financing the church so that every member must be a contributing member, and last, but not least, the church is coming to understand that it must be a larger factor in directing the social life of its members, as it relates to the recreation, industrial and social and spiritual problems. Of course to do the things we have in mind is not going to be an easy task, as some of the things are quite radical and some of our members are very conservative.

We discover many interesting items in the calendars sent us from the El Paso church where Perry J. Rice ministers. They have a brotherhood which is studying "Immigration" just now with experts to address the class. The Sunday-school enrolment increased last quarter from 348 to 550. The church aside from her auxiliary organizations raised fifteen hundred dollars the first quarter for local work and missions. A mission Sunday-school at Austin Park has an attendance of seventy every Sunday. March proved to be the banner month of the church in many ways. All of these items indicate a very interesting and healthy church.

We note the names of many institute men on the program of the Indiana State Convention held at Hammond. Harry Hill presided

over the convention and C. H. Winders made the opening address.

Harry F. Burns was ordained to the Congregational ministry recently.

We are tempted to call the roll of those Missouri Institute men who did not go to the Congress and ask why. We had understood they had accepted the plutocratic way of living down there so they could be at all these gatherings. Poverty-stricken Chicago men sent four delegates.

BOOK NOTES.

It has been a distinct loss to Protestantism that it has not realized to the full the moral and religious values of church history. The working out in everyday life of the ideals of Jesus, in every age of the world's history is a study of great value. Dean Hodges has put us all in his debt through his book, "Saints and Heroes to the End of the Middle Ages." Not only are the orthodox ecclesiastical saints set forth in this book but the martyrs to truth like Hus and Savonarola. It is conceived in the broad temper that is characteristic of Dean Hodges.

There is now a literature on the subject of advertising and the church advertising problem has been specially treated by Chas. Stelzle in his book, "Church Advertising." Dean Mathews commends this book as one of the companion volumes to be read with his recent book on "Efficiency."

The theory that Jesus is a myth and never really lived has been seriously advanced in Chicago by Mangasarian and has had a few exponents in Germany. It is gratifying to see some real scholar refute this absurd hypothesis. Professor Case of the University of Chicago has reviewed the evidence in the case and shows the basis for the helief in Jesus as a historic personage.

The city problem in its various phases has received treatment at the hands of able writers. Josiah Strong has given us his great book on "The Challenge of the City." This single volume more than any other brings to our attention the various elements of the problem. A somewhat different book is that of Charles Stelzle, "Christianity's Storm Center." This book is less statistical and more human, though not less thoroughly in accord with known social laws. Books that treat of the city in its social significance apart from the religious problem are Wilcox' "The American City," and Howe's, "The City, the Pope of Democracy." The series of magazine articles on the shame of the cities sets forth political conditions. Every pastor, whether surrounded by city conditions or not needs to know something of these forces.

Some of the older books need to be read again and again. An annual reading of Hugo's immortal book, "Les Miserables," will repay the preacher. We saw Jean Val Jean presented on the stage not long since by a leading actor. It helped to set forth more clearly the tremendous dramatic quality of the situations in that book. It is a mine of illustration for preaching on social topics.

natives. The thousands of American and European residents deserve some spiritual care as well, and this cannot be combined with native mission work. Differences of language, of cultural status, of spiritual needs and capacity, render imperative separate facilities and arrangements for worship. The Catholics, e. g., who do comparatively little of what we should call missionary work here, outside of the non-Christian provinces, nevertheless find it advisable to provide separate pastors and services for American members of their flock.

From the beginnings of the American colonization in the Philippines the importance of this field was recognized by the local Protestant workers and steps were taken to organize congregations among Americans and Europeans. There were some, even then, who were broad and farsighted enough to realize that what was needed for this element of Manila's population was an effective union congregation. But the sectarian tradition was too strong to be thus overcome a decade ago even in the Philippines and the various denominations one by one established congregations of their own until we have today in Manila a Presbyterian church, a Methodist Episcopal church, a Protestant Episcopal parish and cathedral and a Disciples' church. All except the last have houses of worship that would do credit to an American city, built however, in part, from funds raised in the United States. But experience has shown that the problem is not solved by building church edifices and organizing congregations. The practical difficulties of maintenance grow more apparent each year. The white population of Manila is greatly in the minority and only a fraction of what can be counted upon for religious activity. As in all new countries the element is a large one which is indifferent to organized religion or whose connection with it is more or less nominal. And so we have reproduced in Manila the religious conditions prevailing in many American towns of smaller size—a group of weak, small congregations whose divided energies are exhausted in the mere physical effort of holding together and meeting expenses; while the great work of ministering to the spiritual needs of the English-speaking community as a whole, quickening its religious life, and inaugurating movements for its moral uplift, in which the church is the natural leader, languishes.

The situation has been sensed locally for some time and the feeling has at last found formal expression. At the annual meeting of the First Presbyterian Church in January last the following resolution was adopted:

“Resolved, that the Session and the Board of Trustees as a joint committee be directed: (1) to consider the advisability of forming a Union American Protestant Church in Manila, (2) to confer with others who are interested, and (3) to report a working plan of such a church.”

At the Methodist Conference in March a similar resolution was presented and approved. The Disciples' congregation has appointed a committee to confer with similar ones of the denominations above

named and Bishop Brent of the Episcopal Church, though now absent, is understood to look with favor on the plan.

But while a beginning has thus been made it is not to be expected that the goal will be reached without much effort and many mutual concessions. Here, as always, the non-essentials, the formal features of religion, the cherished little dogmas, formulas and minor observances (whether called ceremonies, ordinances, or sacraments) are most likely to stand in the way. On the larger aspects of Christianity there is little real division.

It is just here that the Disciples ought to find their opportunity. Their historic plea for Christian Union should make them more eager than any other religious body to surrender non-essentials for the one great result. It would be the irony of fate if Presbyterians, Methodists, Episcopalians and perhaps even Baptists, could find common ground for a union from which Disciples should hold aloof because of persistent emphasis upon certain forms or names. The Foreign Christian Missionary Society could take no steps that would more efficiently promote the brotherhood's distinctive plea at this time than by encouraging and instructing its representatives here to join heartily in the movement for a union church.

There is, however, another phase of joint effort here to which the same unqualified approval cannot be given. The local mission representatives have voted to unite in educational work maintaining, if possible, a union theological seminary; that is excellent. But they have also voted to establish a separate Protestant College; that is unnecessary and wasteful. The government has just organized on an elaborate scale the free, non-sectarian University of the Philippines. It is expending large sums, raised exclusively from Philippine revenues, to construct and equip suitable buildings and employ a competent faculty. No merely Protestant College can hope to equal this in facilities for instruction. The most that can be expected is partial duplication and this will require funds that would be better used for other purposes. The University of the Philippines is now educating the future Filipino leaders. Do the Protestant workers want their students to be kept apart from these? The Disciples, during their early history, too often limited the higher education of their youth to small and isolated colleges whose students were kept away from the main educational current with the result that the first generation of Disciples failed to attain that share in the nation's life to which they were entitled as members of a distinctively American Church. In recent years the brotherhood has pursued a wiser policy and has wisely established centers at many of the leading state and non-sectarian universities, utilizing the benefits of their magnificent plants, avoiding waste and duplication, but still keeping in friendly touch with its own youth and assuming responsibility for their purely religious instruction. This is obviously the course to pursue in the Philippines, in fact is being pursued in the local Disciples' Bible Schools like that at Vigan where the government high-school is being utilized to the fullest extent. It is to be hoped, therefore, that the Foreign Missionary Society will with-

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EDITORIAL NOTES.

The non-essential doctrines still agitate a large part of the Christian world. To deny the virgin birth in many companies of ministers is to precipitate a near riot. To advocate criticism or to insist upon a thorough-going application of the evolutionary hypothesis is to invite suspicion. How little is the Christian world agitated over some more fundamental heresies than these. We have heard the most orthodox Sunday-schools teach that the ethics of the sermon on the mount and especially the Golden Rule, were not practical under present conditions. We have seen the church used for a cloak to cover the hypocrisies of bad preachers and bad elders. We have seen churches in the name of religion build themselves upon hate and jealousy as we can observe almost anywhere that a rump church lives by the side of the mother church in any community. The man who sins against the spirit of brotherhood and unity still has his name in our year-book. The names we seriously propose sometimes taking out are those who do not think right (that is like some of our editors) and meanwhile sinners and heretics of the most dangerous sort do violence to the flock of the Lord's anointed. No wonder that the world looks upon us as narrow and fanatical while we have such false standards of value as these.

What shall we do with our superstitions? Some are comparatively harmless and we may trust the church to outgrow them as naturally and gradually as the child outgrows fairy stories. On the other hand we find other superstitions which every day hinder the work of the kingdom. Holy Ghost religion among the Methodists has been such a superstition. Great Methodist leaders are right in making a front attack on the point of view that permits Methodists to talk of the "second blessing" and many other mystical extravagances. The Disciples have been not less superstitious over the value of baptism. It has a value, but its real place is not to secure for its possessor a feeling of having finished the work of salvation.

The Public is a journal published in Chicago to advance the cause of Singel-tax. In this bright and interesting journal we note that Dr. Sun Yet Sen of China, has been converted from Socialism to Singe-tax by the leading Single-taxer of all China, Dr. Macklin. This tribute to our veteran missionary by such a disinterested authority is a very gratifying one to us all. In the reconstruction that is going on at the present time in China, Dr. Macklin is taking a leading place.

THE ANNUAL SUMMER MEETING.

The annual summer meeting will be held this year, July 10-12. This is somewhat earlier than in former years but the change is justified by the presence of the National Education Association in the city just preceding our meeting. This will bring many of our teachers to the city as well as some of our preachers. Doubtless the railroads will recognize the association with special rates.

Our program is about ready for announcement. We do not care to make definite announcement until the whole is complete. Suffice it to say, we have already secured some of the strongest members of the institute to write. In addition a number of the new men will be given opportunity to try their wings. All will have a chance to join in the discussions which will bring out the sentiment of the men on many important questions.

It is at the summer meeting we elect new members. Those bringing in names to propose should ascertain whether the person whose name is proposed would accept membership if tendered. If this is done, the institute will not be put in an embarrassing position on any occasion.

At the summer meeting the officers are elected and the policies for the coming year are determined. Above everything else, at these summer meetings our men renew some of their dearest friendships and form some new ones. The institute is a good bunch. Our men are all worth knowing. Some men say they would rather miss the national convention than the institute meeting.

RELIGIOUS OPPORTUNITIES IN THE PHILIPPINES, FROM A LAYMAN'S VIEWPOINT.

By Charles Sumner Lobingier.

Protestantism in the Philippines is but of yesterday. Until the close of the Spanish regime no public Protestant service or missionary effort was ever permitted there and the whole history of the movement is thus limited to the last fourteen years. In the wake of the American army came Protestantism with all its weaknesses, its divisions, its duplications and consequent waste of power.

In the native mission field the workers were wise enough to minimize these obstacles. They were in a Catholic land where, though it had many religious orders, the faithful could boast of "one fold and one shepherd." The new missionaries were thus forced to emphasize, not the divisions of Protestantism but its fundamental points of agreement. They were led to avoid competition and to encourage co-operation. Thus arose the Evangelical Union which brought all these mission forces into harmonious relations, made it seem inexcusable to trespass upon each other's territory, and began to prepare the ground for a united native church.

But the religious needs of the Philippines are not limited to

thusiasm instead of the sense of bearing a burden.

C. G. Vernier, Professor of Law at the University of Illinois was in Chicago early in May serving as Secretary of the Illinois state Society of the American Institute of Criminal Law and Criminology. The name of the organization indicates its purpose and work. We are glad to have a Campbell Institute man in a work of this sort and hope that he may be able to bring us some report of this field of work either as an article in the Bulletin or better yet as a paper at our annual meeting. Mr.Vernier is also an Assistant Editor of the Journal of Criminal Law and Criminology.

James M. Philputt has yielded to the urgent solicitations of the Central Church in New York and agreed to accept the pulpit for another year. The work of this church has been growing rapidly from its beginning, which was under his leadership. We are all very happy to know that he is to remain there.

Dr.E. S. Ames has been elected one of the six University preachers at Harvard next year, a position of honor held by Dr. Willett this year. He will be at Harvard for an interval of two weeks in the autumn and another two weeks in the spring. The Disciples in the University are very happy over the honor of having Disciples thus honored by Harvard.

The annual meeting of the Franklin Circle Church, Cleveland, W. F. Rothenburger pastor, showed a budget of \$12,000, of which about one third went to missions and benevolence. Additions to the church numbered 79 making a total membership of 743 at present.

Charles M. Sharpe arrived in Chicago on the 6th to take up his new work in the Disciples' Divinity House.

A personal letter at hand from Guy R.Clements raises a matter which ought to receive consideration from institute men at least, if not from others. I have a topic for discussion "Should the Disciples recognize the existence of church organizations other than their own in granting letters?" Last winter, in writing for our church letters, Mrs.Clements and I were both very careful to state that we desired these letters in order to unite with the Congregational Church here. The two churches concerned, the Hyde Park Church, Chicago and the St. James Street Church, Boston are widely different in many things. But from each we received the regular form, commending us to the 'Disciples of Christ, wherever this may come'. I asume that notice of our reception here will be received at par with a similar notice from a Disciple Church and consequently that all tht is essential in a church letter will have been accomplished. If I transfer by statement thare need be no relationship between the congregations involved. A church letter seems to be a communication from one member of a family to another member of the same famiyl, with complete recognition of the sisterhood involved. Now it may be furthering our plea for unity to address all peoples whom we recognize as Christians as 'Disciples of Christ' but I raise the question whether it would not be just as good manners, perhaps just as good religion, when we have decided to recognize our sister as such, to call her by the name she wants

to be called. Of course, I recognize the obstacles in the way of consistency as a virtue among the Disciples, but it seems to me significant that churches representative of such different attitudes should refuse to grant letters addressed to any but 'Disciples of Christ.'

Joseph Garvin, newly elected president of William Woods College will probably be at the Institute meeting this summer. He will also be in attendance on the meeting of the National Education Association.

Harry F. Burns will supply the pulpit of the People's Church, St. Paul this summer, where Dr. S. G. Smith is pastor. He is enjoying his work in Superior very much.

Charles E. Underwood has gotten nicely started on his work as president of Eureka College. He is planning to attend the Institute meeting this summer.

C. J. Armstrong has preached two baccalaureate sermons this spring and also the annual sermon to the Baptist association.

Guy Hoover reports for the year ending April 1 total church collections \$6,174.88. The additions to the church have been 58. The Church now has a resident membership of 783.

G. B. Van Arsdall will spend his vacation this summer in complete rest. We regret we shall not have him at the Institute meeting. He gave an address at the state convention in Colorado recently on "The Church and the Changing Order."

Wellington M. Logan Religious Director of the Detroit Y. M. C. A. will teach ten days this summer at Lake Geneva.

C. B. Coleman is the corresponding secretary of the Indiana Historical Society.

Claire L. Waite, one of our most faithful attendants at the summer conference has just returned from her trip to the West. She has been given yet. He will be home helping take care of Henry Clay Waite, who arrived May fifth. We tender our congratulations.

Herbert Martin is planning to spend the summer in Europe. We wish him a profitable and enjoyable voyage.

B. F. Dailey of Greenfield, Indiana, has been engaged by the Federated Clubs of Greenfield to deliver a series of lectures on "Faith and the Problems of Biblical Criticism."

Changes in the Address List.

Change Charles M. Sharpe from "Columbia, Mo.," to "University of Chicago, Chicago, Ill."

Add "William R. Howell, Washington College, Chestertown, Md." He was elected to Regular Membership last summer but through a change of address he was lost sight of for a while and only recently reached with the notice of election so that his acceptance is at hand under date of May 30. He is now Professor of Philosophy and Education at Washington College. Mr. Howell graduated from Milligan College in 1904, took his M. A. at Yale in 1908 and his B. D. in 1909 and has completed the residence requirements for his doctorate and is now at work on his thesis.

hold its approval from the plan for a separate Protestant College which is yet in abeyance and which appears to have received the formal approval of the local Disciple missionaries rather because of a desire not to seem unsympathetic with their co-workers of other folds than thru any real enthusiasm for the scheme. The money which would thus be used for duplicating the government's educational plant is needed for dormitories where students could find wholesome living and proper moral and religious instruction and supervision. Such an investment would bring manifold returns and would afford an ample field for the influence of the Church. The bete noir of a "godless" university is even less real here than at home for the President of the University of the Philippines is a Protestant clergyman, Rev. Murray Bartlett, who until a year since was the rector of the Episcopal parish of Manila, and it is safe to say that under his administration no teaching offensive to either morality or true religion will be permitted. The University of the Philippines holds the key to the future civilization of the archipelago. Let not the Disciples lose the golden opportunity to share in its labors and its harvest.

Manila, April 15, 1912.

NEWS NOTES

Bills for dues were mailed to all delinquents just before the first of the month. It is hoped that all will respond in the very near future in order that the books may be closed for the annual meeting with all dues paid to date. That would be a splendid record to make.

John R. Ewers was a member of the Men and Religion forward Movement team at Ashtabula, Ohio and on his return stopped at Hiram to address the students.

Edwin C. Boynton recently held a meeting at Belton, Texas with home forces. Several additions to the church resulted. Baylor Female College, though a Baptist school, numbers a goodly number of Disciples among its students.

The recent Ohio convention elected W. F. Rothenburger of Cleveland President for the next year and W. D. Ward of Newark 2nd Vice President. These two loyal Institute men make a great team. The Secretary knew them as the most intimate of chums in Hiram College fourteen years ago. They were classmates with him at Hiram in 1900 and classmates again with him at Chicago in 1907 when all received the B. D. degree. Now "Ward and Roth" are together again this time on the state board. Something will certainly be doing in Ohio this year.

William A. Parker, for several years at Harvard has been elected to the chair of Philosophy in Pomona College, California where Disciples unite with Congregationalists, Baptists, and Episcopalians in the support of an avowedly Christian college. The Institute congratulates both Mr. Parker and the College upon this new relation.

Dr. Willett's Round-the-world Mission Study Class starts from the coast early in September. This opportunity to study all the great mission fields of Asia and the Islands round about, Egypt

and Turkey ought to attract a number of our men. Write Dr. Willett for circulars of information.

A letter recently at hand from O. J. Grainger, Mungeli, India, gives a glimpse into the busy life of a missionary. Though a personal letter it is so good that The Secretary feels impelled to give it to the Institute family. "Your letters caught me just as I was on the move from Jubbulpore to Mungeli. I would very much like to work up the subject and write the paper you ask me for but it will not be possible this year. I have been made Secretary of the Mission in India and that means that every spare moment has to go into the correspondence of the Mission. I am, these days, trying to get hold of the work here. I am Superintendent of five schools, manager of two leper asylums, pastor of four congregations and in charge of general evangelistic work. Fortunately, I have some good Indian assistants who look after the details of the work. The Mission owns a village here and I am head man, village chief, you might call it.

"There is not much doing these days in the Christian Union line in India. The churches are deliberating over the proposals of the 1911 conference. The exchange of membership clause was cut out at our request but the cutting of it out has made some of the churches hesitate about accepting the proposition. There is a possibility that this may upset the federation but I hope not.

"I am realizing more and more as the months go by in India how much I have benefited by the eight months I had in the University. I never did any work more profitable. It is going to be of immense value to me in my work here. I have about talked two other fellows who are going home on furlough, into going to Chicago, Cunningham and McDougall. Both are very fine men and good missionaries. You will enjoy them. Cunningham is now on his way home and McDougall will be going home in about a year.....
...With best wishes to yourself and sister and please remember me to friends, I am Sincerely yours."

The Clouderoft, New Mexico meeting of the New Mexico-West Texas Convention is announced by P. J. Rice, F. F. Grim and W. E. Garrison, Committee. A postal picture of this "Nature's Roof Garden" which Rice sent the Secretary last year makes him wish that he could spend a few weeks there this summer. The program for the Convention is unusually strong.

Central Church, Denver, G. B. Van Arsdall pastor, recently held its annual meeting. A budget of a little over \$12,000 showed almost \$3,000 given to missions and benevolences. One hundred and seventy-six persons were received into membership in the church, making a present total of 957 of whom 786 are resident. The mid-week meeting and the evening service problems both seem to have been solved by this church. The mid-week meeting is the occasion of lectures by the pastor. An average attendance of 100 for two years shows the success of the plan. Now the evening service has been changed to a five o'clock vesper service since January 1 with the result of almost doubled congregations and a live interest and en-

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THE ANNUAL MEETING.

The annual meeting of the Campbell Institute has come and gone. It was certainly the feeling of all present that the Institute is virile and efficient in the working out of its purposes this year as ever. There were some notable papers, especially in the field of philosophy, where the men were the most ready to speak this year. The review of Eucken and Bergson, and the interpretation of a new mysticism made the philosophic program one of rare interest both to our specialists in the field of philosophy and also to those who work mostly in other fields. There was a strong sociological session in which doubtless all would agree that the paper of Professor Vernier of the University of Illinois on "Criminal Law Reform" was specially noteworthy. We were led to see the inadequacy of our present jury system and were made acquainted with efforts to reform a good deal of our present criminal procedure. In the field of biblical interpretation, Dr. Willett spoke on the Miracles of the Old Testament. His views were presented in the Century some time past, but he introduced us to a special section of the subject where he had never led him before. Over the paper there waxed hot discussion and there was represented in our small company the two tendencies which must yet have their issues settled in the Christian world, the cautious critic and the thorough-going philosophic attitude. If we do not speak of other papers, it is not that we would fail in appreciating them. One must go to the Campbell Institute to appreciate it, and his is a difficult task who would undertake to describe the intellectual freedom and stimulus that comes out of these summer meetings.

The business sessions resulted in the election of a considerable number of new members whose names will be published as soon as we are notified of their acceptance. The election of officers resulted in the choice of Herbert Martin of Des Moines for president; Charles M. Sharpe of Chicago for vice-president; E. A. Henry of Chicago for secretary-treasurer, and O. F. Jordan of Evanston for editor of the Bulletin.

In connection with the Bulletin, a committee of two was chosen to co-operate with the editor in securing ten first-class two thousand word papers for the Bulletin for this coming year, one to be run in each issue. This committee is composed of E. S. Ames and Ellsworth Faris. The committee is to meet soon and go over the matter, and we trust that the first issue of next year's Bulletin (there are ten issues a year) which will come out in October will contain the first of the series of special papers.

Our meeting this summer revealed only an optimistic attitude toward the future of the Institute. Its function among the Disciple..

is being clearly recognized, and we have reason to be grateful that we have an organization setting out on the seventeenth year of its history which devoted to the cause of a fearless search for the truth.

FORCES THAT MAKE FOR PROGRESS.

By O. F. Jordan.

There have been two attitudes of mind toward the universe and toward history from the earliest days of Greek thought down to the present hour. Parmenides and Zeno found many ingenious proofs of the proposition that all apparent change in the universe is delusion. The same conservative attitude is expressed by the Hebrew wise man, who says there is nothing new under the sun. Contrasted with this attitude is that of Heracleitus, who insists that everything changes. Fire is made by him the symbol of cosmic substance because it seems the most mobile and changeable thing in the universe. The static view of the universe broke down long before the static view of history. In old civilizations it has always been possible to regard institutions as being fixed and permanent in their nature. These institutions take on a certain divine character with the progress of time and bid defiance to the forces of progress. Yet the inexorable laws of human development require at times the destruction of ancient institutions and whether this happens in the cataclysm of the French revolution, or through the slow out-working of social forces as in England, change and progress is inevitable. We have the tory and liberal in England today. In America we have the stand-pat and the progressive. This indicates that the question of progress in social institutions is still an open one in the minds of many people, but victory perches upon the banners of progress.

The modern evolutionary theory has put all the weapons in the hand of the man who believes in change and progress. The whole evolutionary story is one of the development of higher forms out of lower. This evolution has not limited its operation to the lower forms of life, but has clearly worked in the development of human history. Old forms of religion, and social order have been replaced by new just so soon as the change was necessary in order that humanity should be adapted to the changing environment. Any religion, therefore, which resists progress and takes a tory attitude toward its problem is doomed to ultimate extinction. Only that religion which will accept change to fit the different human needs it faces in different periods of history will ever be able to prophesy perpetuity with any measure of probability.

The pope of Rome quite recently issued a bull against modernism in the mother church. Those who had assumed that the modern movement had spent its force by raising up in a few protestant denominations small coteries of disaffected men, must have been disillusioned by this official recognition by the largest church of

Christiandom of a widely prevalent movement which is known as modernism. There have been different definitions of the modernist movement. Torrey insists that the heart of the present movement is to be found in a new view of God. He says, "The modernists contend that God is vitally immanent, that is, in dwelling in His world, and is revealing himself ever to all men through their natural mental processes; while the Roman Catholic church holds to the transcendence of God and teaches that God has revealed himself through means transcending reason, in miracles, in dramatic appearances, in special confidences to chosen men, in mechanical inspiration; and it rests religious authority in the hierarchy of the church, a divinely constituted custodian and interpreter of these supernatural revelations." This would be a definition of a part of modernism, but it is doubtful if any definition except one of a very general character can properly serve, for modernism is the result of the convergence of many lines of investigation and research. These we may well review in order that we may have them clearly in mind and see the place they have.

Archeology was the stone hammer that broke to pieces in scholarly circles the mechanical inspiration theories of the Bible. Perhaps no work among protestants more needed to be done for the cause of progress than to replace the old notions of inspiration with some modern conceptions that would square with modern thought. A static book was even more a foe to progress among protestants than a static church among Roman Catholics for it was more definite and less likely to change. Archeology came to give us the history of nations surrounding the Jews. It gave us the history of the Assyrians and Babylonians and showed us that these people had a higher civilization and a better method of preserving history than did the Jews. There were agreements enough with Old Testament history to make the Old Testament a creditable historical source, but there were differences enough to break down any notion of infallible inspiration in the records of ancient Israel.

A further force for the breaking down of protestant absolutism were the methods and findings of biblical criticism. The discovery of new manuscripts multiplied the discrepancies in the text. There is no authoritative text now in any proper ecclesiastical sense. Even the most orthodox are ever ready to adopt a new reading to better explain the scripture. The New Testament alone has thousands of such variant readings. This introduced a new element of uncertainty in protestant theology. It will not do to say that textual differences have never affected any fundamental doctrine of the church. It is clear that just now our attitude toward the doctrine of the trinity and toward the practice of Christian baptism is partly dependent upon the findings of textual criticism. It would seem that the last support for the notion that the trinity was a conception of the apostolic age is being taken away.

What the textual criticism began, the higher criticism has continued. The Virgin birth and the physical resurrection have come up for examination. The origin of these stories is being passed

in review these days with an ever-increasing burden of scholarship looking toward their rejection. The critical hypothesis has shown us the literary origin of those ancient Hebrew stories of the origin of the universe. We now see that we have in Genesis two stories of creation, one working from the lower forms of life upward, and the other working from the creation of man downward. Both of these accounts of creation cannot be true, save as they may agree in postulating the spiritual origin of the universe. The higher criticism has shown the character of the miracle stories of the Old Testament and the New. It becomes increasingly apparent that the story of Jonah is an allegory used for homiletical purposes. These examples indicate the extent to which the methods of the higher criticism have changed the attitude of the modern man toward the Bible. It has become to be a more human and helpful book, but it has entirely lost its place as a norm of ecclesiastical authority.

Furthermore, modern scientific ideas have had an undoubted effect upon religious ideas. It was no mistaken instinct which made the old theology fight evolution. It is still apparent that there is no common ground between the absentee God of the old theology and the immanent God of religious men of science. There is no common ground between a carpenter theory of creation and the modern development theory of creation. Modern science with its reign of law has made the belief in miracle increasingly difficult. Only the man who no longer reads books is able to say the evolutionary hypothesis is discredited, as the commencement orator in one of our colleges did this spring. The evolution theory is so thoroughly grounded from great university to village high school that it is everywhere assumed and is no longer talked about. The conception lies at the root of every piece of scientific investigation in the world today. There have been the passing explanations of how it works from Darwin, through Weissmann down to the present. As to the fact that evolution does work, there has been no doubt in scientific circles from Darwin's day to this. This evolutionary hypothesis is transforming all our intellectual conceptions and it is perfectly inevitable that it should fundamentally modify Christian doctrine.

The philosophical development, also, has been away from accepted doctrinal formulations. In this department of human thought, we feel poorly qualified to speak. Yet it is clear that we are not living in any age like medieval times when philosophy was the hand-maid of theology. Philosophy in these latter days has struck out a path for herself. We shall not speak but briefly of the divergence of such materialistic philosophy as that of Haeckel from Christian theology. He sets out with the beginning statement that there are three great enemies of human progress, the belief in God, the belief in the freedom of the will and the belief in immortality. There are still great philosophers who live somewhat congenially in the bosom of the church as does Eucken. It is scarcely apparent even to the most of the educated ministers of the day just what reconstructions are to be forced on us by the

developing philosophical conceptions. Did the Christian Standard for one moment dream of all that were involved in the functional psychology and the naturalistic approach to religion by Ames, they would develop a real newspaper sensation that would attract attention outside of their little Campbellite world. In this school of philosophy, the issue is clearly between a naturalistic view of religion as over against any form of supernaturalism. Religion grows out of the ordinary and natural experiences of life, instead of coming down from above in any kind of revelation. In this view of religion, miracle is magic, ceremonial is born out of food and sex processes.

Nor must we neglect the changes that are arising because of the new social movement. Once the church was supremely concerned with doctrine and cult. If it did humanitarian work, this was merely incidental. The church frankly recognized an aristocratic order in society and developed an aristocracy within itself with priest, bishop, cardinal and pope in ascending order. Even denominations lacking such means of expressing aristocratic sentiment paid excessive honor to prominent brethren, and developed the aristocratic consciousness. Just now there is a mighty uprising on the part of the submerged tenth. They refuse to attend the churches. Social workers inveigh against the church and ask the question, "Where are your fruits?" The coming democracy has found the church but poorly prepared to meet the emergency. The social spirit is unfrocking the minister who was a recluse with his books and making him a visitor and administrator.

These forces, which all affect all protestant bodies in common, certainly affect the Disciples. They must live in the modern world. They read the popular magazines and the Sunday newspapers. Their children go to the village high school and the state university. The lecturer visits the village and the reader of good books can be found in every community purveying his ideas. The Disciples are in the modern world, and, however they may resist the forces operating upon them from without, slowly but surely they are changing. The cropping out of new heresy in the most unexpected spots is evidence of the progressive spirit at work in the church. There are in addition certain facts in the very constitution of the Disciples that make them peculiarly susceptible to movements that make for progress. Of these we may not speak now.

NEWS NOTES.

The Sixteenth Annual Meeting of the Campbell Institute proved a most worthy successor to those which had gone before. There were present at some or all of the sessions the following members: E. S. Ames, C. J. Armstrong, G. A. Campbell, W. A. Crowley, E. E. Faris, W. E. Garrison, J. P. Givens, F. F. Grim, E. M. Haile, E. A. Henry, O. F. Jordan, Hardin Lucas, Herbert Martin, C. C. Morrison, F. O. Norton, W. C. Payne, P. J. Rice, C. M. Sharpe, G.

B. Stewart, E. M. Todd, C. E. Underwood, C. G. Vernier, C. R. Wakeley, H. L. Willett, and C. H. Winders, total 26 members. Of the newly elected members several were present, among whom were C. C. Buckner, H. R. Carroll, A. L. Cole, Clarence H. Hamilton, Asa McDaniels, Floyd Goodnight and two others whose names we cannot print as their acceptance of election has not yet been received, total 8, making a grand total of members present of 34.

In addition to the members present the following sent greetings to the meeting: V. W. Blair, E. C. Boynton, H. F. Burns, C. E. Cory, B. F. Dailey, G. D. Edwards, J. R. Ewers, A. W. Fortune, J. L. Garvin, R. W. Gentry, W. C. Gibbs, G. I. Hoover, Wellington M. Logan, H. D. C. Maclachlan, Frank L. Moffett, G. A. Peckham, W. F. Rothenberger, C. C. Rowison, J. H. Serena, C. L. Waite, and A. L. Ward, making a total of 23 who were heard from in the meeting, though not present.

It was a delight to all to have Rice, Grim and W. E. Garrison come from the far southwest for this occasion. Rice did a little work in the university until called home just after the close of the meeting. Garrison is visiting his father at Pentwater.

Drs. Norton and Martin from Drake seem to enjoy themselves so much hereabouts that they are still around the university as we go to press.

A. W. Fortune had the best excuse offered for missing the meeting. His church, Walnut Hills, Cincinnati, upon receipt of his resignation insisted that he take a trip through Egypt and Palestine at its expense and they sent one of their own members along with him to keep him company. Several of us would be willing to miss a C. I. meeting for some such reason as that.

V. W. Blair wrote that Serena, J. M. Philputt and himself were the only C. I. men at the New York State Convention. They were together for a little while.

E. C. Boynton enclosed a draft for his dues for the new year with his word of greeting. Clearly he does not intend to be annoyed with bills for dues during the year. The treasurer wishes that about eighty-nine others would take similar measures to avoid annoyance.

H. F. Burns writes that he is most eagerly watching all moves tending to draw Disciples and Congregationalists closer together. He says, "The Disciples need the Congregational emphasis on education and the Congregationalists need something of the Disciple zeal and enthusiasm."

W. L. Carr missed the annual meeting for the first time in years. We will tell why next time. Suffice it to say now that there was a very good reason.

C. E. Cory wrote, "I hope the institute is getting on nicely. I am in an institution where absolute freedom prevails. It's great!"

President W. E. Garrison was on the program for an address. The evening before it was due he told the president he would speak. Then he mysteriously disappeared. We hope to hear he is not lost in the mazes of our big metropolis.

J. L. Garvin wrote that he is kept in Fulton on account of some

\$15,000 worth of repair work on the buildings of the college and the necessity for study on the plans for the new year. We hope he may be able to be with us next year.

Dr. Gates was another much missed absentee. He is out of residence this summer for the first time in years except the summer he was in Scotland. An institute meeting without Gates seems strange, indeed.

R. W. Gentry is just getting settled in his new work as Director of Religious Education in the Linwood Boulevard Church, Kansas City. He says, "I am delighted with the new work and enter upon it with the thought of making a permanent labor. I have a perfectly free hand and all of my constructive plans will be based on theological, social and political views of a progressive nature. . . . When our new building is erected and the wheels of our machinery are turning, we shall hope to be worthy of visits and study from members and forces of the Disciples of Christ."

G. I. Hoover wrote that he would be here unless "some unforeseen contingency detained" him. It happened. We are wondering what it was, while we condone with him over the loss of a splendid meeting.

Finis Idleman was reported to have been in Chicago during the meeting on business in connection with a conference between Disciples and Congregationalists. We were very sorry that he was not able to get out to attend a single session of the convention.

Hardin Lucas was in the city for the National Education Association, but took advantage of the occasion to attend a summer C. I. meeting for the first time. We were delighted to see his face and shake his hand. He took several old friends by surprise. C. J. Armstrong just finished asking the secretary, "Say, Henry, who is that tall stranger" as Lucas walked up with, "Why, hello! Armstrong! How are you? I haven't seen you for a long time."

H. D. MacLachlan wrote, "It is terrible to be buried away out here on the Atlantic Coast so far from the heart of things, and still more terrible not to be able to meet the boys as I used to do when in Kentucky. As my wife and I are going to Nova Scotia in the middle of July it will be impossible for me to take the double trip. However, be sure to give the boys my love and tell them that membership in the institute is of as much value to me as ever."

nose which left him feeling not at all well. At the time of writing these notes, however, he is quite himself again. We regretted exceedingly that he did not feel able to take a more active part in the sessions. He did provide a conservative tone, however, at one meeting.

Jos. A. Serena wants a definite program of papers, etc., at Louisville next October. All in favor write to the new president, Herbert Martin, and tell him so. The matter was left in the hands of the Executive Committee. Address Dr. Herbert Martin, Drake University, Des Moines, Ia.

All were happy to have G. B. Stewart again with us after his long exile to Colorado. He came back east to Muncie, Ind., last year

but not quite early enough for last year's meeting.

C. E. Underwood received his Doctorate from Yale in June. That reminds us that W. C. Gibbs received his Bachelor of Divinity from Yale at the same time.

C. G. Vernier's paper on "Criminal Law Reform" was one of the most informing papers of the meeting because it introduced us in a most attractive and interesting way to a field with which none of us had any acquaintance worth mentioning. Some of the men were stirred to attempt some definite task in this or a similar field and a committee was appointed to work into the matter.

A. L. Ward writes, "I have been on the edge of things, distances so great that it was impossible for me to get to the meetings. But my heart is with the fellows, and though I have not often written even a note to the secretary, I have greatly enjoyed the Bulletin."

As usual, C. H. Winders arrived two or three days before the meeting and stays several days after. He has the Chicago habit and can't help it, and we will be the last on earth to want him to. His annual week or two in Chicago is a treat to all who meet him here.

A bulletin of the Hornsey, London, Church shows S. J. Corey as preacher on the 19th of June. May 19 to 26 was an eight-day "Coming-of-age Anniversary" in Hornsey and many names appear on the program as speakers. An effort was made to review the history of the twenty-one years of the church's work.

SPECIAL NOTICE.

According to the Constitution and By-laws of the Campbell Institute, all annual dues are due and payable in advance. A large amount of expense for stenographer, stationery and postage would be saved each year if the members would send in their dues early in the year in response to this call. The following men make up the honor roll, "dues paid in full for the year 1912-1913":

E. S. Ames
V. W. Blair
E. C. Boynton
G. D. Edwards
E. A. Henry
Arthur Holmes
W. R. Howell
Herbert Martin
Earl M. Todd
C. E. Underwood
O. F. Jordan

All other regular members owe \$2.00 and all co-operating members \$1.00 for the year that began with the adjournment of the annual meeting. May we not add your name, dear reader, to this list in the next issue? Draw your check payable to Edward A. Henry at once, post dated if you wish, and send it to Edward A. Henry, University of Chicago, Chicago, Ill.

Campbell Institute Bulletin

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NUMBER 1

IMPORTANT NOTICE.

The address list is being revised for printing. A number of the men are known to have left the address we have, or are about to do so. Look on the envelope in which this Bulletin came and see if your address is exactly as you wish it printed. If not, or if it is soon to be changed, please drop a card to the Secretary at once giving the correct form.

LUNCHEON AT LOUISVILLE.

The president writes that we are to have a luncheon at Louisville which will be an open meeting to which we may bring guests. The members of the Institute will find the editor of the Bulletin at the Christian Century booth and may inquire there for time and place of the luncheon.

WILLIAM JAMES—A LEADER IN PSYCHOLOGY.

By Arthur Holmes.

With many men of science it is easy to distinguish between the individual and his work. With William James such a distinction as impossible. The man and his work are inseparable. His individuality overflowed and engulfed all that he did or said. His personal qualities both natural and acquired were so brilliant that they raised to a bewildering place and power any idea or any theory that he promulgated or supported. No one who knows this rare scholar personally or through his writings, can think of him without some glow of that enthusiasm which James himself shared for all kinds of culture and which he imparted to his students with the power of peculiar genius.

In this brief note we must deal with a part of his activities only; a large and important part, it is true, but still neither an initial nor a final stage in his public service nor his private thinking. To estimate the place and value of his psychological contributions it is necessary to study his personality; and this again makes necessary a brief summary of his life.

Born in New York City in 1842, in the midst of the non-conformist surroundings of a Swedenborgian father original and mystical, William James attended first the Lawrence Scientific School, was graduated in 1870 with the degree of doctor of medicine from Harvard University, and spent the rest of his active life there as a teacher, from 1872 to 1880 as instructor in anatomy and physiology, then until 1885 as assistant professor and professor in philosophy, then as professor of psychology until 1897, when he again returned to

philosophy. In addition to his eight years' occupancy of the chair of psychology in Harvard University, his claim to recognition in that department of science rests upon his "Principles of Psychology," published in 1890 in two large volumes, a condensation of this work published in 1892 and a host of articles in various journals scientific and popular. This mere skeleton of his life and psychological contributions gives no hint of the mastering influence he holds in the growth of the mental and philosophical sciences of America, nor of the vast and varied intellectual and cultural interests of this many-sided and, to the day of his death in 1910, adolescently facile mind.

For the secret of such power we must turn to a study of the man and his works. Luckily, for a brief exposition of his place in the history of American psychology, we need consider only his Principles. All of his psychology and much of the man and his philosophy are contained in that one book. Without hesitation we can assign it the place of the most widely read and the most popular text-book on psychology published in this country. That popularity, distinguished for a moment from the worth of its contributions, certainly rests upon the style in which the book is written.

Ordinarily the literary style of a scientist, unless it is blasphemously bad, is a negligible factor in deciding his place in the intellectual world. But we are considering an unusual scientist. With James, style was one of his chief assets. Indeed, there are not capable critics lacking who insist that it is as a litterateur and not as a scientist that he holds his greatest place in the psychological realm. Interesting similarities between him and Schopenhauer, Nietzsche and his own brother are pointed out, all tending to show the supreme power of style as determining popular estimation of a man's abilities in science.

The charm of his style, the face-to-face-with-fact clarity of it, the vivacity, the unconventional ornateness and careless lavishness of classic allusion, the "concrete," "individual," "plastic" words and phrases make his subjects glint and glisten with leaping brilliancy. James abounds in the art of individualizing the abstract, of materializing the spiritual, of painting rainbows upon the fog of obscurities, of personifying the neuter, of making dead things start into life, of forcing dumb things to speak, and humanizing with our passions the commonest deeds of insects, birds and beasts. When words are not at hand he makes them. If they do not fit, he trims them. If they are fragmentary in meaning, he plies them with architectural skill into imposing and sonorous towers of word-palaces. Now and then, he takes a fling at slang done with a state so delicate, that despite the horror of the conventionalist,—his thought leaps forth from the page with the cameo crispness of a Latin epigram. What reverberating thunder echoes in "trace their antecedents from primeval chaos and their sequences to the crack of doom!" What apt, what inimitable facetiousness plunts that never-to-be-forgotten hen in the middle of a scientific treatise, standing enraptured before the "utterly fascinating and precious and never-to-be-too-much-sat-

upon-object"—a nestful of eggs!

When in the vicissitudes of the student's life, it happens that fate throws him into the hands of a man like this, he must beware. Resolutely must he pull down his hat over his eyes and shut out such a literary aurora, heaven-born though it be, in order properly to trace upon the terra-firma of scientific achievement the real results of this author's scientific work. So brilliant and so constant are the flashes of literary genius, so illuminating his turns of expression, so facile, so graceful, so clear and convincing are his expositions of the most vagrant and flitting psychic processes that one easily mistakes perspicuity for exactness and suggestiveness for depth. One must study James through smoked glasses.

When free from the fascination of his style to search into his actual psychology, we see it was a transition psychology, a bridge from the old to the new. Professor James' absolutely primary interest was in speculative philosophy and the heart of his philosophy was James. That is, he was an individualist; he frankly asserts that "philosophy is more a matter of passionate vision than of logic." Consequently, if his psychology grew up along his pathway to philosophy and his philosophical structure was the emanation of his own being, we must again turn to his life and temperament for an estimate of his psychology.

Curiously enough, though naturally enough when one thinks of it, the psychological doctrines he propounded partake strongly of the transition characteristics of his own development. First, his psychology is secondary to his other interests. Therefore it possesses both the strong and the weak points of his individual temperament. Secondly, it is transitory with reference to the history of psychology just as it was transitory to his thinking. He was on the way from physiology to metaphysics when he studied and wrote psychology. The secret of the mystery of life was his quest. That he did not find in materialism,—in the bone and muscle and brain of man, so he sought it in the mental sphere. His idealism and his individualism were inherent in him. His non-conforming spirit was enough to account for his adoption of medicine, even as his brother began law. But the Swedenborgian father's speculative idealism was too strong for him, and still retaining his independence, he swung round gradually but surely through his life to the place where he could see his star of destiny face to face. "Reality" was his goal, regardless of traditional and conventional systems, regardless even of the canons of thought and the "objectivity" of Truth. Reality meant for him experience but not the codified, objectified, scientifically formulated experience of the race, but his own "individual," "concrete" experience. True, that experience might be the most vaguely hinted aspiration of a half-formed dream, a pseudo-Hegelian, one-in-many, gas-induced dream, the borderland of the abysmal "sub-conscious" or a fearsome flight into psychical ether, still it is one man's experience, and as such demands the attention of the epistemologist. So, from one point of view James can be reckoned the most daring scientist of the age; or, from another, the

most crack-brained iconoclast of this natural-law epoch. At heart he was probably more religious than anything else for it is of such fabrics that other worlds are reared and the souls of men wing their way into immortality.

The mechanics of anatomy and physiology could not satisfy such a mind; the physiological-psychology could deter his flights but for a short time. Science itself, conceived as the briefest possible description of phenomena in perceptual, or conceivably preceptual, terms could not set bounds to a faith familiar from boyhood with the daring speculations of Swedenborgianism. He was again assaying the scholastic task of defining the individual. In order to do it he must make the individual the creator of all creation.

His positive contributions to psychology are wonderfully few. First, he combated the associationist theories with their psychic atoms joined together by nothing to make continuous experience which have always been so unsatisfactory to soulful minds. To a man like James, Platonic ideas or the systems of German rationalists with their innate ideas as soul-dispositions or pre-natal habits of mind are far more attractive. We are not then surprised to hear him opposing the old association theories with all the fine powers of his polemic skill.

His other contribution was more important and more distinct. That was the elaboration of his theory regarding the origin of emotions. He asserted that they come from organic sensations, from afferent and never from efferent impulses. Though it would be too slighting to say that he contributed merely a "phrase, a paradox and literary expression," it is nevertheless true that he must share the glory of the theory with Dr. Lange, who worked independently to a much better based theory of the same kind, while both men are said to have been anticipated by two Frenchmen as early as 1830.

James' limitations in psychology are as marked as his contributions. His temperament again comes to the fore. He abhorred experiment. He had no taste for the laboratory with its brass rods and metallic conductors for studying the human mind. He chafed at the infinite collection of infinitesimal facts by the cold machinery of the inductive method. The evidences of this limitation are not more patent in the positive statements of the "Principles" than in its silences. Hardly anything in scientific literature is more audacious than his deliberate noting of the ponderous accumulations of facts made by German physiological-psychologists, as "this dreadful literature" which he will "not enumerate in a foot-note."

The attack is saved from contemptuousness by its very doughtiness and by the raillery underlying it. Imagine the spectacled amazement of laboratory heroes, world renowned for their original research, addressed thus regarding their dizzying array of revolutionary facts:

"But what good came of it at last?"

Quoth little Peterkin.

"Why, that I cannot tell," said he,

"But 'twas a famous victory!"

But, in fairness it must be said, that not for this alone did Wundt in his last edition of the "Grundzuge" practically ignore the foremost American psychologist, giving him only incidental reference as it seemed to him the comparative insignificance of James' contributions to psychology demanded.

Original James was not. He was not "research worker" in the laboratory sense of that term. He loved to read, to gather the flowers of literature on any subject and best of all, to introspect his own mental processes and to speculate upon their meaning for life's problem. Long, patient, factual experimentation and laborious inductions galled his ardent and poetic spirit. Laboratories were for the plodders. Yet it is by such plodders as Weber, Fechner, and Wundt in Europe, and Titchner and Hall in America that the real foundations of the new psychology have been laid and its permanent superstructures have been reared. Judged by these standards, Professor James' contributions to psychology are but small and insignificant. By his semi-popular expositions of certain yet to be defined phases of mental phenomena he has been charged with checking and setting back the onward course of the whole subject of experimental psychology in America. Possibly such a judgment is too extreme. Time will show. Certainly it would seem shocking to that public of semi-scientific readers who have read him and loved him for his clarity, his exquisite literary workmanship, and his power to make psychology throb with the soul that it is expected popularly to contain. Scholars, on the other hand, continue to search the vitals of other American works long after they have laid aside the "Principles." Our judgment must then be that James was not a founder or a leader of a school of psychology. He is not, by the canons of ordinary scientific evaluation of work, a leader in American psychology unless it be a leader of the recrudescence of the older introspective psychology so closely allied with metaphysics. He stood between the old and the new and reached out a master hand to stay the passing of a period full of the truth that sees its day and wanes. Some of that truth we trust, he saved for the world. Certainly he compelled the facing of some problems that would have been slurred over in the physiological and mechanical tendencies of the times.

What place will he hold in the future? To prophesy makes a sane man shiver with a dreadful fear. For a prophet hangs between death and ridicule. From this pendent operation we can gracefully save ourselves by pleading the all-too recent date of our scholar's work. We stand too close yet to the source of light; it still dazzles our eyes. We have not turned our back upon its fascination, nor noted how far its beams travel into the dark areas of our ignorance. We cannot predict. Our own desires for this so truly American scientist vitiates the half-illuminated vastness of experience and withal, his rebellious insistence upon the individual, more in his philosophy than in his psychology, warms our hearts and makes us wish him well.

He will always be read. That seems safe to say. Not only for his

style but for his face-to-face dealings with world-old problems fundamental to human nature itself. Minds weary of ponderous disquisitions unrelieved by one flash of suggestive novelty, will turn to James to see again with his eyes the generous reality and freshness of daily experience. Introspection as a method of psychology cannot wholly die while the Principle lives. The daring spirit that pushed back the physiologically threatened borderland of mental phenomena must always be inspiring to pioneers on the frontiers of wilderness truth. For concise, discerning and appreciative accounts of psychological theories, embellished and enriched with finest phrasing and richest quotations, the novitiate and the specialist will long turn to this literary genius of powerful and comprehensive memory. Today the most widely known American psychologists, James will always hold some place in the world's estimation, if not as an originator, then as the most pleasing interpreter of their transition period between the old and the new psychologies.

NEWS NOTES.

With the beginning of a new volume of the Campbell Institute Bulletin comes the necessity of calling for the payment of dues which according to the constitution are "payable in advance." Some score or more, including all the new members, have already paid for the new year. All others should remit at once and get the matter off their minds and relieve the officers from danger of any financial burdens and save the organization expense for stenographer and postage used in billing delinquents. Isn't that a sufficiently long row of inducements to call forth the coin?

The following have accepted election to membership in the Campbell Institute since the last report:

Regular Membership.

Sherman Kirk, Des Moines, Ia.
 Raymond A. Smith, Indianapolis, Ind.
 H. J. Loken, Berkeley, Cal.
 H. H. Guy, Berkeley, Cal.
 S. T. Shore, Hereford, Texas.

Associate Membership.

Cloyd Goodnight, Shelbyville, Ind.
 Clarence H. Hamilton, Chicago, Ill.
 Asa McDaniel, Harvey, Ill.
 A. L. Cole, Chicago, Ill.
 C. C. Buckner, Chicago, Ill.
 H. R. Carroll, Hiram, Ohio.
 A. R. McQueen, Canton, Mo.

During the summer a considerable number of changes have been made. All these men and any others who have moved or are about to move, should send their new addresses to the secretary at once.

W. C. Hull has left Pasadena after a fruitful pastorate and, at last report, was sojourning in North Tonawanda for a short visit after which he is expected to locate in Chicago for a considerable

stay.

H. C. Armstrong has left Shelton, Conn., for a pastorate in Baltimore, at the old First Church.

G. B. Stewart is reported to have resigned his charge at Muncie, Ind. We are not yet advised as to any of the particulars.

Joseph C. Todd has resigned the pastorate of the Bloomington, Ind. church in order to assume the responsibilities of the Bible chair work at the University of Indiana.

A. L. Ward has resigned at Pueblo, Colo. We know nothing, as yet, regarding his plans for the future.

J. B. Eskridge after a considerable period of service at Texas Christian University, has assumed the Presidency of the Oklahoma State Normal School at Chickasha, Okla.

A. W. Fortune has begun his duties as Professor of New Testament Theology at the Bible College of Kentucky.

W. C. Gibbs, who took his B. D. at Yale, is Professor of New Testament Language and Literature at the Bible College of Missouri.

Arthur Holmes has been elected Vice-president and Dean of Pennsylvania State College at State College, Pa.

W. A. Parker is beginning the responsibilities of Professor of Philosophy at Pomona College, Claremont, Cal.

Dr. Willett has departed for the year on his Mission Study tour. He should be addressed c/o H. W. Dunning & Co., 14 Beacon St., Boston, Mass.

With Dr. Willett's departure, C. M. Sharpe assumes the Dean-ship of the Disciples' Divinity House at the University of Chicago.

In his letter of acceptance of Regular Membership, H. H. Guy says, "We are far from the centre of things out here and are often compelled to work along in the dark as to just how our actions may affect the men further East. We have really done nothing especially wonderful or surprising. We have simply said we think there can be no wrong in receiving Christians from evangelical churches into our fellowship much after the plan suggested by the Committee on Christian Union as reported in the Evangelist of some months ago I have been more interested in the question of Seminary union than I have in the other one of church membership. I feel that church membership is of such minor importance as compared with Christian living that my time will be best spent in seeking to gain a hearing for the spiritual meaning of our religion rather than to quarrel over the matter of how to write a man's name on the church books."

H. J. Loken in accepting his membership writes, "I need not tell you that in a time like this your act in electing me to membership in your organization is to me a great comfort. I am sure I have very little interest in whether or not a man agrees to any program of mine, but I am profoundly interested in bringing into the Christian Church a spirit of broad tolerance that shall make it possible for a man to remain in the church and think."

The report of this year's Winona Bible Conference reveals an interesting tendency toward interdenominational activity. The Dis-

ciples were well represented and among the Disciples were a goodly number of Campbell Institute men. G. I. Hoover was elected conference chairman for the Disciples. Idleman and Winders were present at the conference.

Grant E. Pike was a lecturer at the Bethesda, Ohio Chautauqua last summer.

PALESTINE TRAVEL STUDY CLASS.

On September 27, Dr. Willett sailed from San Francisco with a party of fifteen people who are to go around the world with him studying all the more important missionary centres in Japan, Korea, China, Burma, Ceylon, India, Egypt, Palestine and Turkey. This is the sixth Oriental Travel Study Class sent out by the University of Chicago, but the first to attempt to elaborate an itinerary. No student of missions should miss the reports of Dr. Willett which are to appear in the Christian Century during the winter. An auxiliary party is now being organized at the University by Mr. Edward A. Henry. This party will leave New York on February 8, and join Dr. Willett in Cairo on Feb. 26, traveling with him and his original party through Egypt, Palestine, Turkey and Greece, completing its itinerary at Rome on May 16. As a leader of a party of students through Bible lands, Dr. Willett is without a peer and members of this Palestine class will have the added advantage of 80 days of association with those who will be completing their world tour of mission study, so will acquire most of what is transferable of their experience. Institute men will find this an unusually profitable occasion on which to tour the Holy Land either for themselves or for their friends.

The reading of such books as Bergson's "Creative Evolution," and Eucken's "Problem of Human Life," will help to put your feet on the ground. There are no greater thinkers in the world these days than these two men, we think. The systematic thinking involved in the reading of philosophy is an invaluable preparation for any kind of thinking. The Campbell Institute has ever encouraged its men in the reading of philosophic literature.

Every one of our men should possess the equipment for social study in this age of the social problem. One of the first requisites of such study is to subscribe to the Survey. It is the only thing of its kind in America, so there is no choice about it. Then one should possess Bliss' Encyclopedia of Social Reform which is a thesaurus of information in this field. Then one might go farther by accumulating books on special problems. Many of these problems are now treated in smaller and cheaper volumes. Some of the classics in social reform which are still live books can be had in the fifty-cent series. We have often marveled at preachers who could do without these books but could not do without an automobile.

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THE NEW MYSTICISM.

BY E. S. AMES.

The older mysticism may be described as an experience in which ultimate reality is sought by an inner illumination, or intuition, without the aid of reasoning and other material means of knowledge. This illumination is often attributed to feeling as contrasted with the cognitive processes.

The newer mysticism, which I shall try to describe, also has to do with reality, though it is not so insistent about ultimate reality, whatever that may be. It does not share the negative view of the older mysticism concerning reason and the intellectual processes, nor does it accept the view of rationalism, as rationalism is ordinarily understood. It seeks to place these intellectual processes in the setting of the inclusive life process. On the other hand, it does not attach so much importance to feeling and inner illumination as independent means of attaining ultimate reality. It would also seek to put these activities into relation to the total life process.

The old mysticism goes back to Neo-Platonism and has its basis in Plato himself. That basis is in the emphasis put upon the vision of reality as the supreme revelation. In contrast to such insight, our ordinary sensuous knowledge is regarded as subject to confusion, obscurity and illusion. Perception shows us a world of changing forms by which we are often deceived. The understanding, by careful inference and generalization, enables us to make gradual, laborious advances toward truth, but the great experience is to gain the vision, the face-to-face disclosure of the eternal and infinite reality itself. This was the true knowledge of the supernal world of Ideas of Plato, and the communion with the Absolute of Plotinus. Among the rationalistic mystics, this highest experience was regarded as the culmination of disciplined thought, the deliverance of the mind from the limitations of discursive reasoning into the clear, certain and immediate intuition of absolute truth. To this type of mysticism belonged Augustine, Anselm, Aquinas, Eckhart and Boehme.

But it is easy to conclude that whatever is above reason is independent of reason. This is particularly convincing to those who are not severely disciplined in reasoning! And there were other influences at work to magnify the view that there is a nearer path to ultimate reality through feeling and inner communion. Many of the medieval mystics were uneducated, peasant people. Brother Lawrence was one of these. God, for him, "is not the God of philosophers and scholars." At his conversion at the age of eighteen, he saw a tree stripped of its leaves and reflected that within a short time, the leaves would be renewed, and after that the flowers and fruit would appear. From this reflection upon the Providence and Power of God he was perfectly loosed from the world and there was kindled in him a great love for God which remained undiminished for more than forty years. Suso, Teresa, Madam Guyon and many obscure and nameless souls represent the struggle to find divine peace by conquering their own desires and will. They employ ascetic practices as Suso did, or devote themselves to vigils and fasting and prayer as St. Teresa did, until they experience hallucinations and emotional shocks to which they attribute the significance of divine visitations. This was the more popular way. It seemed accessible to the commoner souls. Only a few gifted and disciplined minds could pursue the path of reasoning and reflection to the point where habitual familiarity and facility made the processes seem intuitive and supra-rational. But it was within the reach of the humblest to starve his body or to allow vermin and disease to infect it.

In all these mystics, whether of the philosophical or of the emotional type, there is a wonderful vividness and freshness in their dominant moods. When the spell of their vision or ecstasy is upon them, they enjoy a sense of power and energy which is highly impressive. Miss Underwood, in her work on mysticism after mentioning the weaknesses and yet the great achievements of St. Paul, Joan of Arc, St. Francis, St. Ignatius Loyola, St. Teresa, and St. Catherine of Siena, adds this general comment, "How came it that these apparently unsuitable men and women, checked on every side by inimical environment, ill-health, custom, or poverty, achieved these stupendous destinies? The explanation can only lie in the fact that all these persons were great mystics, living upon high levels of the theopathic life. In each a character of the heroic type, of great vitality, deep enthusiasms, unconquerable will, was

raised to the spiritual plane, remade on higher levels of consciousness. Each by surrender of selfhood, by acquiescence in the large destinies of life, had so furthered that self's natural genius for the Infinite that their human limitations were overpassed."

Thus the genuine mystic has a glow and tone in his life which makes him warm and bouyant. For him are open, "the east windows of divine surprise."

For him:

"Ever and anon a trumpet sounds
From the hid battlements of eternity,
Those shaken mists a space unsettle, then
Round the half-glimpsed turrets slowly wash again."

Now this older mystic has had a difficult time of it in those circles where rationalism, and scientific empiricism have been dominant. The English Enlightenment of the eighteenth century and the era of the development of the natural sciences restrained the "enthusiasm" and the sentimentalism of the popular mind. Among the English philosophers the imagination was regarded as a faculty which begets fancies and illusions. The sentiments and affections of the heart were also regarded with suspicion until even religion was called upon to build itself only upon the sure facts of history and the explicit texts of scripture. It was held that one should not expect anything new or vital to occur in his own soul. He should understand that the significance of his conversion depends upon the propositions to which he assents, rather than upon the kindling of impulses and energies within him.

To a large extent the attitude of modern science toward mysticism has been the same as that of the rationalism of the 18th and early 19th century. I think this antagonism is fundamental and unalterable, so long as mysticism is merely an emotional ecstasy which claims to attain ultimate reality. But modern psychology is furnishing a view of the intellectual and scientific processes which may enable us to overcome the seeming opposition between knowledge and feeling, and between knowledge of the finite and of the infinite. I will try to indicate briefly some of the principles of this psychology which seem to me to warrant what I call a new mysticism.

1. In the first place, reason is no longer considered an independent faculty, above sense perception and free from the natural desires. All our knowledge is of a piece throughout. Our slightest sense-

perceptions contain some quality of meaning, and our most abstract concepts involve sensuous imagery. There is no such thing as intuition, absolutely distinct from inference and judgment. The conclusion which we are said to reach intuitively may not be preceded by labored reasoning. It may rest upon emotional and habitual grounds which are not clear to consciousness, but the study of such states does not set them apart from our more reflective judgments except in the degree of their facility and smoothness of operation and their lack of self-consciousness. There is therefore no unique kind of knowledge. No sort of mental discipline or intellectual gymnastics will enable any man to attain a method of finding truth which is essentially different from the thinking of the plainest man. The differences are those of technique, of habit, of expertness, just as the difference between the skilled pianist and one who painfully fingers out a few notes is a difference of training and facility. If, then, we human beings ever know reality at all, we know it here and now, by our common sense perception and judgment, by our imagination and reason. We have no other resources. If we wish to reject this knowledge, play the sceptic and the cynic with reference to it, we may do so, for a while perhaps, but it is an idle and profitless kicking against the goads. Of course, the old trick has been to dismiss this ordinary knowledge by the front door and then bring it back disguised through the back door of visions, and trances, the so-called subconscious and other occult channels. The analysis of such phenomena as appear in dreams, hypnotism and trances, only shows that they are the fragments and survivals of the normal waking experience. They do not enable us to budge one step beyond our regular, normal knowledge. The new mysticism, then, simply takes our commonplace knowledge as the means of coming face to face with reality. The rose which I perceive is a real rose, and the rose of my imagination is a solid and stable reality. The men I see about me are real beings and by studying their behavior, I obtain a real knowledge of their real selves. Thus I am in possession of my world of experience with utter and indubitable certainty. I can know nature, her laws, her forms, her forces. I can know mind, its thoughts, its moods, its power. I can know God, the Devil, the angels, and the saints in light. There is one qualification about all this knowledge to which I shall refer later, but what I want to emphasize now is that we are not dreaming somnambulists

who may wake to find our present experiences overthrown. We are not prisoners in Plato's cave, who see only a play of shadow figures, while the realities are withheld from us in some remote and utterly different world. We may justly and fairly take our knowledge for true, and may here and now rejoice in a downright grip upon the vitals and the marrow of the real world.

2. In the second place, knowledge gets this vitality and certainty, by virtue of the fact that it is called into being by the deep instinctive needs of our nature. Our knowledge, that is—our real, significant, living knowledge—comes into being to serve the purposes of our wills, to enable us to fulfill our desires. So long as our pursuit of knowledge is sustained by the zest and tang of living interests, it seems entirely worth while, and the inferences and conclusions pour forth from the mind hot and convincing. Schopenhauer saw this. He expressed it by saying the intellect is the servant of the will. The wish is father to the thought. It is true in our simplest as in our greatest concerns. A boy wants a motor-boat, and his mind begins to tingle with arguments to support his claim. It would enable him to do more errands quickly. He could give joy-rides to the family and friends. It would be an education in physics and navigation. It would silence all other expensive cravings for an indefinite period. The matter could be financed by close economy to be practiced after the purchase is made. Why do these arguments seem so convincing to the boy and so inane to the father? For the boy they are tingling with the pulsations of his desire. For the father, the connections are broken between these alleged "reasons" and the power house of his own interests and ambitions. If the boy is particularly foxy, he will stir the sympathy and enthusiasm of his father by some delightful rides in motor boats and by other means kindle the fires of his soul until the arguments of the head become warm and persuasive. It is so in the great things of life too. When our interests and habits are bound up with the capitalists the arguments of the labor unions seem fallacious. If we are prejudiced against race equality, or woman's suffrage, the reasoning of their advocates seem wide of the mark.

So generally is this principle operative in human experience, that many philosophers insist upon the teleological and purposive character of all our thinking. When the fires of our instinctive impulses are banked and dying, the theories and hypotheses which once

compelled us, are chilled and artificial.

Now the new mysticism recognizes this great fact. It sees that vital thinking is the spark of light kindled at the tip of an instinct. It puts a new valuation, therefore, upon the normal, natural instincts of human nature. They become more than fleshly and casual. They are the very springs of life, the fountains of energy and power. They embody the will to live. When rightly developed and guided, they give that thrust and glow to life which constitute the glory of youth, and the charm of all our great idealisms and spiritual enterprises. It was because the old mysticism sometimes succeeded in preserving the passion of youth in spite of all asceticism and abnormality, that it occasionally developed a fascinating and commanding character. But the new mysticism, cultivating in every person, by natural processes, his native physical and mental endowments may give to the average man something of the divine fire and conquering faith which the older mysticism only kindled sporadically and by accident. Our human life needs vision and urgency, but it must learn to find these through the avenues of common experience where they may be accessible to normal, and healthy souls. The world no longer expects to renew its powers in some strange and mysterious Eldorado, but it is eager to find the sane and wholesome methods by which buoyancy and resilience of soul may legitimately be attained in the daily tasks. We are giving up the ecstasies of intoxicants and revival seances, but we are discovering the fine stimulants of good health and vigorous devotion to ideal enterprises.

3. The third characteristic of this new mysticism is its social symbolism. There are several ways in which the social nature of thinking may be stated. For one thing, our very language is a race product, a group achievement. Words are not fashioned for games of solitaire. They are the coins of psychological commerce. In a very real sense there would be no thinking without language. Words and ideas grow together and they grow in the give and take of a social medium. Not only is speech a product of communication, but the simplest processes of sense-perception are guided and determined by social control. The keen perception by which the Australian natives can, on horseback, follow tracks on the ground, where a European could discover no signs at all, is a social necessity. The very life and welfare of the Australian has depended upon this refinement of sense-perception, while the attention of the European

has been socially determined to other directions. To take an illustration from our own world, you may, at first sight, think yourself quite free to perceive lamp-posts, books and jack-knives in any way you like, but, after all, society will not allow you to perceive lamp-posts as targets to be shot at, or books as fuel to be burned, or knives as shining ornaments to stick into the trees of the street or into the furniture of houses. Any man who seriously perceived things habitually in such unconventional ways would speedily be exiled from his fellows and kept under restraint.

By these and other tokens, our knowledge is social and anthropomorphic throughout. Thinking is a dialogue, a disputation, a dramatic rehearsal. Besides, it is carried on for social ends. We are nowadays demanding that science shall further human welfare. Chemistry must contribute to dietetics, physics to engineering, biology to eugenics.

It is natural that our ideal interests should be conceived in personal terms. All the goods of life are mediated to us by persons—our wisdom and discipline, our consolations and inspirations come through persons, through our teachers and friends and intimate companions. Is it strange, then, that when we are alone, far from the bodily presence of people, we should still be subject to these relationships through our imagination? Or what could be more natural than to create out of many experiences, and under the tutelage of history, the characters and the living figures of great saints and prophets, heroes and saviors? And when a race or nation struggles to express its ideals and aspirations, what can so adequately figure them forth as an idealized human being, magnified, elevated and glorified? Or what can so adequately embody all one's finest faiths and longings as a human-shaped God, marvelous in wisdom, limitless in power, merciful and gracious in his justice and compassion toward the least of us. One can sing the praises of such a Being and one can pray to him. Indeed, it is my conviction, that if one lives a vital, vivid, practical, social life in the world, he cannot avoid such symbolisms and such attitudes.

The mystics have always made much of this relation toward the society of the imagination. To them, the heavenly choir, and white robed saints have often been more real and intimate than their neighbors in the flesh. Particularly have they cultivated communion with God, not infrequently with a degree of amorousness and abandon which would be highly embarrassing to any being of

flesh and blood. Even those speculative mystics, who attempted to think of the Infinite as suprapersonal, have only been able to hollow out and emaciate the image of a personal God. The new mysticism frankly employs this symbolism of social relations and personal types. It is not ashamed of our human nature nor so naive as to suppose that we can think in any other terms than those of our actual experience. The older mysticism tried to eliminate the material and sensuous elements of both the earthly and the heavenly realms. Modern mysticism recognizes these elements as essential and necessary in our thought both of the here and the hereafter, but it does take these elements in an idealized and revalued experience.

4. The fourth characteristic of this new kind of mysticism is its recognition of the mysteries and marvels of the universe. I spoke of a qualification I would make with reference to my knowledge of mind and matter, God and the Devil. Now this is the qualification. I do really know the real pen with which I write, but I do not know everything about it. I know my friends. I know their inmost anatomy and their secret thoughts, but I do not know all about either. My knowledge is valid and absolutely true in certain respects, but every least fact I possess is also fuzzy with mystery. Neither is it a mystery which lies at the end of a line whose whole length is clear. Here is one of the pit-falls of our popular scientific thought. For example, it is assumed that we know physical processes but that these suddenly break off in a blank mystery. Perhaps a better figure of speech would be found in the field of vision. At the dawn, the whole world presents itself, but nothing is absolutely clear and translucent. In other words all knowledge involves actual reality, but none of our knowledge reveals all reality.

In this talk about the finite and partial nature of our knowledge, we often become altogether too modest and inanely deprecatory. We speak as though we might at any moment pass into another world, by death or by some Marconian discovery, where our present knowledge might suddenly be overthrown, where two and two would not make four, where H_2O would not be the formula for water, or where the fact that Wallace Payne is a nice man from Kansas would be relegated to the limbo of Snarks and Jabberwocks. It is true there is much yet to learn about numbers, and about water and about Wallace Payne, but this fact should not give me

distemper with what I already know.

This new mysticism then, very definitely insists that it knows God and the universe, and that it holds these fast in a close embrace of intimate and vital knowledge. It enjoys the fellowship and the communion of the blest. But this mysticism also feels the radiating, outreaching tendencies which point to further experiences. It has no fear that the novelty and complexity of life will ever disappear under any candle-power science may attain. For it the creative processes are unlimited in fecundity, and riches of measureless value and beauty continually stream forth to the light.

This then is what I call the new mysticism—the mysticism of modern science, the mysticism of radical empiricism and of pragmatism as I understand these terms. It is not the revamped mysticism of Eucken and I seriously doubt whether it is the mysticism of Bergson. But perhaps it is the mysticism of Walt Whitman and I am rather certain that it is the mysticism of the later essays of Maurice Maeterlinck.

NEWS NOTES.

Since the last Bulletin went to press the following have accepted membership in the Institute:

Regular Membership.

Roscoe R. Hill, Seville, Spain.

W. H. Trainum, 307 E. Harrison St., Kirksville, Mo.

Associate Membership.

V. T. Wood, 12247 Harvard Ave., Chicago, Ill.

P. F. Reavis, Cramer, 2654 Belgrano, Buenos Ayres, Argentina.

Several changes of address should be noted.

H. P. Atkins from Richmond, V., to Broad St. Church, Akron, O.

J. P. Givens from Lexington, Ill., to Carbondale, Ill.

T. J. Golightly from Caldwell, Ida, to Bethany, Mo.

W. H. Smith from Harrodsburg, Ky., to Bloomington, Ind.

George B. Stewart from Muncie, Ind., to Union Theological Seminary, New York City.

Claire L. Waite from 2428 Maplewood Ave., to 558 Howell Ave., Clifton, Cincinnati, O.

A. L. Ward from Pueblo, Colo., to Arcadia, Ind.

E. C. Boynton is announced for a lecture on "Swiss and German Elements in the Current Reformation" as one of the Texas Christian Lectureship lectures for the year.

W .D. Endres and his good people of Kirksville, Mo., are to join in a simultaneous evangelistic campaign of all the protestant churches in Kirksville, beginning November 17. Regular pastors will preach and regular singers will provide the music.

A letter from Harry G. Hill reports that in Chautauqua work last summer he visited 109 towns in 10 states. He adds, "I kept my eyes open to social and religious conditions. The church must get into touch with the life of the people or lose much ground. It has already lost much. 'Our people' are not least offenders in this matter."

Wm. C. Hull was at last report visiting with G. B. Vandervoort, North Tonawanda, N. Y., but expected to settle in Chicago early in November.

George B. Stewart is delighted with the new plant of Union Theological Seminary which he entered this fall after "the educational ideal had been crucified by the whoop-er-up evangelism ideal" in Muncie. Mrs. Stewart and the children remain at her old home in Dayton, O.

A. L. Ward with his wife and two boys drove through in their auto from Pueblo, Colo., to Arcadia, Ind. The 19 year old boy held the wheel the whole 11 days except for one short 9 mile stretch. Bro. Ward has decided to leave the ministry and has taken an interest in business with his father-in-law who was getting too far along in years to handle affairs alone. He insists that the step has not been an easy one but the call of home duties in addition to the friction with the conservative spirit in too many of our churches has led him to the step. He hopes to keep in touch with the Institute and possibly to attend some of its meetings in the near future, a privilege that distance has long denied to him.

W. H. Trainum spent election week in Chicago looking after a pulpit in which to locate January 1, when he plans to re-enter the University.

The 17th Annual Conference of Charities and Corrections was held in the First Christian Church of Springfield, Ill., October 19-22. As secretary of the Illinois Section of the American Institute of Criminal Law and Criminology, C. G. Vernier had an active part. He was one of the leaders of discussion in a Round Table on "The Rights and Duties of the State Towards the Criminal After His Conviction."

THE PALESTINE TRAVEL STUDY CLASS.

Letters recently at hand report Dr. Willett and his party to be having a most delightful and profitable time in Japan. He is looking forward to the time when he will meet the Egypt-Palestine section of his party which is now being organized. A sufficient number to guarantee the trip have already signed up but there is still room for a few more in the party. The privilege of traveling through Bible Lands under a leader like Dr. Willett is a rare one indeed. His two former parties were both full and this one bids fair to be the same. If you are hoping to visit the Holy Land within the next few years you cannot afford to fail to consider this opportunity. Your friends will also count it a favor if you will bring it to their attention. Address all inquiries to Edward A. Henry, University of Chicago, Chicago, Ill.

CONVENTION NOTES.

The Institute men lunched together at Louisville on two occasions. Both meetings were open and several guests were present at each. On Thursday noon, 26 men sat down to lunch in a private dining room of the Henry Watterson Hotel. There were present Messrs. Ames, Batman, Campbell, Garvin, Grim, E. A. Henry, Hoover, Edgar DeW. Jones, Jordan, Maclachlan, Myers, Norton, Payne, J. M. Philputt, Pritchard, Serena, W H Smith, Taylor, E. M. Todd, Underwood and VanArsdall. The guests were M. B. Ainsworth, W. M. Fite, L. J. Marshall, C. R. Mitchell and Fred S. Nichols. Dr Ames acted as Toastmaster. An exceedingly delightful two hours were spent about the boards.

The second luncheon was held on Saturday noon in the same place with thirty-seven men present. Of members there were Messrs. Ames, Batman, Campbell, Cree, Earley, Edwards, Garvin, Grim, E. A. Henry, Jenkins, Egar DeW. Jones, Joran, Kirk, Maclachlan, Moffett, Moorman, C. C. Morrison, H. T. Morrison, Norton Payne, Pritchard, Serena, Sharpe, R. A. Smith, Taylor, E. M. Todd, Underwood, Waite and Winter. The guests were M. O. Bricker, Russel B. Briney, E. F. Daugherty, John McD. Horne, Geo. P. Rutledge, W. D. Ryan, David H. Shields and R. W. Wallace. Geo. A. Campbell presided as toastmaster in his usual graceful fashion. Bro. Briney accounted for his presence in an Institute meeting by affirming that "the son do move though the earth stands still." The principal topic of discussion was Dr. Ames' statement of the morning regarding the Sar-

vis matter. After this had been talked over until there was a general understanding the general attitude of the Institute was talked over. J. L. Garvin made an impassioned plea in favor of coming into the open and publicly advocating that for which we stand. The final issue of the discussion was a resolution directing the Executive Committee to consider some active public program, some program of service and to report on the same to the next Institute meeting.

A number of Institute men were at the convention but not present at either of the two luncheons, in some cases because not reached by notices, in others because of conflicting engagements. Among those met by the Secretary or reported to him as being present were Messrs. Atkins, Dailey, Fortune, J. H. Garrison, Givens, Holmes, Hoover, Hunter, Idleman, Jewett, Lumley, Marshall, A. B. Philpott, Rothenburger, Rounds, J. C. Todd and Winders.

The Secretary was a little amused at the almost unanimous reply to one question, "Where is the good wife?" The usual reply was, "Home with the children" or "You know we have three little girls to be cared for" or something of that sort. The one notable exception was O. F. Jordan. He left his wife home to fill his pulpit on the Sunday he was away. C. C. Morrison and Wallace Payne had theirs along with them. Mrs. Morrison is getting to be one of the regular attendants for whom one comes to look at every convention.

A. W. Fortune received a great ovation at the Transylvania Banquet. His work is going along splendidly. He is facing large numbers of students in all the courses he is offering. The campaign against him seems rather to have increased his popularity than to have decreased his influence.

Another evidence of this usual result of attacks befell our good Dr. Ames. The Christian Century had his book "The Divinity of Christ" on sale. Sales were slow until Bro. Briney read passages from the book in his speech before the Foreign Convention Thursday. Sales of the book leaped at once to a much larger figure.

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HENRI BERGSON.

By Willis A. Parker.

Readers of the brilliant lectures of James entitled "Pragmatism," will recall his felicitous classification therein of philosophers as "tough-minded" and "tender-minded" according to their inclinations toward empiricism or rationalism. The thesis undertaken there was of the nature of a twofold polemic,—directed partly as an offense against current forms of Absolutism,—and intended partly as a defense of the newly proposed pragmatic criterion of truth. But the characterizations thus aptly struck off at the outset of that memorable course of lectures promise to survive the fate of much that was at the same time more gravely uttered.

Philosophical lecturers nowadays might distinguish metaphysical thinkers by the even simpler designations of "popular" and "unpopular." For it has come to pass in our times that even a philosopher can enjoy a vogue, quite as evidently as a playwright, a prima donna or a prize fighter. Consider the fame of James himself during the last fifteen years of his life; that of Eucken in Jena and all Germany,—a fame that has made the venerable advocate of Energism eagerly heard during recent days at Harvard; the fame of Paulsen whose popular lectures were the talk of Europe for a decade; and now last of all the fame of Bergson which has stirred anew the enthusiasm of common men for abstract and difficult thinking to a degree that recalls the popularity of the most favored ones of history,—as Plotinus, Abelard, or Leibnitz.

Much that these recent philosophers have had in common intimates however that the explanation of their acclaim is to be found not in the passion of the masses for the abstract so much as in their own genius as interpreters of common thought. James apart from his philosophy was the champion of many notable causes. Eucken is religious. Paulsen opposed the ethics of Naturalism by his famous "System," and enjoyed the reward of a "defender of the faith." Bergson combines felicity of expression with great personal

charm. He enjoys the advantage of speaking in scientific terminology to a nation of science lovers. The recent plebiscite by which Pasteur was declared the wearer of the most notable name in the French nation indicates the extent to which the chemist has displaced the soldier, the poet, or the man of fortune in popular esteem. Forty millions of people dwelling in a land of less area than that of the State of Texas have become by necessity students of science. The language of the laboratories has become the language of the streets.

Again Bergsonism is a religion. Its disciples are legion. From the churchless masses in every walk of life men are turning to this new religious philosophy, and are finding it a substitute for their faith which has been shattered by recent forms of rationalism and by materialism. And France is, more nearly than any other modern nation, a land without a religion. The peasants have Rome; the Modernists have excommunication and outer darkness; Protestants are divided into literalists and heretics,—synonym for followers of Sabatier. With the exception of the last class, and the few Modernists who have actually "come out" religion has "no voice nor vision in the land."

Bergson was born in 1859,—the year of the publication of Darwin's *Origin of Species*. His life therefore spans the exact period of the evolutionary movement. Bergson studied in the Lycee Condorcet from 1868 to 1878. He then entered the Ecole Normal Superieure, and upon graduation in 1881 was made professor of philosophy in Angers. He was then appointed to Clermont for five years. He then returned to Paris, first to the College Rollin, from which he resigned to go to Lycee Henry IV. In 1898 he was appointed lecturer in the Ecole Normal, his Alma Mater, from which he was promoted two years later to the College de France. He became a member of the Institute in 1891, since which time he has shared with Emil Boutroux the honor of *professeur premier* of philosophy in France.

Evolution has been the master thought for philosophy since the establishment of its observed operation through Natural Selection by Darwin. From that moment, every new theory of its method has been the starting point of a new metaphysical doctrine. Darwinism places the emphasis upon environment, favors chance as opposed to a directing cause, and negates the claims of teleology of design. Lamarckianism affirms the transmission of acquired char-

acters, and endows instinct with the faculty of selection. Materialism seizes upon chance and creates the world of order out of a dust heap. Naturalism asserts the Lamarckian hypothesis, assumes innateness as product of "persistent outer impressions" and develops the Synthetic Philosophy of Spencer, or the Cosmic Philosophy of James Fiske. Darwinism as interpreted by James becomes the basis of an individualism in ethics, that issues in metaphysical pluralism. While the evolutionism of Hegel, with its antecedent thesis of involution, becomes in the systems of Greene and Royce a genius of self-manifestation on the part of the Absolute that guarantees the unity of all things; affords a ground for optimism as a world view; and vouches for the validity of synthetic categories in the mind of man.

Modifications of scientific theory rightly influence Philosophy. A new explanation by Loeb of the wriggle of the protista disturbs all ultimate conceptions. A new theory of the origin of the social instincts of the hymenoptera has significance for the reformer of housing conditions in Garland street. Whether the solitary wasp acquired the art of so stinging the caterpillar as to produce anesthesia, and transmitted its secret directly; or whether accident determined that length of body in the striped fury of the air should locate its weapon immediate to the ganglionic centers of its victim; or whether wasp and worm were made for each other as parts of a whole, are questions that penetrate to the core of reality.

Then modern philosophy is subjective. It is conscious of mind as a medium or as an instrument of thought. The earliest definitely subjective philosophy is that of Kant, with its emphasis upon the necessity of criticising the functions of knowledge. Before we can know the world at all, we must examine the means of knowing. The resulting Critique of Pure Reason declares that metaphysics is possible only as knowledge concerning the nature and conditions of knowledge. And since Kant all philosophy has been forced to reckon with his conclusions,—and to offer first a theory of knowledge,—a defense of its intuitions of the world.

Evolutionary philosophy in addition to the necessity of supplying a critique and a criterion of truth is required to go further and explain mind in terms of its origin. Questions as to the source of mind, its nature, and its valid use as an informer of life about the world, are the crux of modern philosophical discussion.

Yet questions of epistemology grew out of the earliest problems of the Greek thinkers. For them there existed a conflict between sense and reason. Later this conflict became an issue between the percept and the concept. And the quarrel survives in our time in the issue between empiricism and rationalism, between naturalism and intuitionism. Only in evolutionary thought the terms are different,—varying with different philosophers. With Bergson the terms are Instinct and Intelligence.

The evolutionism of Bergson agrees with that of modern empiricists who hold that intelligence or reason arose primarily as an aid to action. The first call of life is for survival. That life is safest that has most expedients at hand. Intelligence answers as such an expedient, and is the capacity for anticipating emergencies. Concepts arose as ready-made copies of situations and plans of action suited to them.

The earliest hindrance to life is matter. Matter, either in the bodies of enemies, or in inert masses that impede escape from enemies or that aid prey to escape, blocks life at every turn. The function of intelligence has always been therefore to think matter,—to conceptualize matter,—to diagram life with reference to matter.

Now impressions about matter arise out of concrete experiences. While impressions abide unchanged, however, the living world changes. But a concept fashioned to suit a given situation is unequal to a different one. Intelligence therefore furnishes to life what is at best only an approximation of the truth. If once true, it is the best evidence of its inadequacy now, since life has changed; matter has shifted; the situation is anything but what it was when the concept copied it.

Instinct, however, is co-extensive with life, and impels its movement. It is consonant with movement, and experiences no difficulty in following it. It operates not by memory but by stimulus. Its cue is always the present. Movement thus guided is always therefore sure and safe. The instinct tells the truth.

Here is the criterion of truth, and the essence of philosophy. Instinct is the corrective of intelligence,—feeling is superior to thought.

Yet at its outset Bergson's philosophy seems to undertake just what he has asserted to be impossible, namely—to comprehend the direction and the total meaning of the process. He seems with one breath to assert metaphysics to be impossible; and with the next to proceed to construct a theory of the universe. He bows all other

metaphysicians out at the back door, and then constructs his own little theory.

But this objection he has anticipated; and his meeting of it is characteristic. The intellect indeed is unequal to the task of a world philosophy. But this is precisely what he proposes to dispense with. He will build up a world system; but to do so, he invokes the guidance, not of Intelligence but of Instinct.

Consider his doctrine of the incapacity of Intelligence to comprehend the meaning of the moral life. In his early volume entitled *Time and Free Will*, Bergson arrays one form of Determinism, that which is the result of our thinking in terms of Cause,—over against Finalism or Teleology, which is the result of our thinking in terms of Purpose,—and shows that both alike deny the possibility of Free Will. The former denies it by placing every event in its causal nexus,—by making the fact conditioned by what preceded it. The latter equally denies it by placing the cause in front,—without lessening the compulsion. Freedom thus opposed by this dual antinomy becomes inexplicable on the ground of intellect, but reasonable enough on the ground of an instinct implicit in all action that acknowledges self-direction or motive. Free will on the level of instinct is simple enough; but on the level of intelligence it is indefensible, and inexplicable.

Matter and Memory, his second volume, deals with the psychology of Freedom in a similarly radical manner. The arguments for Determinism have assumed the unity of Mind and Body,—or their inseparable correlation in life. But to Bergson, the brain which is causally controlled is at best but the instrument of thought and action,—and does not bind mentality up with its necessary course of behavior at all. Dualism, this is,—and startlingly frank dualism. Exit Hegel; Enter Plato.

We may perhaps approach the major doctrine of Bergson most directly by a comparison of his viewpoint with that of James. The latter assumes the fundamental place of Instinct in all mental life. Prior in time, primal in function, and the basis upon which reason arises as evolution progresses, Instinct exists as the forerunner of Reflective Thought. The function of reason however is not to supplant instinct, it is partly rather to conceptualize life by forming ready-made adaptations in anticipation of emergencies, and partly to capacitate the individual for the moral activity that waits upon ideals. However, in a conflict between sensation and reflection, the

former is always to be preferred. This, because of the radical difference between the changing character of a world of life, and the static nature of the forms of thought. Reason uses concepts and concepts stand still. But the world is never twice the same. A concept formed under one set of circumstances can never be more than approximately true to a different situation in life. Reason with James consists, however, of just this substitution of the ready-made concepts of the mind for direct and immediate sense knowledge. In most cases the approximation is sufficient for practical purposes, to pass for real knowledge; and the economy permitted to the organism justifies its use of the shorthand transcript, without reference to the possible experience of the longhand reality. James assumes the superposition of reason upon instinct, holding the former to be the direct development of the latter,—for purposes of survival, and ampler life.

Bergson agrees with James' criticism of the concept. With him,—the mind conceives by isolating its object, which is accomplished by severing all its relations. This it must do in the interest of clearness and distinctness. Discontinuity and immobility are both therefore essential to being conceived. But nothing is actually either isolated or unchanging. Hence the intellect is characterized by its inability to comprehend life. Reason is unable to represent a growing world.

Bergson goes beyond James however in severing reason from instinct,—making the two fundamentally unlike and incongruous. They originate in different ways, and intimate radically divergent directions of mental development. "The cardinal error which from Aristotle onwards has vitiated most of the philosophies of nature is to see in vegetative, instinctive, and rational life three successive degrees of the development of one and the same tendency, whereas they are three divergent directions of an activity that split up as it grew." (*Creative Evolution*, p. 135.)

Space forbids the pursuit of this novel hypothesis beyond the point of enumerating two or three of its most evident corollaries. First among these may be mentioned its implication for ontology. The fundamental fact of the universe is change, movement, with or without conscious direction. Of the fact of change or movement or progress the intellect can be aware however, not by noting the drift, but by comparing two representations obtained at different times, from its shifting environment. Reason freezes all that it touches.

It photographs reality, and then duplicates it only by rapidly shifting its concept images, as the film of a moving picture machine represents a procession. What is, may be held congruous with Instinct, but never with Reason. Reality is not Reason,—at least not Reason harmonious with our own, nor available to it,—but Creative Evolution.

The implication for epistemology, already hinted, is that if we trust the reason we shall be led astray as to the exact truth; but if we trust instinct we shall be safely guided. With a mind scheme like that of James, it would be imaginable that a reconstruction of concepts might result from the transmission of sensation experiences into the room of reason. But with Bergson, Instinct and Intelligence exist in the same organism only because there is no serious conflict between them. Intercommunication is impossible; Intellect will never acquire what Instinct has; and conversely, Instinct will never arrest itself by entertaining concepts. The mind is baffled, like a dumb driver whose two horses pull in different directions. The dilemma of world ignorance is stated thus,—“There are things that intelligence alone is able to seek, but which, by itself, it will never find. These things, instinct alone could find; but it will never seek them.” (Creative Evolution, p. 151.)

The ethical import of the Creative Evolution is not so easy to determine. It may be asserted however, that Bergson contemplates the inner life of man as launching forward to each new act, guided by feeling rather than by reason, and conscious that each deed is a distinct novelty,—another creative product of the *elan vital*, or the primal impetus resident in all life. Morality is in its essence creative. The act cannot be foreseen. The world is in the making. The essence of morality would seem to be an act of self assertion that literally plunges the soul into the flood of futurity, as a swimmer leaps from a rock into strange waters. Living is like swimming; you have to do it,—you cannot explain it. To swim is to sustain oneself in the water; but to sustain oneself is to swim. Neither is primal,—neither can be done first. The act cannot be explained first either. Nor can Reason anticipate and define duty. Feeling may, but intellect never.

Readers of this essay will probably be interested chiefly in the religious aspects of Bergsonism. It seems fair to class this new tendency with the recent renaissance of Religious Mysticism, of whose literature the well known “Varieties of Religious Experience”

by William James, the Panpsychism of Fechner, and the Energism of Eucken are conspicuous examples. The principle of historic Mysticism is that of knowledge through feeling as distinguished from reason. The deeper truth is the truth we feel. In support of such immediate knowledge some psychologists have devised a theory of consciousness consisting of different levels or areas,—one of which pertains to the self, another is the medium of approach for the objective world, and a third serves on occasion the purposes of religious and aesthetic experience. Bergson's theory would require some modification of this diagram, since he denies the common origin of the two types of consciousness classified as Instinct and Intelligence. He also would deny the extraordinary character of the insight or feeling which apprehends religious reality, by identifying it with the more normal and natural life of every day experience. True knowledge is felt knowledge,—and issues out of the contact of our natures with the primal impulse that gave us being and direction in the world.

Classification is usually attempted as a preliminary to more narrow and accurate explanation of a philosopher. But every philosophy eludes classification just in proportion to its novelty, and therefore to its significant bearing. Metaphysically, Bergson adopts the Heraclitean view of the world as characterized by a flux, as opposed to stability or fixity; he is an outspoken dualist in psychology; his epistemology distinguishes matter from thought in a manner that seems thoroughgoing; ethically he appears to be a Monist with an outlook toward Pluralism; while his already noted religious conception clearly ranks Bergson among the Mystics. Such a scheme defies classification according to the older categories. Realism, radical empiricism, Fichtean idealism, religious mysticism,—all these unite in Bergson.

Of his volumes the *Creative Evolution* is the most readable, and seems all in all the best one with which to begin. His latest book, *Le Rire*, (*Laughter*), contains an interesting contrast of Instinct with Intelligence and in fact represents the instinctive man laughing at the reason man,—the man who pretends to live by his concepts in the midst of the moving, changing world. It contains also the author's theory of art, with some suggestion as to the origin of the norms of appreciation. The earlier volumes, "*Matter and Memory*" and "*Time and Free Will*," are not needed to acquaint the reader with the main drift of Bergson's thought. Those who may

wish to preface the real Bergson by reading a commentary will find it in an excellent volume by Joseph Solomon, (London, Constable & Co., 1911). An appreciation of the epistemological theory of Bergson will be found in the volume of William James' Hibbert Lectures entitled, "A Pluralistic Universe." Many magazine articles may be found dealing with Bergson's philosophy by consulting a Poole's Index.

In the lecture last mentioned James calls attention to Bergson's "Miracle of Style." One more excerpt from the *Creative Evolution*, (p. 269) must illustrate the charm of his writing, and will at the same time illuminate much of the foregoing attempt to classify the author's scheme of thought. "Life as a whole, from the initial impulsion that thrust it into the world will appear as a wave that rises, and which is opposed by the descending movement of matter. On the greater part of its surface the current is converted by matter into a vortex. At one point alone it passes freely, dragging with it the obstacle which will weigh on its progress but which will not stop it. At this point is humanity; it is our privileged situation. On the other hand this rising wave is consciousness, it includes potentialities without number which interpenetrate and to which consequently, neither category of unity nor that of multiplicity is appropriate, made as they both are for inert matter. The matter that it bears along with it and in the interstices of which it inserts itself alone can divide it into distinct individualities. On flows the current, running through human generations, dividing itself into individuals. This subdivision was vaguely indicated in it, but could not have been made clear without matter. Thus souls are continually created, which nevertheless in a certain sense pre-existed. . . . Consciousness is distinct from the organism it animates, although it must undergo its vicissitudes. . . . But the interdependence of consciousness and brain is limited to this; the destiny of consciousness is not bound up . . . with that of cerebral matter. Finally consciousness is essentially free; it is freedom itself, but it cannot pass through matter without settling on it, adapting itself to it. This adaptation we call intellectuality,—and the intellect turning back toward active, . . . free consciousness naturally makes it enter the conceptual forms into which it is accustomed to see matter fit. It will therefore always perceive freedom in the form of necessity; it will always neglect the part of novelty or of creation inherent in the free act; it will always substi-

tute for action itself, an imitation. . . . Thus to the eyes of a philosophy that attempts to reabsorb intellect in intuition many difficulties vanish. . . . As the smallest grain of dust is bound up with our entire solar system . . . so all organized beings . . . do but evidence a single impulsion. All the living hold together, and all yield to the same tremendous push. The animal takes its stand on the plant, man bestrides animality, and the whole of humanity in space and in time is one immense army galloping in an overwhelming charge, able to beat down every resistance, and clear the most formidable obstacles, perhaps even death."

Pomona College, Claremont, Calif.

Note.—The foregoing article was already prepared when the most excellent article by Dr. E. S. Ames on "The New Mysticism" came to my notice. Had there been time my own article on Bergson would have profited materially by suggestions which the reading of Dr. Ames' article afforded. I take occasion however to sanction first the doubt of Dr. Ames as to whether Bergson may be rightly included among the Newer Mystics. Two or three things might be remarked about Bergson's Mysticism. As a method of every day knowledge it does not differ in one important respect from that of radical empiricism,—as I understand the term,—since both Bergson and James hold to the possibility of immediate knowledge without concepts. As a method of knowledge concerning ultimate reality Bergson's Mysticism does differ from both the old and the new, as old and new are indicated by Dr. Ames in these ways; from the old, in that Bergson's Mysticism is the normal, not the abnormal way of knowing; from the new, (notwithstanding the above mentioned agreement of Bergson with James), Bergson's Mysticism dissents in respect of its psychology. As shown in my article, Bergson holds reason and instinct to be independent. A mysticism that assumes the unity of the mental life as an essential cannot therefore, include Bergson's philosophy.—W. A. P.

NEWS NOTES.

by E. A. Henry

Circumstances have prevented the appearance of the revised address list this month, as planned. It will appear in the near future. If your address on the envelope in which this Bulletin arrived is not exactly as you wish it to appear in the list please notify the

Secretary at once.

Checks for dues have recently been received from A. W. Place and L. P. Schooling. Verily, it appeareth that the children of dark lands are more prompt than some of the children of light. Seriously, the Secretary expects to leave with his party of Palestine tourists about Feb. 8 in order to join Dr. Willett in Cairo on Feb. 26. After his departure Mr. Jordan will act in his place until his return. We know that Mr. Jordan is a very busy man and do not wish to burden him with the collection of dues from a large portion of the members. Accordingly, much against our will, we are going to bill all delinquents immediately after Christmas. We realize that this is a bad time of year to send bills but no other alternative seems to present itself that will not seriously burden the generous Acting-Secretary. A prompt remittance is urged in order that the books may be as clean as possible when turned over to him.

Dr. Burris A. Jenkins, pastor of the Linwood Boulevard Church, Kansas City, is also planning to take a party through Palestine, Egypt, and Southern Europe this spring. He will sail from New York, March 15, for a 92-day tour and would be glad to hear from any who might be interested in such a trip. With Dr. Willett, Dr. Jenkins, the Secretary and probably two or three other C. I. men in Palestine this spring we ought to hold an Institute meeting on the Hill of Samaria as dreamed or planned some years ago.

Richard W. Gentry has resigned as Religious Education Director of the Linwood Boulevard Church to accept the pastorate of the church at Winfield, Kans.

J. P. Myers has resigned at Marion, Ind. He has done a great work there and we hope soon to hear of his location with some strong church.

In our last issue we reported that H. P. Atkins had gone to Akron, O. This was an error. The facts are these. For some years the work of the Marshall St. Church in Richmond, Va., has been hampered by an influx of negro population and also by a building much too small. The Allen Ave. church, of which Mr. Atkins was minister, in 1908 moved into a splendid Sunday-school end of a great building they hoped to erect ere many years. Foreseeing the possibilities of the situation Mr. Atkins accepted a call to the pastorate of the Broad St. church, Columbus, O., thus clearing the way at Richmond for a union. Later he learned of certain conditions at Broad St. which led him to reconsider his acceptance and finally to

decline the call. Soon thereafter he received several other calls and accepted the pastorate of the Birmingham, Ala., church where he is now located and his address should be changed accordingly. The Allen Ave. and Marshall St. churches have now united under the leadership of Mr. George W. Kemper and will proceed at once to put up the auditorium section of the Allen Ave. building.

Royal L. Handley sends in a splendid report from his work at Kalamazoo, Mich.; 1,000 pastoral calls and 86 additions to his church are only a part of the results. A vigorous effort is being made to make a large payment on the church debt.

Harry G. Hill has organized "The Peoples' Union," a down-town religious service in Indianapolis. The organization meets Sunday evenings in the Odd Fellows' Temple and promises much for the future.

A folder of the Harlem Ave. Christian Church, Baltimore, Md., shows Henry C. Armstrong hard at work. (By the way, his address should read 744 Dolphin St., Baltimore.) In addition to the local congregation this church seems to support a branch on Fulton Ave. with a settled pastor also a Living Link under the C. W. B. M.

Allan B. Philputt seems to keep in good health and active as usual. While he is supposed to be busy with the overhauling and repairing of his church plant he finds time to preach at a large union service in Ann Arbor, Mich., on Nov. 17.

J. M. Philputt reports a great year at Central Church, New York City. More than \$12,000 was raised and expended and 144 added to the membership. With the Central Church the Disciples are coming into a place of commanding influence in that great city.

C. B. Coleman of Indianapolis was a welcome caller at the Secretary's office recently. He was in the city on business and did some reading in the University Library.

One of the new books on our shelves is "The Conservation of the Child," by Arthur Holmes, now Vice-President of Pennsylvania State College. The subtitle tells the story, "A manual of clinical psychology presenting the examination and treatment of backward children." The book presents some of the work of Dr. Holmes in the great psychological laboratory at the University of Pennsylvania.

Nov. 19 marked the formal installation of Dr. F. E. Lumley in the Chair of Social Science and Home Missions in the College of Missions at Indianapolis. This is the first chair of this sort in any of our schools. Home Missions have been much neglected.

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DISCIPLES PUBLICATION SOCIETY.

The announcement of the organization and chartering of the Disciples Publication Society to take over *The Christian Century* and its publishing business must strike a responsive note in the heart of every Institute man. For many years Doctor Willett and Mr. Morrison have borne the brunt of the labor and sacrifice necessary to carry on this enterprise which has been an inspiration to every Disciple whose faith was set toward the light in the realization of the ideals for which we have ever stood. Not in any official sense, but yet in a very real way *The Christian Century* has long been the organ through which the ideals for which the Institute stands have been first proposed to the larger public. In all its many undertakings the Institute men have had a very vital interest and have shown much sympathy, but with little opportunity to help bear the burdens. Now the day has come when we may enter into a goodly heritage and take upon ourselves in a vital way the support of the cause. We may become partners in this task by the investment of our means and by enlisting laymen of means in the now common enterprise.

It is not necessary for us here to quote any of the many expressions of approval which have reached *The Century* or come under our notice. We will only congratulate Mr. Morrison and Doctor Willett and *The Christian Century* upon this most happy solution of their problem and assure them of the most loyal support and the fullest measure of co-operation on the part of every Campbell Institute member in this task which is really the task of all of us. Success to our Disciples Publication Society!

The women's clubs are now reading Maeterlinck. This Belgian writer was hailed some twenty years ago as a European Emerson but for some time he has been neglected. His plays were hard to understand, if indeed, they can be understood. The recent play, "The Blue Bird," is different and many are reading it. The Harvard Review has an article on "The Mysticism of Maeterlinck." In this article there is a review of his work.

SOCIOLOGY IN ITS PSYCHOLOGICAL ASPECTS.

Alva W. Taylor.

Professor Charles A. Elwood, of the University of Missouri, is one of the younger of the reputable students of sociology. His "Sociology and Modern Social Problems," published last year, met with hearty commendation. He has now issued a treatise in social theory that will no doubt become authoritative among the protounder works in the sociological world. There is a short but impressive list of great works on social theory and the basis of social organization and evolution beginning with Compté's "Positive Philosophy" and including the works of such men as Spencer, Tarde, Schaffle, Giddings, Ward and others, and this work of Dr. Elwood's takes place among them as a distinct contribution to the science. On the strength of the work Professor Giddings has called the author to Columbia University for a series of lectures next summer.

Dr. Elwood begins with the "common sense" view of the world and bases all his thinking on the naive conception of things. He treats all metaphysical conclusions as assumptions and eliminates them. The results of natural science are used as being the only solid assurances for a true structure of knowledge and a formulation for theory. But he denies that any natural science can furnish a mechanical theory for life that can be accepted, for life is so much a matter of mind, and mind so much a qualitative rather than quantitative thing, that mathematical methods will not work. The phenomena of psychology are to no small degree subjective. Mental action is not altogether conditioned by external stimulus; it may never be independent of environment, but it is not in total bondage to environment, and physical action is motivated subjectively as well as objectively. So mechanistic theories of behavior are inadequate and all determinism falls by the way. The author is at enmity with all materialistic, hedonistic, and deterministic philosophy, whether in the realms of psychology or ethics, or in whatsoever other field of thinking it may intrude. He uses the historical method, but does not believe it alone is sufficient. Historical material is found valuable, but not always reliable as strictly scientific data, because it is so often presented in literary form and with subjective bias. He relies more on demography than history, realizing that this comparatively new discipline is not altogether adequate and must appeal to history so far as it can be

accurately verified. Compté's ethnographical method is, if course, no more accepted than are Spencer's biological analogies, though in both are things of value. The social phenomena of a cultural age are regarded as much more reliable data for constructing a theory of society than is that of primitive life. Here again is radical disagreement with Spencer and all the earlier writers on social theory who so largely drew their conclusions from social origins and wrought out their systems in biological terms and physical analysis.

Society is defined as a group of individuals carrying on a collective life through mental interactions. Sociology is considered as dynamic science. The division of the field into static and dynamic sociology is accepted as a working analysis only, for no actual static conditions are discoverable. The problems of static sociology are those of the relations of individuals and the group to one another, and those that concern the functioning of individuals in the group. Dynamic sociology is concerned with changes in type function. The prime interest of sociology is that of social progress; it must furnish a theory of progress and practical problems are those of social ethics. Its great field is that of social evolution. It has no specific subject matter of its own; it is a science of the processes of association rather than of social product. In this view our author agrees heartily with his old teacher, Dr. Albion W. Small. It seeks to do for all the social sciences what philosophy seeks to do for all the sciences, i. e., develop them into a fundamental view of social reality. All economic, political, and religious phenomena arising through association come under review as material for use, and a synthesis of all the applied sciences is sought to give a point of view.

Sociology begins with the psychological character of the individual. Dr. Elwood's verbal definition of society is—"a group of individuals who carry on a common life-process by means of interstimulation and response." Social evolution is carried on through a constant co-ordination and re-adaptation. He even asserts that mind has been developed more through interstimulation of mind with mind than through the stimulus of environment. It is thus altruistic by nature and psychology depends upon sociology as well as sociology upon psychology. Acceptance of this view is a body blow to the old theory of the selective process. It is not original with our author of course but it is insisted upon with a

great deal of originality and the applications made possible through it are far-reaching in the field of social ethics. Altruism becomes as fundamental as egotism and the survival of the fit depends quite as much upon ability to co-operate as to defend self; indeed our author contends that the ability to co-operate is the chief means of group evolution and of social progress. A wealth of illustration for this contention may be found in Kropotkin's great work on the altruistic elements in evolution. The "struggle for others" becomes as mighty a factor as the "struggle for self" and social progress is a rhythm of the individualizing and socializing elements of life acting and interacting upon one another. Dr. Elwood's elaboration at some length of a theory of revolutions is illustrative of these principles. Both sociology and psychology are arrayed against philosophical individualism.

Spencer's biological analogies furnish a compendium of facts in the field of descriptive sociology and are wonderfully illustrative of the nature of the social structure, but few sociologists of today accept his biological analysis as more than informing and historically significant in the development of social theory. Biology is fundamental to sociology as it is to psychology but does no more than contribute to social analysis. Psychology is basic for sociology. The sociologist finds it possible to build up his science in the regularity of the psychological interactions of a group, i. e., in social co-ordination. So co-ordinations are biological in origin. Instincts are the biologically transmitted acquisitions of the race; upon them rest all interactions. They are not predetermined modes of activity and are educatable; reason and consciousness may accompany them. Here our author parts company with those who make social control and progress a matter of intellectual construction and with the whole intellectualistic school. He believes that instincts govern social action quite as largely as reason, indeed that the only practical way to promote progress and bring about reform is through appeal to the instinctive in men. Our major human institutions rest upon them. The sex instinct is the strongest of all, giving rise to the primary social group, the family. The family is found to be the foundation corner stone of society and in its defense Dr. Elwood summons all his strength in his popular lectures and class work. He puts such emphasis upon it as to practically ignore Gidding's use of aggregates and congregates as primal social phenomena. With Westermarek he defends the monogamous re-

lation as beginning with or before man, and with the most modern of social reformers he would make social control and political government more a matter of good housekeeping, so to speak, than of business in the commercial sense. He also contends that the fighting instinct is not one of the strongest and in defense of his position points to the fact that in the lower orders it is not unnecessarily indulged in. It arises through conflict of group with group, rather than of individual with individual, and is perhaps largely due to food necessities. He also combats the theory that instincts are better developed in the lower order of life. Woman's instincts are better developed than man's because she is better socialized than is he. The primitive instincts die hard. It is through their persistence that civilization so often lapses into barbarism through riot, mobs, and wars. It is only by long and careful education that they can be brought into complete subjection to rational methods of conduct.

Issue is taken squarely with the "pain and pleasure economy" theory of personal and social action. Feeling is a result of action, but actions are more dependent upon habitual and customary modes of response than upon feelings. Because feelings are agreeable or disagreeable they powerfully motive action, but the real springs of action lie deeper. Agreeable feelings follow habitual modes of action, and are thus conservative forces. New forms of action are not usually agreeable and will therefore be resisted by the unthinking. Even slavery and depotism find strong defenders among their victims through habit. The skillful reformer will attach his plea to old instincts, e. g., the temperance reformer to the parental instinct of protection. Thus new ideas seek to attach themselves to old authorities and appear to be the elaboration and new application of ancient principles. Again the main hope of social progress is in the education of youth. Fixed habits of action yield with great difficulty and largely through imitation. Feeling is subjective and individualistic. Movements founded upon it tend to anarchy. A hedonistic ethics is anti-social. A modern illustration is the hedonistic view of the marriage relation, which argues that the bond should be broken when the individual is no longer happy under it. The result is social deterioration at the root, for the home is the root and foundation of social order. Issue must, necessarily, be taken with Ward and all the hedonistic school. Desires are a complex of feeling, impulse, and knowledge,

and arise through some impediment before instinctive action. They are powerful social forces, or at least powerful in conditioning social action, but not the true and controlling social forces that Ward and the materialistic, hedonistic philosophers would make them.

We think of others largely in terms of ourselves. There is no other way to think of them primarily. But sympathy is functional, the accompaniment of altruism, its subjective side. It is a universal factor in initiating and maintaining social life, but the actual organization of society is the work of instinct and habit functioning through imitation. Moral bonds could not be maintained through self-interest, for the moral bonds are social and self-interest tends to anarchy. They are maintained through sympathy and through it, conditioned and made rational by intellect, changes advantageous to others are brought about. Dr. Elwood does not agree with Adam Smith's thesis that sympathy is the basis of social life, nor is he able to follow Gidding's "consciousness of kind" to the end, charging that it is a theory that puts a part for the whole, because collective life does not rest upon any cognitive element. But he regards sympathy as very nearly coextensive with social life, and with Benjamin Kidd, finds in Christianity's cultivation of the idea of human kinship and altruistic sentiments the secret of western progress over that of other civilizations.

Tarde made imitation to society what gravitation is to astronomy and heredity to biology. Our author finds it impossible to apply it to lower forms of animal life, and does not admit the contention that the lower forms of congregate life are not social. He regards imitation as the outcome of instinct and habit and largely mediatory of them. It is not isolated process, but one closely connected with suggestion and sympathy. He regards instinct as more important than habits in the selective process, and even habits are not acquired by imitation altogether. It is not fundamental therefore, but is the chief means of propagating acquired characteristics. It is controlled by such natural tendencies as sex instinct, acquisitiveness, combativeness, acquired habits, etc., and reason checks and guides it. It grows less powerful as society grows more rational, and belongs rather to the middle stage of progress than to the early or the more advanced stages. It secures custom and conventions and becomes the means by which the masses follow leaders. To promote progress it must be accompanied by the ra-

tional assimilation of ideas. The real mechanism of change in social habit arises through co-operation rather than through imitation. It is through an intelligent and rationally directed social co-ordination that progress comes. It is consciousness that mediates habit and adaptation, and social life becomes a form of habit and adaptation. This, says our author, is the psychological universal. Moral ideals are given their chief sanction by religion; it is religion that holds the social world in its orbit. As the promoter of higher moral ideals it is the most powerful of all factors in social development. As association becomes freer the greater becomes the need for ideals and that sense of obligation which religion cultivates. The greatest need of the time is an effective social religion.

Social progress demands a mastery of nature and environment and an orderly control of social adaptation. The goal is the rationalizing of all social activities, the universalizing of all factors. It is not to be found in Buckle's theory that physical environment is finally determinative, nor alone in the "stock breeding" theory of modern eugenics, neither in the economic theory that good is in things chiefly and that material considerations determine all action. Hegel's theory that ideas are the only social realities will not hold clear through nor can Ward's claims for education be altogether admitted, for education may be for self rather than for social efficiency. Social progress will be found in a synthesis of all these elements and will begin in a scientific undertaking of all these factors.

This book lacks the illustrative material that Giddings and Spencer and Tarde put into their volumes. Its weighty paragraphs would admit of wide illustration and much application to current social problems. It is not difficult reading, however, to anyone with even a primary education in psychology and social theory. It admits of criticism doubtless through overemphasis on some of the more original view-points, but that is a matter in which the critic would speak with bias quite as much as the author perhaps. Its optimistic viewpoint, its synthetic method, its appreciation of the elements of religion and ethics in social welfare, its clear analysis, and its author's inability to conceal a deep human interest through any pseudo attempt at the scientific spirit, make the four hundred pages interesting to readers of this Bulletin, regardless of whether or not their chief interests are sociological. To

those who regard the social thinking of our time as that most critical to the times in which we live and labor it is a treatise that is well nigh indispensable among the select list of books to be read for a purpose.

SOCIOLOGY IN ITS PSYCHOLOGICAL ASPECTS, by Charles A. Elwood, Ph. D., Professor of Sociology in the University of Missouri, 416 pages, \$3.00. (Published by Appletons. 1912.)

NEWS NOTES.

The El Paso, (Texas) church, of which P. J. Rice is minister, held a series of "New Life Meetings" recently. Laymen led the meetings and the pastor extended an invitation at the close of each. The spiritual life of the church was quickened and a number were added to the membership.

J. R. Ewers recently held a series of meetings for W. F. Richardson, of Kansas City, on January 19. Mr. Richardson will begin a return series in Mr. Ewer's church in Pittsburgh. The Kansas City meetings resulted in eighty-three additions to the church.

C. C. Morrison was the preacher at a recent series of meetings in Lexington, Mo. His sermons dealt primarily with the great tasks of the church and were aimed at the membership rather than at outsiders. The second Sunday was an evangelistic day, however, and resulted in several additions.

Finis Idleman conducted a meeting with home forces in the Central Church, Des Moines, during December. There were forty-eight additions to the church of which thirty were by confession of faith.

C. C. Rowlinson was, by invitation, the preacher at the Christmas morning service in the Episcopal church of Iowa City. We trust that this does not mean that the Episcopalians are proselyting.

For some time Ellsworth Faris has been trying to get the Waukegan, (Ill.) church into shape to call a resident pastor. However, at a business meeting Sunday, January 5, they decided to keep him on the ground until the completion of his course in the university next August.

A. L. Ward has accepted the pastorate of the church at Lebanon, Ind. We understand that he will continue to reside in Arcadia and will go back and forth with his auto as long as the weather will permit.

The scheme of the secretary to collect all dues before he leaves

for the Orient has been found out. A letter from a prominent Hoosier member at hand today runs, "Had forgotten you were going to Europe and would need funds. You are certainly very moderate in your request—if you need more, let me know. I could spare a dollar and quarter more." Who will be the next liberal giver? Maybe we can arrange to stay there all summer.

W. H. Trainum has located his family at Plymouth, Ind., where he cares for the church over Sunday and attends the university during the week. His address is 124 South D. Hall, U. of C.

A. R. McQueen, who has been teaching in Christian University at Canton, Mo., has accepted a call to the Austin church in Chicago, and by the time this is in the mail will be on the new job.

Prof. Elwood, whose book is reviewed in this issue of the Bulletin, will speak at the Congress at St. Louis, this coming spring. Prof. Elwood is rapidly taking rank with the greatest specialists in his field in this country.

REGULAR MEMBERS.

- Ames, Edward S., 5722 Kimbark Ave., Chicago.
 Armstrong, Cecil J., Monroe, Wis.
 Armstrong, H. C., 744 Dolphin St., Baltimore, Md.
 Arnot, E. J., Hotel Cooke, Harvey, N. D.
 Atkins, H. P., Birmingham, Ala.
 Batman, Levi G., 1516 Florencedale Ave., Youngstown, O.
 Elair, V. W., North Tonawanda, N. Y.
 Boynton, Edwin C., Belton Texas.
 Brelos, C. G., 1703 Broadway, Galveston, Texas.
 Burns, H. F., Superior, Wis.
 Campbell, George A., Hannibal, Mo.
 Carr, W. L., 5722 Kimbark Ave., Chicago.
 Chapman, A. L., 1214 Fort St., Boise, Ida.
 Clark, O. B., Drake Univ., Des Moines, Ia.
 Clements, G. R., 15 S. Bassett St., Madison, Wis.
 Coleman, C. B., 56 Irvington Ave., Indianapolis, Ind.
 Cory, C. E., Washington Univ., St. Louis, Mo.
 Cree, Howard T., Augusta, Georgia.
 Crowley, W. A., 120 M. D. Hall, U. of C., Chicago.
 Dailey, B. F., Greenfield, Ind.
 Deming, J. L., 24 Everit St., New Haven, Conn.
 Earley, Charles S., Hill City, Kansas.

- Edwards, G. D., Bible College, Columbia, Mo.
 Endres, W. D., Kirksville, Mo.
 Eskridge, J. B., State Normal School, Chickasha, Okla.
 Ewers, John R., 6002 Adler St., Pittsburg, Pa.
 Faris, Ellsworth E., 6007 Ellis Ave., Chicago.
 Fortune, A. W., Transylvania Univ., Lexington, Ky.
 Garn, H. M., Christian Univ., Canton, Mo.
 Garrison, W. E., Agricultural College, N. Mex.
 Garvin, J. L., William Woods College, Fulton, Mo.
 Gates, Errett, 5464 Jefferson Ave., Chicago.
 Gentry, R. W., Winfield, Kansas.
 Givens, John P., Carbondale, Ill.
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 Grim, F. F., Albuquerque, New Mex.
 Guy, H. H., General Delivery, Berkeley, Cal.
 Henry, Edward A., Univ. of Chicago, Chicago.
 Hill, H. G., 52 Irvington Ave., Indianapolis, Ind.
 Hill, Roscoe R., Quevedo, 620, Sevilla, Spain.
 Hill, Sherman, Paola, Kansas.
 Holmes, Arthur, Pennsylvania State College, State College, Pa.
 Hoover, Guy I., 115 W. Washington St., Tipton, Ind.
 Hotaling L. R., Tuscola, Ill.
 Howe, T. C., Butler College, Indianapolis, Ind.
 Howell, William R., Washington College, Chesterton, Md.
 Hull, William C., North Tonawanda, N. Y.
 Hunter, Austin, 2431 Flournoy St., Chicago.
 Idleman, Finis S., 657 Eigtheenth St., Des Moines, Ia.
 Jenkins, Burris A., 2812 Charlotte St., Kansas City, Mo.
 Jewett, Frank L., 2009 Univ. Ave., Austin, Texas.
 Jones, Edgar DeWitt, 805 E. Front St., Bloomington, Ill.
 Jordan, O. F., 831 Washington St., Evanston, Ill.
 Kirk, Sherman, 2830 University Ave., Des Moines, Ia.
 Lockhart, Clinton, Fort Worth, Texas.
 Logan, W. M., care Y. M. C. A., Detroit, Mich.
 Loken, H. J., 2211 Union St., Berkeley, Cal.
 Lumley, F. E., Missionary Training School, Indianapolis, Ind.
 McKee, John, 268 Elm St., St. Paul, Minn.
 Maclachlan, H. D. C., 7th St. Christian Ch., Richmond, Va.

- Marshall, Levi, Nevada, Mo.
Martin, Herbert, Drake Univ., Des Moines, Ia.
Moffett, Frank L., 604 Cherry St., Springfield, Mo.
Moorman, E. E., 235 N. Rural St., Indianapolis, Ind.
Morgan, Leslie W., Wringleiff, Priory Rd., Hornsey, N. London.
Morgan, O. T., Medford, Ore.
Morrison, C. C., 700 East 40th St., Chicago.
Myers, J. P., Marion, Ind.
Norton, F. O., Drake Univ., Des Moines, Ia.
Parker, W. A., Pomona College, Claremont, Cal.
Payne, Wallace C., Lawrence, Kan.
Peckham, George A., Hiram, Ohio.
Philpott, Allan B., 505 N. Delaware St., Indianapolis, Ind.
Philpott, J. M., 159 W. 81st St., New York City.
Pike, Grant E., Lisbon, Ohio.
Place, A. W., Tokyo, Japan.
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Rice, P. J., 915 Lee St., El Paso, Texas.
Robison, H. B., Christian Univ., Canton, Mo.
Rothenburger, W. F., 4518 Franklin Ave., Cleveland, Ohio.
Rounds, Walter S., Arcola, Ill.
Rowlison, C. C., Iowa City, Ia.
Sarvis, Guy W., Univ. of Nanking, Nanking, China.
Serena, J. H., Keuka College, Keuka Park, N. Y.
Sharpe, C. M., 128 S. D., U. of C., Chicago.
Shore, S. T., Hereford, Texas.
Smith, Raymond A., 1129 Ashland Ave., Indianapolis, Ind.
Smith, W. H., Bloomington, Ind.
Stewart, George B., Union Theological Seminary, New York City.
Taylor, A. W., 708 Providence Rd., Columbia, Mo.
Todd, Earle M., 1230 Nutman Ave., Fort Wayne, Ind.
Todd, Joseph C., Bloomington, Ind.
Trainum, W. H., 124 S. D., U. of C., Chicago.
Underwood, C. E., Eureka, Ill.
Van Arsdall G. B., Central Christian Ch., Denver, Col.
Vernier, C. G., 1002 W. Nevada, Urbana, Ill.
Waite, Claire L., 558 Howell Ave., Clifton, Cincinnati, Ohio.
Ward, Albert L., Arcadia, Ind.
Willett, H. L., c/o H. W. Dunning & Co., 14 Beacon St., Boston,

Mass.

Winders, C. H., 108 S. Ritter Ave., Indianapolis, Ind.

Winn, Walter G., Box 39, Rensselaer, Ind.

Winter, T. E., 609 Market St., Fulton, Mo.

HONORARY MEMBERS.

Garrison, J. H., 2712 Pine St., St. Louis, Mo.

Haley, J. J., Lodi, Cal.

Lobingier, Charles S., Manila, Philippine Islands.

MacClintock, W. D., Univ. of Chicago, Chicago.

ASSOCIATE MEMBERS.

Arnot, J. K., Fessenden, N. D.

Buckner, C. C., 4337 Lowell Ave., Chicago.

Cole, A. L., Center, Mo.

Gibbs, Walter C., Bible College, Columbia, Mo.

Goodnight, Cloyd, 79 S. Tomkins St., Shelbyville, Ind.

Haile, E. M., 4452 Congress St., Chicago.

Hamilton, C. H., Bethany College, Bethany, W. Va.

Handley, R. L., Kalamazoo, Mich.

McCartney, J. H., 44 S. West St., Waynesburg, Pa.

McDaniel, Asa, Harvey, Ill.

McQueen, A. R., Austin Station, Chicago.

Pearce, C. A., Marion, Ohio.

Rainwater, C. E., 7301 Harvard Ave., Chicago.

Reavis, T. F., 2654 Cramer, Belgrano, Buenos Ayres, Arg. Rep.

Sims, Newell L., Union Theol. Sem., New York.

Wood V. T., 12247 Harvard Ave., Chicago.

CO-OPERATING MEMBERS.

Collins, C. U., 427 Jefferson Bldg., Peoria, Ill.

Hawkins, O. A., Room 108, City Hall, Richmond, Va.

Henry, F. A., Cleveland, Ohio.

Kenyon, A. M., 315 Univ. St., Lafayette, Ind.

Leach, Percy, R. R. 2, Box 62, Hopkins Minn.

Lucas Hardin, State Normal School, Valley City, N. D.

Morrison, Hugh T., Springfield, Ill.

Throckmorton, C. W., Chamber of Commerce, Richmond, Va.

Wakeley, Charles R., 6118 Ingleside Ave., Chicago.

Webb, A. G., 1874 E. 82nd St., Cleveland, Ohio.

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THE DISCIPLES' CONGRESS

St. Louis, April 1 to 3, 1913

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Are the Colleges Training a Ministry for the Practical Work of
the Church, O. F. Jordan

Wednesday Morning

Sane Evangelism and the Modern Revival:

Their Use of Scripture and their Theology, W. J. Wright
Their Psychological Aspects and Social Results, H. O. Pritchard
Their Effectiveness in the Practical Work of the Church,
M. A. Hart

Wednesday Afternoon

The Influence of the Modern Social Movement:

On Religious Thinking, Silas Jones
On Religious Activities, F. E. Lumley

Christianity and Socialism:

Points of Sympathy, Frank W. Allen
Points of Antagonism, A. G. Gray

Wednesday Evening

Pagan Tendencies in our Present Civilization, Dr. C. A. Elwood
A City in the Life Saving Business, Hon. Harris E. Cooley

Thursday Morning

The Influence upon Modern Thought:

Of the Most Modern Psychology, H. D. C. Maclachlan
Of the Most Modern Science, Dr. Lee
Possible Relations of Comity between Baptists and Disciples,
Dr. W. J. Williamson

Thursday Morning

The Union Movement:

Bearing of Some Problems in Modern Thought upon it,
F. D. Kershner
What Policy shall the Disciples Pursue in Planting New
Churches, Finis Idleman
The Social Service Movement and Christian Union, Ira Boswell

HENRI BERGSON.
HIS SIGNIFICANCE FOR RELIGION AND CHRISTIANITY.

By E. M. Todd.

Should a preacher read philosophy? If he does he may lose his message. He is likely to become less confident. The positive note is likely to disappear from his preaching. He may get into a theological fog or a metaphysical fog and not be able to find his way out. His people are apt to begin to wonder where their pastor is "at," and he himself is apt to be as much in doubt as they. He may find himself in much the same mental state as the negro who had been kicked by his mule, Nehemiah. The negro's name was Ammi; raising himself up to a sitting posture, he thus soliloquized:

"Am I Ammi, or am I not Ammi?

If I am Ammi, where am I?

If I am not Ammi, who am I?

Or,—did Nehemiah kick me?

Nevertheless, I am persuaded that a preacher should read philosophy. Faith has an intellectual as well as an experimental basis. A dogmatism that is based on ignorance will not get us very far. Brierley somewhere tells of an evangelical minister who expressed devout thankfulness that he had never learned German,—German religious thought, you know, is so unsettling! Let us be assured that he that saveth his faith shall lose it and he that loseth his faith in an undaunted search after truth shall find it. Of all the disloyalties from which truth suffers, none is baser than that which refuses to put her to the test. If a preacher is capable of doubt, his only relief will be in philosophy; by its help alone will he be able to find his feet amid the confusions and contradictions and negations of this transition age. And there is no writer within the range of my acquaintance whose work will more help a preacher to get orientated in the modern world, or impart to his preaching a more clear note of assurance than Henri Bergson, of Paris.

Three men are leading the thought of the world to-day: Harnack of Berlin, Eucken of Jena, and Bergson of Paris. Bergson has been described as a man of three books. In his first book, "Time and Freewill," published in 1887, he develops his theory of duration which is fundamental to his whole scheme of philosophy. His second book, "Matter and Memory," published in 1896, was written after nine years devoted to the study of the pathology of memory. His third

book was "Creative Evolution," for the writing of which he prepared himself by eleven years devoted to the study of biology.

Nothing like Bergson's literary style has been met with in the whole field of scientific and philosophical writing since the lectures and lay sermons of Huxley, twenty years ago. His sentences are as musical as the waters of a brook and his metaphors as sparkling as its spray in the sunlight. His illustrations sometimes thrill one like a fine chord of music or a wonderful painting. It was Huxley's marvelous style even more than his incisive logic that gave him his great vogue,—he wrote readable books, he made his doctrine understandable and attractive, and so he won converts. And here we have a man with a greater style than Huxley's and devoted to higher ends.

The significance of Bergson for us is that he writes not as a theologian but as a scientist and a philosopher. He is a psychologist. It would be impossible, from his works now available, to give any account of his religious faith, if he has any. Certainly he does not write in the interest of religion or of faith. He writes purely as a philosopher bent on discovering the secret of the universe and on giving, so far as may be, a scientific account of its phenomena. So far as I remember, the name of GOD occurs only once in his "Creative Evolution,"—the only one of his books with which this paper is concerned. And yet GOD himself, living, loving, working, the First and the last, the One in whom we live and move and have our being, the All and in all, is present on every page. The whole world, the universe, is aglow and throbbing with His Presence. He helps us to understand Wordsworth when he speaks of Him

Whose dwelling is the light of setting suns,
 And the round ocean, and the living air,
 And the blue sky, and in the mind of man:
 A notion and a spirit, that impels
 All thinking things, all objects of all thoughts,
 And rolls through all things.

And Browning,

Earth's crammed with heaven,
 And every common bush a fire with GOD.

In fact, as a writer in one of the magazines has suggested, you might go through this book and substitute a religious for a philosophical terminology—faith for philosophy, and GOD for Vital Impulse—without materially altering the sense. A reader whose in-

terest is primarily in preaching rather than in speculating will inevitably do this in his own mind. Bergson makes you feel that it is a warm, friendly universe in which we live, that it is worth while to be a part of this scheme of things, and when you lay down his book you feel that you have had a spiritual tonic and can take an optimistic view of life. One needs only to contrast Huxley's gloomy forecast of the future of human life on this planet with Bergson's triumphant optimism in order to be grateful for the change that has come over philosophical thought. And yet, whatever concession Bergson makes to religion he makes as a psychologist and because he must. It is science that speaks;—she has discovered GOD! Science and religion are henceforth to be co-laborers and not competitors in the ongoing of civilization.

Bergson's philosophy is, first of all, a criticism of life, and, secondly, a criticism of knowledge. Theory of life and theory of knowledge, he maintains, are inseparable.

A theory of life that is not accompanied by a criticism of knowledge is obliged to accept, as they stand, the concepts which the understanding puts at its disposal: It can but enclose the facts, willing or not, in pre-existing frames which it regards as ultimate. It thus obtains a symbolism which is convenient, perhaps even necessary to positive science, but not a direct view of its object. On the other hand, a theory of knowledge which does not replace the intellect in the general evolution of life will teach us neither how the frames of knowledge have been constructed nor how we can enlarge or go beyond them. It is necessary that these two enquiries, theory of knowledge and theory of life, should join each other and, by a circular process, push each other on unceasingly. Together they may solve by a method more sure, brought nearer to experience, the great problems which philosophy poses. (Page xiii.)

In other words, if we are to know life, we must know the instrument by which we are to know it,—we must know the intellect, its origin, its function, its limitations, and its relation to other forms of consciousness whose testimony is more to the point in an enquiry of this kind. The meaning of this will be made more clear as we proceed.

Bergson's philosophy begins with a criticism of the prevalent mechanistic interpretation of life,—that life can be accounted for as a function or property of matter; that the mechanical prin-

ciple, when it is thoroughly understood, will account for everything, organic and inorganic, plant, animal and even man himself with all his higher powers; that consciousness is merely a spark caused by the action of material substances within the brain; that thought, feeling, volition are merely functions of the brain. This interpretation Bergson renounces absolutely. His book is really a polemic against it. I do not know how Bergson would be classified, or that it matters very much. We sometimes think we have done our whole duty by a thinker when we have got him correctly pigeon-holed. As a matter of fact, Bergson, and every other great thinker, is in a class all by himself. Generally speaking, however, and as opposed to materialism on the one hand and idealism on the other, I suppose Bergson might be dominated a *vitalist*. With Bergson, Life is the great Reality. The materialist has got things backwards: so far from life being a function of matter, matter may be regarded as a precipitate of life. The universe, in all its multiplicity and diversity, owes its being to the age-long, persistent, resistless thrust of life. Life is not to be considered as a mere abstraction, as when we speak of *life in general*, nor as a mere *heading* under which all living beings are inscribed. Life is the Reality underlying all the phenomena of the universe and whose inner nature is, in some measure, revealed in those phenomena, as in a mother's devotion to her child. It is not a mere function of matter, the result of forces at work in a ready-made universe, combining, dissolving and recombining, but ever remaining the same completed whole from which nothing can be subtracted and to which nothing can be added. The universe of matter is the creation of life. And that creation is not complete, nor will ever be complete; the universe is growing and will grow eternally. This Vital Impulse throbs throughout the whole universe ever pushing on to something new, something that has never been before, something absolutely unforeseeable and unpredictable even to infinite wisdom, because it is perfectly free. This Vital Impulse traverses "the bodies it has organized one after another, passing from generation to generation, and becoming divided amongst species and distributed amongst individuals without losing any of its force but rather intensifying in proportion to its advance." It is "like a current passing from germ to germ through the medium of a developed organism. It is as if the organism itself were only an excrescence, a bud caused to sprout by the

former germ endeavoring to continue itself in a new germ. The essential thing is the *continuous progress* indefinitely pursued, an invisible progress, on which each visible organism rides during the short interval of time given it to live." (Page 26.)

Time, concrete time, is just the stuff life is made of. (Page 4.) It is difficult, at first, to grasp the idea of concrete time, but it becomes clear in connection with his doctrine of duration. An animal endures, i. e., has duration; a tree endures; but a stone does not endure. Only a living thing endures, only life possesses duration. Abstract time, the *t* of the mathematical formula, has no reality; but concrete time is something *lived*. A boy rolls a marble along the pavement and at the end of its journey it is the same marble: the time required for the journey, calculated in seconds, is abstract time. He rolls a snowball along the lawn, and at the end of its journey it is what it was at the beginning *plus* all that it has gathered up in its journey: the time required for the journey across the lawn, calculated in increased bulk, may be taken as a symbol of concrete time. The Rosetta stone is to-day just what it was millenniums ago when it was buried at the mouth of the Nile—it has gathered nothing through the years; that is abstract time. A man, however, is to-day, not what he was a year ago, but that *plus* all that he has thought and felt and willed and experienced since then—that is concrete time, time gathered up in the journey and treasured up in the organism. With a living thing the past never dies as it does with inert matter. It is always living and present. "Duration is the continuous progress of the past which gnaws into the future and swells as it advances." "Even though we have no distinct idea of it, we feel vaguely that our past remains present to us. What are we, in fact, what is our *character*, if not the condensation of the history that we have lived from our birth—nay even before our birth, since we bring with us parental dispositions? Doubtless we think with only a small part of our past, but it is with our entire past—that we desire, will and act." And so it is that every thought, every feeling, every volition, every experience, re-creates me, makes me something different from what I was before. Every thought, every act, is a new birth. It is true, he says, that what a man *is* determines what he *does*, but it is also true that we *are*, to a certain extent, what we *do*. I am not like the rolling stone that gathers no moss, but like the rolling snowball that gathers up and retains within itself

the present so that there is no past. And when I act to-day it is the whole of my past that acts, part consciously, part unconsciously. My memory allows some of my past to pass consciously into the present, but whether I am conscious of its retention or not, my whole past is retained in my subconscious mind, nothing of it is lost, and when I act it is the whole of my past that acts.

So, too, the Universe endures. For the Universe as a whole is an Organism. The systems which science carves out cannot be said to endure except as they are reintegrated into the Whole. There are two movements in the Universe—an upward (Life) and a downward (Matter), and the former of these movements imposes its rhythm on the latter, so that, as a Whole, the Universe endures.

But against this whole conception of life the intellect raises its imprescriptible protest. And this brings us to Bergson's theory of knowledge which makes possible his theory of life. Look for a moment at the results of philosophical and theological speculation to-day.

Philosophy is a search after the Absolute. Religion is a search after God. Science deals only with material things, but it becomes philosophical in its search after origins, e. g., the origin of life.

Science has succeeded marvelously while she has remained within her legitimate sphere, that is, the sphere of the material. But she has failed in her endeavor to discover origins—when the scientist has got through with his analysis he finds that life has somehow slipped through his fingers.

But neither has philosophy done any better in its search after the Absolute; it has not found the Absolute. It comes to the conclusion that the Absolute is unknowable. Philosophy is agnostic; it can, in the nature of things be no otherwise. It was foredoomed to agnosticism, not because the Absolute *is* unknowable, but because the intellect cannot know it.

Religion, however, has found GOD. There are multitudes of men to-day to whom GOD is the great Reality and the material world but a vapor that vanisheth away. Theology, which has been defined as the reaction of a living faith on its environment, has not given us GOD nor certified us of GOD. It has only purified our conceptions of their grosser elements and enlarged those conceptions by enabling us to identify Him with the Absolute of which philosophy gives us the name but not the thing. Religion

finds GOD, not because of any special revelation vouchsafed to men in the past or to special men now, but because it uses the right faculty,—what Bergson calls “the enlarged and purified intuition” (Page 177). The intellect, the instrument of philosophy and theology, cannot know GOD, but the intuition, the instrument of religion, can know Him and does know Him.

To come now directly to Bergson: the Intellect is made to *think matter*, the Intuition to *think life*. The intellect cannot think life, cannot know life, for the simple reason that life is a flux and the intellect can never know a flux. The intellect was evolved, like all man’s faculties, in the evolution of life, and it has its own limited function. That function is to enable man to cope with circumstances, that is, with matter. It was made for practical and not for speculative purposes. “Speculation,” says Bergson, “is a luxury, but action is a necessity.” The intellect is perfectly at home among solids, as in geometry. Our logic is the logic of geometry, as is shown by the fact that the study of geometry is the best possible preparation for the study of logic. But geometry, and so logic, cannot know a flux, a movement. It can conceive of a circle only as an infinitude of straight lines. If you try to think of a circle and to analyze it, you invariably come in the end to a straight line. Now when the intellect turns from its legitimate sphere among solids and begins to speculate, and especially when it seeks to apply its categories to life, it can only conceive of life in terms of mechanism, and ultimately, when it finds that these categories do not fit, lands us in agnosticism.

Now, in the age-long process of evolution two distinct forms of consciousness have been evolved and have reached a high degree of development. But they have been evolved along diverging lines. One, the intellect, has reached its highest development in man; the other, instinct, has reached its highest development in the ants and bees. These two forms of consciousness are turned in opposite directions, the former towards inert matter, as has been said, the latter towards life. These two forms of consciousness are essentially different—they are not simply different stages of development of the same faculty. They are both present in man, though “consciousness in man is pre-eminently intellect,” and “intuition is almost completely sacrificed to intellect.” Bergson defines intuition as “instinct that has become disinterested, self-conscious, capable of reflecting upon its object and of enlarging it indefinitely,” and

speaks of the "instinct as enlarged and purified into intuition." If, therefore, we are ever to know life, it will be by a process of re-absorbing the intellect in the intuition, and getting consciously into the flux of life. "There are things," says Bergson,—and it is one of his most illuminating utterances—"that the intelligence alone is able to seek, but which, by itself, it can never find. These things instinct alone could find, but it will never seek them." The two forms of consciousness are thus seen to be complementary.

This theory of knowledge resolves many of our difficulties. We have been arguing the matter of our freedom for centuries and have got ourselves into a hopeless tangle. The intellect always perceives freedom in the form of necessity. All arguments for freedom end in proving that we are not free. And yet we know that we are free—we just *know* it, our logic does not help us one whit. We have to assert our freedom in the face of the intellect's denial. Again. If a man die shall he live again? The intellect makes short shrift of our pride. The hope of immortality, it tells us, is a piece of absurd egoism. Life, it tells us, is but the glow of a phosphorescent spark and will vanish for ever when the combination is broken up. Where does the light go when the current is turned off? We cannot prove immortality; no one ever did; we just *know* it—that is, if our intuition has not been completely sacrificed to intellect. That part of our nature that looks to the future instead of to the past, that thinks life, negatives the impertinent assumptions of the intellect and bids us hope.

I falter where I firmly trod,
 And falling with my weight of cares
 Upon the great world's altar stairs
 That slope through darkness up to God.

I stretch lame hands of faith, and grope,
 And gather dust and chaff, and call
 To what I feel is Lord of all,
 And faintly trust the larger hope.

NEWS NOTES.

The Secretary feels that, quite unintentionally, he worked a little game on a considerable number of Institute men. His letter calling for payment of dues before he left with his party to join Dr. Wil-

lett was quite generally answered with checks. About the middle of January came news that Dr. Willett's party had been depleted by illness and with it a proposition to sell out his interest in his own party and transfer all to Dr. Willett alone. This was accepted and the Secretary's party sailed without him on February 8 to join the good Dr. in Egypt. The Secretary remains at the University to complete the work for his degree. We may try a similar scheme again as we have more money on hand than ever known before at this time of year.

In mailing the January Bulletin the Editor used printed address slips which he pasted onto the envelopes. Some of these came off and the Bulletins were returned to the office. If those who failed to receive copies will drop a card to the Editor the error will be corrected at once.

Roscoe R. Hill hopes to leave Spain for America the last of February or first of March. He is at work digging history out of the Spanish archives under the direction of the Carnegie Institution of Washington.

John P. Givens has led in a campaign to redecorate the auditorium of the Carbondale, Ill., church.

First Church, Youngstown, O., Levi G. Batman, minister, raised about \$7,000, of which \$1,400 went to missions and benevolence.

Bethany, Neb., H. O. Pritchard, minister, reports \$8,964 raised by all departments, of which \$2,632 went for missions. There were 57 additions to the church.

East End, Pittsburgh, J. R. Ewers, minister, holds its annual meeting after a good dinner to which the whole church is invited. 265 people sat down this time. The reports showed nearly \$10,000 raised by all departments with a little over \$2,000 going to missions. There were 59 additions to the church during the year. The excellent condition of the church and its good-will toward its pastor were shown by voting an increase to his salary.

Central Church, Cincinnati, Claire L. Waite, minister, reports \$6,600.95 raised in all departments, of which \$1,329.24 went for missions. There have been 84 additions to the church at regular services during the year.

The Berkeley, Cal. Church, H. J. Loken, minister, shows a net increase in membership for the year in spite of the slight defection of last spring. All bills are provided for and the church is prospering.

Tipton, Ind., G. I. Hoover, minister, sends his "Weekly Bulletin" with full report of all auxiliaries. We wish there were room to print all of it. The grand total raised is \$6,578.07, of which \$2,751 was on the building fund and \$3,828.68 for missions. There were 52 additions to the church during the year. The Sunday-school shows an average attendance of 265 for the year and \$8.95 average collection.

That interest in the Pentateuch has not wholly vanished is evidenced by the fact that Edgar DeWitt Jones is drawing large audiences to hear a series of sermons upon it.

Elster M. Haile, until recently pastor of the West End church, Chicago, has been called to the pastorate of the Monroe Street Church of Chicago. This is an older church with many problems to solve with which Mr. Haile should have some familiarity from his experience in Chicago pastorates. We wish him and the church every success.

George B. Van Arsdall is attacking the Church Union problem from the educational and better-acquaintance side. His church conducts a Training School for Church Workers which is largely attended by representatives of many denominations. Eight different denominations recently were represented in "Christian Union Propaganda" meetings in Central Church.

We are in receipt of a folder announcing the "Mission" held by James Small in the Hornsey, London, Church, of which Leslie W. Morgan is minister. The meetings ran from January 23 to February 6. Both Mr. Morgan and Mr. Small have been considering trips to the Holy Land this winter. We are still hoping that they may be able to join Dr. Willett.

O. J. Grainger reports such accomplishments from India that we know he must keep very busy. Recently he went to Jubbulpore to give a series of addresses to the Indian Christians and to attend a conference held by John R. Mott. Then he visited the various stations auditing accounts. He has baptized 19 people in Mungeli, his own station, in the last six months.

Central Church, Des Moines, Finis Idleman, minister, recently burned a \$25,000 mortgage on their building. By the way, he claims that his "Christian Worker" is the original "Brotherhood Paper." Any more?

Pres. Underwood of Eureka, joined with D. H. Shields, the local pastor, in raising \$10,000 among Eureka Disciples to build an insti-

tutional church for Fred E. Hagin in Tokio. The church will face the great University of Tokio.

News of the resignation of E. M. Todd from his work at Fort Wayne is just at hand. He will not long be without a call to another field. We have no knowledge of his plans for the future.

Dr. Ames is serving as University Preacher at Harvard. Before leaving Chicago he came to the Divinity Library and posted himself on Unitarian theology that he might intelligently defend his published sermon on "Why I Am Not a Unitarian." He claims that Emerson's recent book on "Unitarian Thought" fully warrants all of the statements in the sermon,—which is one of those in the little volume entitled "The Divinity of Christ."

The addresses delivered at the Anglo-American Conference in London in 1910 have been published. The volume will be sent post free to anyone sending 25c in American stamps to Leslie W. Morgan, Wringcliff, Priory Rd., Hornsey, London.

Dr. C. M. Chilton recently closed a series of meetings in the Hannibal, Mo., church, Geo. A. Campbell, minister. Bro. Campbell's appreciation of Dr. Chilton in a recent Century was appreciated by all. If you missed seeing it turn back to it.

Grant E. Pike is preaching for the church at Welshfield, O. His permanent address is still Lisbon, O., but for some months to come he can be more quickly reached at Welshfield.

A letter from Guy W. Sarvis encloses a "Bulletin of the Nanking Training School and the Affiliated Theological Seminaries," published in December, 1912. Among the facts of interest is the enrollment which shows the union character of the work. "Advent, 5; Disciples, 8; Methodist (North), 18; Methodist (South), 19; Presbyterian (North), 11; Presbyterian (South), 19." Without intending any reflection upon anyone, is it not a shame that the distinctions growing out of the American Civil War seem to be transplanted over into modern Chinese mission work? We know of course that the distinctions are lost sight of but why preserve the names? The pamphlet opens with these words, "The School is drawing to the close of its second year as a Union institution. The Faculty and Board of Managers are well satisfied, from the experiences of these two years, that we are working along right lines. Within the school all relationships have proven most pleasant and helpful, and from without we have received much encouragement and the assurance of substantial co-operation."

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"METCHNIKOFF, A BIOLOGICAL PROPHET."

By H. D. C. MacLachlan.

Is there a science of old age and death? Are gerontology and thanatology henceforth to be numbered among the laboratory disciplines? Are serum-therapy and dietetics to write the new "Thanatopsis?" These are the questions that, if they could speak, the test-tubes and cultures of the Pasteur Institute, under the directorship of Prof. Elie Metchnikoff, would be clamoring to answer.

To tell the story of Metchnikoff is to write the history of modern therapeutics. Between modern medicine—a thing of yesterday—and the practice that used to go by that name, there are three main connecting links: Pasteur, the Frenchman, who discovered the microbes of disease, Virchow, the German, who discovered the leucocytes of the blood, and Metchnikoff, the Russian Jew, who furnished the missing link between the leucocytes and microbes—the disease and the blood. Thousands of workers all over the world have, of course, checked, confirmed and developed their results, but the main line of therapeutic progress has been determined by this triumvirate.

Especially interesting in the case of Metchnikoff is his gift of popularity. Within the last few years he has achieved a remarkable vogue—comparable only to that of Bergson in philosophy, Sir Oliver Lodge in physics and Eucken in the philosophy of religion. The "man in the street" pronounces his name trippingly. Since 1907 the popular magazines have been "featuring" him, and all sorts of people who know nothing about microbes have been experimenting with his sour-milk prophylactic against old age. He himself has written popular versions of his theories and in his two last published works—of which we shall say more later—he has made a most successful appeal, not so much to the savants and specialists, as to what Robert Browning used to call "a sort of pit audience." In no modern scientist is the democratic attitude more strongly developed. His discoveries seem to have interested him most in relation to human need and possibilities. Not "truth for truth's

sake," but "truth for life's sake," would seem to be the motto of his life-work. He is one of the great "humanists" of science just as Prof. James has been the great "humanist" of philosophy, and no small part of his popularity must be attributed to this truly "pragmatic" note. There was a time when to popularize laboratory results was to be accused of writing pseudo-science: Metchnikoff joins Darwin, Huxley, Haeckel and Sir Oliver Lodge in entering an emphatic "No."

The outward events of Metchnikoff's life have been comparatively uneventful. He was born in the Province of Kharkov, Little Russia, on May 15th, 1845—his father an officer in the guards, his mother a Jewess. From the beginning he was a good student: he was medalist in the High School and completed his course in the university in two years instead of the usual four. He then studied in Germany—at Giessen, Göttingen and Munich—and, returning to Russia, taught for a while in the University of St. Petersburg. In 1870 he was called to the chair of Zoology in the University of Odessa. In 1881, having become obnoxious to the authorities on account of his race, liberal politics and atheistical beliefs, he left Russia and devoted himself to private study chiefly at Messina, where in the study of intracellular digestion in minute sea organisms he came upon the discovery that has made him famous—namely, the protective function of the leucocytes or white blood-corpuscles. The phenomenon of "inflammation" in wounds had no doubt been familiar ever since Adam first "stumped his toe" in the garden: but Metchnikoff was the first to tell us what it meant—namely, the rush to the frontier of the territorial army of white blood-corpuscles to throw up breast-works against invasion by enemies of the human system. This theory he set forth in his first important work, "Lessons on the Comparative Pathology of Inflammation," and more fully and completely in his classic work on "Immunity" published in 1901—one of the greatest medical books of modern times. Following this epoch-making discovery he was called to the Pasteur Institute as *chef de service* and in 1895 he became Director of Scientific Researches, a position which he still holds. In 1908 he divided the Nobel prize for the greatest discovery of the year in medicine, with Prof. Paul Ehrlich, discoverer of the famous "606" vaccine. At the age of 68 he is still the busiest man in the Pasteur Institute and in his latest works he shows himself keenly alive to the deeper problems of human life and aspiration—

a man whose attitude to the universe is optimistic and warm-blooded, with little or nothing to remind us of "The exhausted air-bell" of the mere specialist. His disinterested character may be inferred from the fact that he devoted the £20,000 of the Nobel prize to the furtherance of his researches in the theory of longevity.

To understand the individual contribution of Metchnikoff to medical science it is necessary to get a birdseye view of the whole theory of diagnosis, prevention and cure in germ diseases. We begin with the phagocytes or white blood-corpuscles—the cause as we have seen of inflammation. These are microscopic organisms of the simple unicellular type, having the power of making movements like the amoeba, and are to be found in largest quantities, though not exclusively, in the blood. Their peculiar function from which they get their name of phagocytes or "eater-cells," is that of devouring disease bacteria that have succeeded in gaining an entrance into the body. Disease of any germ type is produced by the toxins or poisons produced by the germ of that particular disease, and its specific symptoms are due to the action of these poisons on the body cells. Enter, then, the phagocytes—the natural enemies of all foreign bodies and especially of disease bacteria. Under the microscope they can be seen moving swiftly hither and thither throwing out their protoplasmic elongations (pseudopodia) and encasing one by one the foreign host,—cholera vibrio, sprilla of syphilis, or what-not—which, in turn, can now be seen inside the phagocytes slowly disintegrating into the protoplasmic mass. As the disease germs multiply with the incredible rapidity of the lowest forms of life, the phagocytic reserves, millions upon millions of them, are called out and the battle continues until the invading hosts is eaten up piecemeal, or else multiplies too rapidly for the power of the phagocytes to cope with them—in which case we have disease of the well-known types. Fever is just the heat of battle. Immunity is the fact that the leucocytes devour all the pathogenic germs before they can produce sufficient toxic matter to injure the bodily tissues. Disease is the uncertainty of the issue, death the victory of the invaders, recovery their destruction. This picture of the living body as a battle field with the white blood-corpuscles as protagonists, is one we must never lose sight of, if we would understand the development of modern pathology and therapeutics. It is the Ariadne's clue to the maze.

But the battle between the toxins of disease and the vital forces

of the body is not quite so simple as above sketched or as was at first supposed. In the first place it seems certain that the blood-plasm itself contains elements (alexin, etc.) which dissolve the disease germs or else neutralize their toxins by a process known as bacteriolysis, and which are produced chiefly, (though not exclusively) by the disintegration of the leucocytes. Thus there are more of these in blood-serum than in blood-plasma, because in the former the white blood-cells have been disintegrated. This, the "humoral" theory of immunity, must be allowed its place in the final stock-taking as showing that the phagocytes can wage a very efficient post-mortem fight against the enemy—like the dead army-mule in the water-supply of the enemy. In the second place the phagocytes' bacterial feast is by no means such an informal, pot-luck affair as at first appeared. The appetite of our soldiers is not always on edge. They are even epicures at times and demand that their food be seasoned to taste. Hence the presence in the blood, of a substance called *opsonin* (Gr. 07-102, sauce) which being assimilated by the disease germs proves their undoing, for they are now devoured with avidity by their enemies. This opsonin has no deleterious effect on the bacteria, its function being simply that of a sort of physiological Worcester Sauce!

These opsonins differ from the alexins and digestive ferments of the phagocytes in their *specific quality*, by virtue of which each disease has its own opsonin, so that sauce for the cholera goose is not sauce for the typhoid gander. Their origin has not yet been determined, but it seems likely that they are a secretion of the phagocytes themselves, perhaps under the stimulation of the very disease they help to resist. "We derive thus a possible explanation of acquired immunity" (immunity i. e. from subsequent attacks of the same disease.) "The first attack of the disease stimulates the production of the corresponding opsonin in the blood of the patient. When this has had time to develop and the bacteria have become thoroughly opsonized, they are rapidly devoured by the phagocytes and the disease comes to an end. The production of the opsonin, however, continues and maintains the individual in a condition of immunity against a second attack; for no sooner do the hostile microbes turn up again than they are permeated with opsonin and rendered highly vulnerable to the onslaughts of the phagocytes."

But our friend the phagocyte is not always and altogether a

friend. In certain conditions of the body, produced by toxins, notably those of syphilis and the bacilli of putrefaction, the phagocytes are stimulated to an intense activity which they vent in the destruction of the higher elements of the different tissues, thus exemplifying the old adage that

“Satan finds some mischief still

For idle hands to do.”

Now, this Benedict Arnold role of the phagocytes, Metchnikoff thinks, has great significance for the problem of old age and death, which since the days of the *elixir vitae* has been scientifically taboo. The physical mechanism of sensibility he would attribute to the malign activity of the phagocytes in destroying the higher cells. Up in the brain and other nerve centres the neuronophags—a species of phagocyte—swarm around the nerve-cells denuding them of their specific granules and producing mental decay and “second childhood.” Others of the traitorous band sap and mine elsewhere. The myophags produce muscular atrophy; the osteoclasts dissolve the lime in the bones which passing into the general circulation produces atheroma and arteriosclerosis; the chromophags blanch the hair, and so forth. Now, among the toxins which stimulate the activity of these cell-destroying phagocytes Metchnikoff believes the foremost place to be held by the products of intestinal putrefaction, and the task he has set himself and the scientific world in relation to old age is how to lessen this handicap in favor of the phagocytes and against the higher cells. This is the problem he seeks to solve tentatively in his “Nature of Man” and “Prolongation of Human Life.” As the conclusion of a series of elaborate investigations into the relation of the intestinal flora to longevity in different animals, he comes to the conclusion that the chief breeding-place and reservoir of these harmful bacilli is the large intestine into which we are continually pouring foods that either favor putrefaction or actually contain the pernicious microbes. Thus the problem of old age resolves itself into the problem of diet. On the one hand we must avoid all microbe-flavoring and bearing foods—alcohol and raw meats in particular; and, on the other hand, we must seek some substance—some food or medicament—which introduced into the large intestine will not only not favour, but positively inhibit, putrefaction.

This he finds in the ferment of lactic acid, which has a marked anti-putrescent action—witness the fact that in some countries

meat is preserved in acid skimmed-milk. That it is capable of exerting this action in the human body seems to be indicated from the remarkable longevity of the races which use sour milk as a staple diet. Investigating the characteristic ferments of different sour-milk preparations—the Egyptian leben, the koumiss of the Tartars, the kephir of the Caucasus, etc.,—he finds that while all of them produce a bacterial flora some of which, being favorable to putrefaction, tend to neutralize the beneficent action of the lactic acid, the bacillus of the Bulgarian “yahourth”—hence called the Bulgarian bacillus—is not only in itself the most powerful producer of lactic acid, but develops the harmful acids and ferment-products in the smallest quantities. Still the pure “yahourth” is not altogether satisfactory; for even in it the lactic bacilli “are associated with a rich flora in which the pernicious microbes may be met.” Hence he advises the use of pure cultures of lactic microbes (Bulgarian) administered in sterilized milk or in jam, sweetmeats, etc.—the sugar being necessary to stimulate the bacilli to their appropriate action. And since “a pure culture” just means live microbes, we have the astounding, yet perfectly rational rule of health—eat microbes!

Such in brief is Metchnikoff's contribution to the physiological and therapeutic problem of senility. It is not, however, to be supposed that his conclusions are universally accepted among medical men, nor that he would himself claim finality for them. What he does claim to have done is to indicate both a real problem, and the most fruitful line of investigation, whereby its many puzzling and obscure facts may be brought under the control of an adequate law and issue in the prolongation of a healthy and happy human life. He does not, of course, pretend to have discovered any *elixir vitae* or secret of perpetual youth—as has sometimes been ignorantly supposed: he would only insist that old age physiologically considered shows all the marks of a germ disease,—albeit inevitable—and that a proper regard to diet, together with a systematic ingestion of lactic bacilli, can do much to stave off the inevitable end. Nor, again, would he regard the mere prolongation of life as in any sense a boon, if it meant only the lengthening of the period of second childhood. That, he agrees, would be an unmixed curse. But he considers it altogether possible so to learn the science of old age and death, that the bodily and mental vigor may be maintained far longer than is now the case, and that death itself

shall come not as a "king of terrors" nor as a glad release from ills of life unbearable, but as the quiet slipping of the cable by one who, having fought a good fight and drunk deeply of the blessings of life, has acquired the "instinct of death," even as all his life long he has gladly obeyed the blessed instinct of sleep. As one reads his eloquent chapters on longevity and the passing of the fear of death, we feel that we are in the presence of a giant optimist like Robert Browning and are indeed listening to a physiological "Rabbi Ben Ezra:"

"Grow old along with me."

The best is yet to be,

The last of life for which the first was made:

Our times are in thy hand

Who saith, "A whole I planned,

Youth shows but half; trust God, see all, nor be afraid."

Yet there is a great difference between the poet and the physiologist. Browning's optimism is grounded in religious faith: Metchnikoff's on the organic nature of man *sans* God, *sans* faith, *sans* everything except a blind trust in the power of scientific knowledge and the will to apply it.

This brings us to the philosophy—as I think we have the right to call it—of this remarkable man. We find it expressed in clear luminous language in the two volumes already mentioned—"The Nature of Man" and "The Prolongation of Human Life." In these we discover the scientist of the Pasteur Institute to be a man of broad outlook upon life and a culture which finds its satisfaction in disinterested efforts after human betterment. He is a physiological idealist, differing herein from the Simon Pure Positivist who "stands pat" on things as they are. There is an "ought" in Metchnikoff's philosophy. If, as he believes, man is only body, and thought only brain function, the task he would set humanity, is so to guide the evolution process in the individual and in society that both body and brain shall function ideally, i. e., to the utmost limits of nature's reserves of happiness. So far is he from accepting things as they are that he asserts over and over again such a realistic attitude to life to be the ground of the pessimism so prevalent in enlightened circles; (though one is tempted to ask whether his chapters on pessimism do not diagnose a European rather than an American disease). Discussing the moral problem he decides in turn against the religious, intuitive and utilitarian theories and

finds the ethical end in Reason—meaning thereby scientifically correct knowledge. Rational conduct for the individual is to seek the maximum of health and happiness, eschewing at once the pleasures that injure health and shorten life, and the extreme altruism which leads to needless and biologically harmful self-sacrifice. Disease, he believes, will one day be entirely eliminated by an indefinitely progressive science, and there will be left only natural death as *finis* to a well-told tale. And even that can be postponed long beyond the three score years and ten with which humanity at present in its ignorance would fain pretend to be content.

But the tug of altruism is still felt. Did not he himself go to Manchuria, and run all the risks of contagion in order to study the bubonic plague on its native heath? Did he not devote his Nobel Prize to altruistic purposes? To lay this ghost, he asks what light has the evolution of the social instinct to throw on the ideal relation between the individual and the race. Reviewing that evolution he finds that it is accompanied everywhere by the development of the individual. At the lower end of the scale in the so-called colonial organisms (mixomycetes, coral polyps, etc.) there is almost complete merger of the individual in the society, so that naturalists are in dispute as to whether the stomachs and swimming-bells of the syphonophora are real individuals or merely organs. In insect societies such as those of the ant and the bee, while there is considerable, and in some cases almost complete, sacrifice of individuality for the good of the whole (as in the case of the Mexican "worker" ants which have become hardly more than "animated cupboards" for their society) there is nevertheless a much more complete recognition of individuality than among the colonial organisms; the differentiation being due to functional, i. e., ultimately psychological activity, rather than to organic structure. Among the mammals he finds that social life is little developed till he comes to man, and that in him its distinguishing feature is intellect rather than instinct. Man's crowning achievement is complete individuality, conscious separateness from all the other members of his society; and it is on this individualistic basis he thinks that all stable, human societies must be built. The law is: the higher the social organization, the more intense and sacrosanct the individuality. Hence the well-being of the individual must be the true end of human endeavor. There must be no sacrifice of that

merely for the good of the whole; or rather if in the present imperfect evolution of human society, there is still room for supreme acts of altruism, it is only that the happiness of individuals, present and to come, may be increased and a condition reached where each individual will so perfectly fulfill the law of his being and society at large will be so beneficently regulated, that there will be no need for the biologically imperfect conduct of the martyr.

Such in brief is Metchnikoff's criticism of life. This is not the place to point out its defects in detail, but one feature of his philosophical method seems worthy of special notice. I refer to its dogmatism so strangely foreign to the spirit that animates his purely scientific researches. Against religious faith especially he displays almost an animus. It is hardly scientific, e. g., in view of Prof. Bergson's criticism of psycho-physical parallelism, to write as follows: "Since the awakening of the scientific spirit in Europe, it has been recognized that the promise of a future life has no basis of fact to support it. The modern study of the functions of the mind has shown beyond all question that these are dependent on the functions of the body, in particular of those of the central nervous system." This suggests the caustic saying of Jean Jacques Rousseau when his system of musical notation was rejected by the French Academy "that scientific men might have few prejudices, but they made up for that by the intensity with which they held to the few they did have." How much more scientific was the spirit of Du Bois Raymond who in regard to all these ultimate problems used to say: "Ignoramus-Ignorabimus." For that at least leaves the question open for faith.

Then, too, one feels that our author is treading more or less on unfamiliar ground when he deals with questions of philosophy and religion. He accepts as real history the ages of the patriarchs in the biblical narrative in order to prove his thesis of longevity, and seems to think that Ezekiel's vision of the Valley of Dry Bones refers to the resurrection of the dead. It is quite startling, too, to be told that the immortality of the soul was "the *fundamental basis* of Plato's philosophy," and that "philosophers have exhausted themselves in the study of the foundations of human knowledge with the *sole object of demonstrating the truth of religious dogmas.*" For a parallel to this sort of thing we must go to Haeckel's "Riddle of the Universe," where significantly enough one finds the same anti-religious bias.

What, then, in a word, is Metchnikoff's message to the world? It can be summed up in the word which he himself has coined "orthobiosis," defined as the most complete cycle of happy and efficient human life, "ending in a feeling of satisfaction as complete as possible and which can be reached only in extreme old age." This orthobiosis is wholly dependent on the advance of scientific knowledge, and the obedience of the race to its precepts. Hence emerges the new biological hedonism. Morality is conduct in line with the latest knowledge: immorality is conduct out of line with it. The scientific laboratory, not the philosopher's study or the preacher's desk, is to be the new Mt. Sinai. Ignorance is sin. Fits of rage are wrong because you may rupture a blood-vessel or predispose yourself to diabetes. To keep unsanitary servants' quarters is wrong not because it is cruel and selfish, but because they may become the face of disease which you may catch. It is immoral to spit on the sidewalks or use food that produces intestinal putrefaction; it may be equally immoral to sacrifice one's individual well-being for a purely ideal end. Thus we return though with a difference to the dictum of Socrates that "virtue is knowledge." But to define that "difference" would be to write the whole history of ethics.

Here we may fitly leave this philosopher of the laboratory, with a sense of gratitude for his unique contribution to the science of life and death, his splendid, though insufficiently grounded, optimism, his untiring efforts to ameliorate the conditions of human life and increase its sources of happiness; but with a sense, too, of the inadequacy of his philosophy to satisfy the needs of a soul that refuses to cry "Eureka" even when it has found the secret of earthly fullness and made terms with the fear of death. It is not the "instinct of death" men need, but the instinct of immortality. It is in the search, not after their own happiness, but after that of others, that they are truly blest. The medicine of the cross can never be superseded for the self-sick soul. Life may conceivably be lengthened even to the limit proposed by Metchnikoff, while disease and all other forms of non-natural death may be reduced to a minimum; but it is safe to say that a world in which pain, disillusionment and heartache were only occasional visitants, would be one in which the human spirit at its best could never find completion. Far truer to its constitution and more congruous with its discipline is a world like our own, where

"Nothing begins and nothing ends
That is not paid with moan;
For we are born in others pain,
And perish in our own."

NEWS NOTES.

Changes of address:

E. J. Arnot from Harvey, N. D., to Laporte, Ind., where he is Assistant Secretary of the Y. M. C. A. in charge of Boys' Work.

A. L. Cole from Centre, Mo., to Carthage, Ill., where he has assumed the pastorate of a church which he describes as "in strong condition and the people up to date and progressive" We wish him and the church every success.

C. S. Early recently closed a meeting at Dover, Okla., with 60 additions and is now engaged at Lancaster, Iowa.

J. P. Myers was evangelist at Eaton, Ind., early in February, 40 additions.

F. F. Grim is in a good meeting at Texico-Farwell with numerous additions in a difficult field.

When eight Iowa City churches decided to unite for a three week series of evangelistic service they called upon C. C. Rowilson to preach the first week. And still some Protozoans insist that C. I. man can not preach evangelistic sermons.

H. D. C. Maclachlan of Richmond, Va., is practicing Social Service. As President of the Juvenile Protective Association of Virginia he is leading both his city and state toward much needed laws in this field.

H. H. Guy is announcing a tour of Japan sailing April 19th and returning July 21st. His 15 years of service in the Flowery Kingdom make him peculiarly well fitted to conduct such a tour. We wish we were able to go along.

Roscoe Hill sailed from Spain the last of February. He may be addressed at Columbia University, New York. He will fill the place of Prof. W. R. Shepherd, Head of the department, next year and will teach at the University of California this summer. This will enable him to visit Chicago this summer.

J. R. Ewers has discovered that 29 more additions to his church will just double the membership since the beginning of his pastorate. He is determined to reach this goal by summer and then go to Europe with his good wife for a vacation. Mr. Ewers is also President of the Central Council of the Social Service Union of Alleghany County, an organization which is backed by some 400 churches.

R. W. Gentry is preparing attractive leaflets to announce his Wednesday evening services. These are distributed at the Sunday services. On March 5th the program included "The Miracle of China" by the pastor and "Christianity and My Land" by Mr. Tien Lanlin.

The Institute mourns the loss of one of its members by death. We cannot do better than quote the following from the pen of F. F. Grim who knew our brother better than any other of us.

"Sidney T. Shore, minister of the Christian Church of Hereford, Texas, closed his life's work January 26th, having been absent from his pulpit only two Sundays. He faithfully ministered to this consecrated people for the past four years. During this time, one of the finest churches of the Disciples in Texas was in course of erection; but he was not permitted to see this building, into which he had put his very life, completed. For five years he enjoyed a successful pastorate at San Angelo, Texas. He came to the Southwest soon after his graduation at Drake University, in search of health, which he practically regained. But at an unguarded moment he was stricken with pneumonia. He was a man of sterling worth, true to his convictions and consecrated to his work. He was a man who had a message for his people which inspired them to greater devotion and more consecrated living. As a friend and pastor he was greatly beloved. He was married to Miss Florence Moyers in 1904, who has been a faithful and devoted helpmeet. To this union were born three children, two of which are still living. He was a true husband and a loving father."

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MAETERLINCK'S MYSTICISM.

E. S. Ames.

Maeterlinck's philosophical essays, as well as his plays, reveal two stages in his development. In the earlier period, he is a mystic of the more classical type, rather detached from the world, absorbed in meditation on the inner life and withal somewhat plaintive and sad. The second period seems to have begun in 1896, and to have come to its clear expression by 1902.

In the introduction to his translation of a book by Ruysbroeck, a medieval mystic, Maeterlinck gives clear evidence of his debt to the mystics. He says: "I have translated this book, then, solely because I believe that the writings of the mystics are the purest diamonds in the vast treasure of humanity. . . . They come down upon this world lovely in strength and youth and covered with the fresh and wondrous dew which lies on things yet unspoken." It is with the eagerness of a disciple that he writes of the mystics. He is fascinated by their effort to pass beyond the ordinary means of knowledge and to apprehend "the drama of the divine love on the uninhabitable peaks of the spirit." Above reason and sense they seek God. By the inner eye they perceive him. His vision is attained only by severe discipline, for it is difficult and unusual. But when by humility and self-renunciation one does gain the heights and beholds the infinite splendor, then all world of common life is transformed and illuminated in an indescribable manner. With Ruysbroeck, Maeterlinck saw all nature and all natural objects as pictures and allegories of spiritual truth. Ruysbroeck wrote of the lesson from the bee, the dew of mid-day, the lesson from the ant. There are also observations on fishes, birds, flowers, precious stones, fire, stars and everything that helps him to endow his ideas with visible forms. Every line throbs with wonder and surprise. There is much of this same quality in Maeterlinck's writing. He sees things with a strangely sensitive eye and conveys a sense of the beauty and marvel of common experience seen from the inner depths of the soul. The influence of his seven years in the Jesuit College of St. Barbe

still enfolds him. The quiet, brooding life of the cloisters clings about him. Even his plays are characterized by a remarkable absence of action. They are dramas of the inner life, a life shut in from the world and forced by its very seclusion into marvelous depths of feeling and into bewildering heights of fancy.

"The Treasure of the Humble" is his first volume of essays. It belongs wholly to this period of the classical mysticism. The very titles of these essays suggest this: Silence, the awakening of the soul, mystic morality, the star, the invisible goodness, the deeper life, the inner beauty. Thus he proclaims that it is idle to think that by means of words any real communication can ever pass from one man to another. "It is only when life is sluggish within us that we speak; only at moments when reality lies far away, and we do not wish to be conscious of our brethren. And no sooner do we speak than something warns us that the divine gates are closing." One feels here the dreamy moods of his silent, embowered childhood in the Flemish village near Ghent, where his home was close by the motionless canal, so near, his biographer remarks, that the ships seemed to be sliding through the garden itself. In these essays, too, is found the revolutionary idea of a static theater, in which relatively motionless figures shall reveal the deep things of the soul. In the ordinary play, it is observed, the soul listens most intently, not to the dialogue which accompanies the direct action, but to the dialogue which is almost an aside, and which seems quite superfluous to the main movement. Consistent with this is his conviction of the deeply typical, more human, more universal life of "an old man, seated in his arm chair, waiting patiently, with his lamp beside him giving unconscious ear to all the eternal laws that reign about his house."

In 1896 a change began to appear in Maeterlinck's thought. He was then thirty-four. He had published one book of poems, eight little plays and the translation of Ruysbroeck. A few years later he speaks of these works as "revealing the disquiet of a mind that has given itself wholly to mystery." It was in 1896 that he took up his residence in Paris. His art then began to reflect contact with a wider and more concrete world. Essays under the title, "Wisdom and Destiny," were published in 1898, but it was "The Life of the Bee" in 1901 and "The Buried

Temple" in 1902 which marked the full transition to the changed view of life. Those who had hailed Maeterlinck as a bearer of the older mysticism were distressed and lamented that he "had forsaken the heights for the sad plains of the earth: he who saw visions now attended to earthly things."

Here, then, we have our brilliant author transferred from the quiet, secluded life of his Flemish ancestral home to the tense life of Paris; he is married to the talented, forceful actress Georgette Leblanc; he has substituted scientific observation for pietistic impressions of life; he has dramatized historic scenes as in *Monna Vanna*, rather than the mere creations of his fancy; he has become interested in social betterment. He writes in essays entitled "The Double Garden" concerning the Temple of Chance at Monte Carlo; again, *In Praise of the Sword*; then of *Universal Suffrage*, and if anything were needed to prove his modern spirit he supplies it in his observations. On a Motor Car—a passage from his reflections on the motor car—suggests his new interest in the material world, in machinery and invention and in the masterful knowledge man is acquiring. He has been learning to operate the car under the instruction of an expert, but at last he takes the wheel in his own hands and launches out into the open alone with the "dreadful hippogriff." "At first I am conscious of a vague uneasiness that is not without its charm. But the monster, I say to myself, has no secrets that I have not learned. Before placing myself in its power, I took it to pieces and examined its organs. And, now that it snorts at my feet, I can recall its physiology. I know its infallible wheelwork, its delicate points; I have studied its infantile maladies and been taught what diseases are fatal. I have had its heart and soul laid bare, I have looked into the profound circulation of its life."

In these words, as in others of his recent works, Maeterlinck is in the midst of the modern world of machinery and science and material interests. The more conventional religious phrases of the earlier days have disappeared, and the plaintive note and distrust of knowledge have given way to more practical terms, to greater bouyancy of spirit and to a larger sense of security in the everyday life of men.

But what I wish particularly to emphasize is that essential elements of genuine mysticism still survive in the worldly-wise

Maeterlinck and that these have been given such a different setting and function in relation to our modern world of thought and action, as to suggest that Maeterlinck is now furnishing us with a new mysticism equally fascinating with the old and much wiser and much more efficient.

This new mysticism brings together things which the old mysticism separated; for example, science and poetry, knowledge and mystery, the commonplace and the marvelous. There is a possibility here which the modern mind sorely needs to realize. It needs a view of life in which sanity and fancy may walk hand in hand like companionable brothers and sisters. They have been too long nagging each other, and despising each other. For a long time now scientists have been unable to enjoy poetry and the poets have not dreamed of the rich materials which await them in the laboratories of science. Especially has it been easy for the practical man to regard himself as quite superior to religion, and for the religionist to be suspicious of scientific learning.

For one thing, Maeterlinck finds the secrets of our larger life in our instincts, rather than in the remote and unapproachable deity of their medieval mystic. These instincts are at work deep in our feelings and movements. They link us with the lower animals and insects and flowers. Therefore, the life of the bee and the perfume of the flowers are vast treasure houses for our observation and instruction.

"Just as it is written in the tongue, the stomach and mouth of the bee that it must make honey, so is it written in our eyes, our ears, our nerves, our marrow, in every lobe of our head, that we must make cerebral substance." We have usually been taught to view this rational function of man as unique, but Maeterlinck sees that it is organically bound up with instincts. For him they are not conflicting and irreconcilable. They are of kin and supplementary. Our reason gets its vitality from the powerful instincts and in turn gives these instincts organization and guidance. Reason may often be unequal to this task. We sometimes "jump" to our conclusions, and thus fall into mistakes and illusions. But the ideal of science is such a strict and careful use of reason as shall enable it to carry our conduct through to the greatest possible efficiency.

The depths of the mystery enfolding us are now seen to be

those of our own nature. He no longer exhorts us to absorb ourselves in the mystery of a "superhuman, and often inhuman, infinite." "Let us no longer believe," runs his newer conviction, "that this love (of justice) must be sought in a kind of superhuman, and often inhuman, infinite." None of the grandeur and beauty that this infinite may possess would fall to its portion; it would only be incoherent, inactive and vague, whereas, by seeking it in ourselves, where it truly is; by observing it there, listening to it, marking how it profits by every acquirement of our mind, every joy and sorrow of our heart, we soon shall learn what we best had do to purify and increase it." The very mission of the race, to which our morality must at last conform is, according to Maeterlinck, to promote the scope and function of the intellect—"at last for all the crimes against the body there shall be substituted the veritable crimes against human destiny; in other words, whatever may tend to impair the authority, integrity, leisure, liberty or power of the intellect."

This, at first sight, seems to be a long way from the old mysticism, but it retains the essential elements of mysticism after all. Those essentials are the qualities of freshness, profundity and inexhaustibleness in experience. The one element which is surrendered is the unknowableness, the darkness and opaqueness of the supernatural.

It may be of interest to illustrate the place of intellect in this conception of life by a few points embodied in the charming play, "The Blue Bird."

First of all the central motive of it is the desire for happiness. This is the Blue Bird the children seek far and wide, only to find it at last for a moment right in their own simple home. But it eludes them even there when they become too conscious of it. You remember the bird escapes at the last when the children stroke it. The magic diamond which the fairy gives the children is the power of imagination by which we see the inside of things, the past and the future, which are the three main divisions of the play.

One turn of your imagination, so to speak, and you may see all the world new and resplendent. The hours trip out of the great clock and dance to beautiful music. The souls of the commonplace things appear, or, what is the same thing,

commonplace things are seen to have souls. Bread, fire, water, sugar, milk, light, the dog and cat appear, seen in their individual characters, expressive of the mysteries and also of the laws of the natural world to which they belong.

They visit the Palace of Happiness in their search for the Blue Bird and they see there the artificial luxuries which for a time threaten to delude them. Here are the luxuries of being rich, of owning land, of knowing nothing, of understanding nothing—and the rest. A turn of the diamond reveals the illusion, and presents the happiness of Tyltyl's own home, though he does not recognize them—the happiness of being well, of pure air, of loving one's parents, of running barefoot in the dew and several others. Here appear also the great joys—the joys of being just, of being good, of fame, of understanding and the like. Among them is the joy of maternal love, in whom Tyltyl sees a resemblance to his mother. Her ring, like his mother's, becomes white and fills with light when it fondles him, and she says to him, "Heaven is wherever you and I kiss each other."

After this, they continue their search in the kingdom of the past. Every one should read in this connection Maeterlinck's essay on the past. He says there "Our past depends entirely upon our present, and is constantly changing with it. Our past is contained in our memory. Our past is our secret, promulgated by the voice of years; it is the most mysterious image of our being, over which Time keeps watch. This image is not dead; a mere nothing degrades or adorns it; it can still grow bright or somber, can still smile or weep, express love or hatred." It is consistent with this principle that their grandparents awake from death when the children remember them, and the graveyard itself becomes a fairy garden, with flowers and birds, and the children discover that there are no dead.

In the kingdom of the future, too, everything moves by the laws of the life we know. "In the Palace of Night, Night admits that Man has captured a third of her mysteries; that all her terrors are afraid, her ghosts fled, and most of her sicknesses ill—almost all poorly and very much discouraged—the doctors are so unkind to them," and Night asks: "Must he absolutely know everything?" So here in the kingdom of the future man is still making his conquests. The experimenters are at work

with all manner of machinery and discoveries, waiting to be born. The children boast of their inventions—one shows a scented daisy as big as a table—and says: “They will grow like that when I am on the earth.” Another shows a bunch of grapes as big as pears—one is to bring pure joy to the earth “by means of ideas which people have not yet had” and another is to “conquer death.”

At last when they have returned home Tytyl sees his own bird there in the old cage and exclaims, “Hello, why, he’s blue! But it’s my turtle dove! But he’s much bluer than when I went away! Why, that’s the blue bird we were looking for! We went so far and he was here all the time! Oh, but it’s wonderful!”

How strikingly this reminds us of that passage in “Wisdom and Destiny” where it is said, “How many there are that thus waste their lives, scouring the heavens for sight of the comet that never will come; but disdain to look at the stars, because these can be seen by all, and, moreover, are countless in number! This craving for the extraordinary is often the special weakness of ordinary men, who fail to perceive that the more normal, and ordinary, and uniform events may appear to us, the more are we able to appreciate the profound happiness that this uniformity enfolds, and the nearer are we drawn to the truth and tranquility of the great force by which we have being. . . . There is not a thought or a feeling, not an act of beauty or nobility, whereof man is capable, but can find complete expression in the simplest, most ordinary life; and all that can not be expressed therein must of necessity belong to the falsehoods, of vanity, ignorance, or sloth.”

What I have tried to say is that Maeterlinck has worked out a profound and refreshing philosophy of life, in which the various elements of our experience have a more organic and adequate place than they had either in the old supernaturalism or in the later rationalism. He has availed himself of the new appreciation of instinct and feeling which make human life vivid and thrilling; and he has also understood the manner in which thoughtfulness and reasonableness arise to direct and fulfill the demands of these instincts and feelings. It is not, for him, the function of thought to free us from instinct and passion, but to enable us to fulfill them better and more nobly.

This view brings new zest and confidence to mankind. We are no longer helpless among unknown, weird forces of nature—neither are we blase with a superficial rationalism which is in danger of regarding life as a sucked orange. We rather have some defensible ground for believing that we are becoming the masters of destiny, and that the highways of life, newly discovered and builded, are to be extended endlessly with increasing fascination and joy.

I close with one more quotation, expressing this conviction: "I repeat," Maeterlinck says in the essay in the "Double Garden," entitled the "Leaf of Olive," "we never had so many good reasons for hope. Let us cherish them. Our predecessors were sustained by slighter reasons when they did the great things that have remained for us the best evidence of the destinies of mankind. They had confidence when they found none but unreasonable reasons for having it. Today, when some of those reasons really spring from reason, it would be wrong to show less courage than did those who derived theirs from the very circumstances whence we derive only our discouragements."

NEWS NOTES.

By E. A. Henry.

A. L. Chapman has finally left Boise, Ida., and begun his work at Bozeman, Mont. It will be remembered that when his resignation was presented at Boise the church declined to accept it and urged him to reconsider and withdraw it. The newer call seems to have triumphed, however.

Dr. W. E. Garrison has resigned from the presidency of the New Mexico College of Agriculture and Mechanical Arts. In spite of the marvelous progress which the school has made under his leadership the political changes brought in a lot of small politics which made his further tenure unpleasant. He will probably return to the east soon.

T. J. Golightly is in a meeting with home forces at the Villa Heights Church, Joplin, Mo., the pastorate of which he accepted March 1.

Our honored honorary member, Dr. J. H. Garrison, spent much of the winter in California, returning to St. Louis just in time for the Congress. We note by the "Easy Chair" that

among others he called upon Bro. H. J. Loken and Bro. H. H. Guy at Berkeley. Since he makes no statements to the contrary it seems quite clear that at least one member of The Christian Board of Publication still counts these gentlemen as brethren whose company is not dangerous. May Dr. Garrison live long to teach us all tolerance and love for each other!

President Joseph A. Serena conducted Holy Week service in the First Presbyterian Church of Corning, N. Y. President Serena is another of our active propagandists of Christian union by practicing it.

While in the east in connection with the meeting of the Commission on Christian Union, Bro. Finis Idleman preached for Bro. J. M. Philputt at Central Church, New York City, on March 30.

Joseph L. Garvin continues to find time for many addresses as he goes about in the interests of Williams Woods College. On March 9 he lectured on "The Church and an Aroused Manhood" at California, Mo. More recently he was the evening speaker at the Central Illinois Christian Ministerial Institute at Lincoln, Ill.

H. D. C. Maclachlan and his church at Richmond, Va., are engaged in evangelistic meetings with B. H. Melton as leader.

Peter Ainslie is the evangelist for Edgar DeWitt Jones at Bloomington, Ill., as we go to press.

Asa McDaniel reports thirty additions to the Harvey, Ill., church during Passion Week services.

Austin Hunter reported thirty additions to Jackson Blvd., Chicago, on Easter Sunday and nine on the following Sunday. Two of these were young Chinese from his Chinese Sunday School.

Walter S. Rounds and the Arcola had a March meeting under the leadership of F. B. Thomas. There were thirty-six additions, of which twenty-eight were by baptism.

Early in March F. L. Moffett led his church at Springfield, Mo., in "A New Life Meeting," which was aimed "to instill new spiritual life into the church members and to encourage them to adopt systematic church attendance."

F. F. Grim reports a short meeting at East Las Vegas, N. M., after which John L. Imhof, some time since a student at the University of Chicago, was called as pastor.

John R. Ewers was a speaker at a meeting of the Church Club of the Episcopalian Church of Pittsburgh on April 1. He followed Dr. William T. Manning of Trinity Church, N. Y. The sentiment for union was warm and sincere.

April 2 was a festive day at Lawrence, Kans. Myers Hall, the new home for the Bible Chair of our Bro. Wallace A. Payne, was dedicated amid great rejoicing. The new facilities afforded will increase the great work that has long been accomplished by this best of our Bible Chairs.

That Henry Pearce Atkins did not "go down south to rest" in Birmingham was amply proved last month when he led his church in a campaign which resulted in making it a living link in the Foreign Society for the first time in its history.

Now it is "Bishop Cree." We wonder if this is going to be a heresy that will spread widely among the Institute men. This is the second C. I. man to be so accused. At least the rector of St. Paul's Episcopal Church of Augusta, Ga., in opening a new parish house is reported to have said, "Bishop Cree did more to encourage me in the building of this house than any other man in the city." Frankly, we almost envy Mr. Cree his ability to practice Christian Union in spirit and sympathy, not only with Episcopalians, but also with Romanists.

C. S. Earley closed a meeting at Piedmont, Kans., on April 9 with sixty accessions, mostly by confession.

We note with pride that one of our honorary members, Judge Charles S. Lobingier of the Court of First Instance, Manila, P. I., was called upon to deliver a dedicatory address at the opening of the new "Bible House" of the British and Foreign Bible Society in Manila in January. Judge Lobingier's topic was "The Bible as a Law Book." Unlike a good many Disciples he sees the Bible first as a book of religion, but in addition to that he sees it also as the great foundation for a charter of liberties.

March 2 was a big day at Marion, O., where Charles A. Pearce labors. A year and a half ago the work there was about to fail utterly. The Ohio Christian Missionary Society took it over and about a year ago called Bro. Pearce to the charge. Since arriving he has added forty-nine to the church membership and on the date given above completed successfully a campaign to raise the sum of \$3,500 to apply on their

debt. The future of the church is now assured and it goes forward unitedly to further victories.

We are all interested to learn that the World in Chicago leaders have purchased 400 copies of A. W. Taylor's Social Work of Christian Missions for us in training their numerous stewards. The World in Chicago is going to be the biggest thing ever attempted in that line. All our men within reach of Chicago between May 3 and June 7 should get in to attend.

Our editor, O. F. Jordan, was among those who utilized Holy Week for a series of special consecration services.

Newell L. Sims received his Ph. D. from Columbia early in the year. His work was in sociology and economics and his thesis "A Hoosier Village." He is now located as pastor of a union church at Scarsdale, N. Y., just north of the city. The church is under the care of the Reformed Church, but is made up principally of Congregationalists. Bro. Sims hopes to find a teaching position for next year.

E. C. Boynton closed his first year with the Belton, Tex., church recently. Money raised for current expenses \$1,836.33. For benevolent work \$2,250.60, which sum includes a considerable amount raised for Texas Christian University. Net gain in church membership for the year 26. The entire indebtedness on the church has also been provided for. Baylor Female Seminary, a large Baptist school in the city, is working at a big money raising campaign. All their meetings and rallies have been held in Bro. Boynton's church, which seems to be as popular with the Baptists as with his own people. Perhaps some explanation of this can be found in a recent announcement of a series of sermons on the "Kind of God, the Kind of Universe, the Kind of Christ, the Kind of Revelation and the Kind of Church I Believe In," which was supplemented by a footnote reading "These subjects will be treated from the viewpoint of a believer in modern scientific and philosophic thought."

R. W. Gentry continues to keep things moving along in Winfield, Kans., though he reports serious difficulty in trying to persuade several Disciples of prominence to accept a place on the program of what he claims is the fourth best Chautauqua in the United States. We suppose he is too close to Wichita. His Sunday evening topics are announced for four months at a time. In March were four on "Sociological" subjects. April

is "Theological—Basic Beliefs of the Disciples of Christ." May will be "Intellectual" and June "Medical," with "The Truth in Christian Science" leading off on June 1. His letter closes with "I am preaching a fairly orthodox gospel here considering my 'raisin' and we actually had some 'jiners' last Sunday. Kansas is not such a bad place after you get used to the wind and some other things."

George B. Stewart is enjoying his work at Union Seminary while he supplies for a Presbyterian church at Bayonne, N. J. He reports that there has been established "The Acropolis Disciples' Club," which meets regularly at Columbia each month and has very good programs. We are interested and would like to hear more about it. At the last meeting Mr. Stewart was to speak on "The Campbell Institute." We have not heard from him since, so fear that something ill befell him.

The Campbell Institute welcomes the promise of another member some time in the future. David Sarvis took up his residence in Nanking, China, on February 2. Mr. and Mrs. Sarvis insist that there never before was such a boy. Heartiest congratulations to you, Mr. and Mrs. Sarvis, from every Campbell Institute member! Mr. Sarvis reports that Dr. and Mrs. Willett ate Thanksgiving dinner in their home. A paragraph from his letter will be of general interest: "We have recently had a very interesting experience in the university here. A series of evangelistic meetings have been conducted by the members of the faculty who could speak Chinese. The meetings lasted over two Sundays. No high pressure methods whatever were used and I am sure the students understood what they were doing. Out of about 340 students, a considerable number of whom were already Christians, more than seventy-five took a definite stand for Christianity. This is encouraging to those of us who stood out for a meeting by the faculty. It indicates that the Chinese are very open to this sort of thing now. We have the same problems in connection with evangelism here as pastors at home have, and we feel that this way of solving the matter in the university is eminently satisfactory."

O. J. Grainger reports six more baptisms at Mungeli, India. He is working among a caste of people called "Satnamis," who seem more responsive to Christianity than most castes.

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IS OUR MINISTERIAL EDUCATION PRACTICAL?

By O. F. Jordan.

The cause of education among the Disciples of Christ has gone forward with great difficulties. The story of the sacrifices of our educators is one that deserves to stand side by side with the record of the devotion of our pioneer preachers. The man who would undertake to criticize what we now have has no right to do so without making acknowledgment of the heroic efforts of the men who have wrought for us in the cause of education in the past.

At the same time, the truest friend of our educational pioneers will desire that their dreams may be realized in these more fortunate days. Are we not just now in danger of accepting a status quo in our educational work? Are we not too well satisfied with ourselves? Should we not examine the very foundations of our educational theory, especially as it relates to the training of our ministers?

When our public censors have finished with other interests, they will next examine our modern educational methods. We are not sure but they will revolutionize everything that we now have. No sacred tradition in education will dare to rear its head in protest. The pragmatic test will be ruthlessly applied. We demand that our educators make men of our boys, men who shall live comfortably with themselves and shall cooperate effectively with their community. We demand that both the curriculum and the method shall be adapted to the nature and needs of the growing child. In the end it shall be so.

In professional education the revolution is already on. The medical college was the first to adopt a new point of view. Medicine was once taught from text-books as our other professions are taught. Then came the well-equipped laboratories, the dissecting room and the clinic.

In legal education, too, there is now at work in some schools a new point of view. The Harvard law school uses what it calls the case method. Instead of sending the young student to tussle with Blackstone, as he has been compelled to do ever since

there was a Blackstone, our prospective young lawyer is confronted with a difference of opinion over human rights in an actual situation. He follows the arguments of counsel and the findings of the judge. Out of the arguments and the decision, he at last derives the point of view for the settlement of similar cases. He lives not in the musty atmosphere of libraries but in the warm human atmosphere of every-day life.

Though we have made some lengthy excursus, we have not forgotten that we are here concerned with ministerial education. It seems to us, that though the work of the other great professions is different from ours, there is much to learn from this survey.

With regard to our ministerial education, we wish to ask two questions, what do our schools at present teach, and what do our churches expect their ministers to do? We shall see that there is a great gulf fixed between these two things.

We had thought of making a tabulated survey from our college catalogues, as to the curricula of our various schools. This would prove too bulky for our present purpose. We can state, however, in a sentence what our colleges are teaching their ministerial students to do. They are teaching them to preach. Ministerial education is organized almost completely around the pulpit. The courses in Old Testament, New Testament, Church History and Homiletics contribute chiefly though not wholly, to a man's pulpit ministry. We have allowed a conservative constituency to so magnify the teaching of the Bible that no time has been left for the other disciplines which would make this Bible study effective in a modern world. We certainly would not abolish any of these disciplines. Nor would we disagree that the work of the pulpit in the church is of great importance. We insist however, that a survey of the activities of the modern minister shows that this is only one department of the life of the busy church leader.

For helping a man to meet the complex problems of parish administration, our college curricula offer usually about a three months' course, sometimes of not more than two hours a week. Into this course on pastoral duties is often crowded all the interests of the church life not represented by the pulpit.

Only very few of our schools have any courses in the social work of the minister. Although the minister in the smaller town is often the only man in the whole community that has a modern point of view about philanthropy, criminology, juvenile delinquency, and

other social interests, most of our colleges leave their prospective minister to pick up stray crumbs of information out of general reading. The future leader of the fight against the saloon, political graft, bad housing, and other community evils is learning independently of his divinity school what needs to be done and how to do it.

Our schools are just now in a few cases beginning to feel their way in courses on religious education. In some cases, these courses are still very much in the atmosphere of the old "normal" class in the Sunday-school. There is no proper study of the child life. There is still the ideal of making the school big rather than efficient. We are glad to believe that some of our courses offered are exceptions to this.

How are missions taught in our divinity schools? In many cases not at all. The young minister must get his point of view and his facts from the campaign literature of the societies. He has no chance to get the big modern interpretation of missions which is having such a tremendous reflex influence upon the life of the home church.

What does the modern minister do? The numerous words that describe him in the various communions are some indication of his activities. The modern minister is priest, confessor, prophet, architect, director of music, religious educator, censor of art, leader of missionary activities and some other things besides. For most of these functions, the church divinity school gives him little or no preparation, thinking it enough to make him a pulpiteer.

The minister as priest or leader of public worship is an important man. The good preacher often is a barbarian in the refinements of worship. The young minister must consult books before he can marry a couple. His first funeral is as trying to himself as it is to the people that he tries in his bungling way to comfort. He often makes a scandalous scene of his first baptism, though our people emphasize the subject of baptism so much. We would win the world to our view of baptism more quickly by removing some of our present barbarous methods of baptizing and making the ceremony truly beautiful than by our elaborate arguments. There are divinity graduates who still select their hymns after they are in their pulpits, not to mention the scripture reading. The conducting of the Lord's supper has not advanced much in refinement since the rude days of our pioneer preachers. Every minister must

be priest and it is just as possible for us who are Protestants of the Protestants to have refined worship conducted in good taste as for any other people. True devotion need not be expressed through boorish forms.

The minister is also father confessor. Let no man suppose that with the withdrawal of the confessional box from the church and the discontinuance of priestly absolution, there is no work for the minister as the father of souls. Young people insist on telling him their sins and ask him his advice. Many a home about to break up is saved even by the Protestant minister. Troubled consciences will consult the minister about duty. Do what he will, he must be a casuist for his generation and reconcile seemingly inconsistent duties. The true minister is thus an ethical leader, and conducts an ethical clinic that is of the very highest importance to the community. Yet the man who must do this, has no training for it except the perusal of Mackenzie's Ethics or some other equally theoretical text on the general subject of ethics. Without a well-grounded social viewpoint, much of the young man's advice might be absolutely hurtful to the community.

The minister must also be a prophet. Our greatest ministers are preachers of righteousness in public life. This was the work of Amos and Hosea. It is also the work of Jenkins and Idleman and Powell. It always will be our work. A course in homiletics has value. So does Bible study. But the man who interprets the trend of modern events must have more than this. He must know the forces that work in our modern life. The theological professor who teaches our young ministers is notoriously out of touch with just these things.

Not a school among us offers a course in ecclesiastical architecture. We are surprised that our church extension society did not point this out long ago. Perhaps they have done so. Our architecture shows our lack of taste. It is bizarre and often barbarous. Even where we had the money to build a noble building it is often spoiled by the philistine soul of the preacher who drew up its general proportions before sending his plan to the architect. It takes a man skilled in church architecture to judge among our architects. Most of them build office buildings. When they draw for churches, they are more anxious to make the roof safe than to make the church preach day by day in noble lines its religious viewpoint. Our ministers do not even know how to make a build-

ing commodious in many cases as some churches can witness to their sorrow. Space is sacrificed without any gain in beauty. We cannot despise two thousand years of history in church architecture without cheapening ourselves before the community. The Episcopal church well knows this. We must be educated above Baptist temples and Christian Science edifices to a more appropriate conception.

In the same conception is ecclesiastical art. The Irish plumber who set the radiators in the Evanston church inquired in astonishment, "Won't you have any pictures?" He was shocked at our bare Puritan walls, as well he might be. We are past the danger of praying to pictures. They ought to come back into the church. If this is not done, at least we might learn to make our decorations harmonious and appropriate.

Not only do we insist that our schools do not prepare a man for anything except the pulpit, but they are not doing that as well as they should. We have fought shy of systematic theology and in its stead we have an unsystematic theology inherited from the fathers. It is the old covenant theology of a century and more ago of Holland. But few of our ministers know anything of philosophy. They have yet to learn that the philosopher may be the saviour of faith as well as the enemy of faith.

The divinity school of the future must provide for specialization. In medicine, we are now turning out surgeons, and various kinds of specialists as well as general practitioners. The church is also looking for specialists. The Sunday-school superintendent in the future will be an educated and salaried man in large churches. The director of social activities may be a man other than the minister. Just as large Catholic churches have always had a company of clergy with one man in charge of the parish, so we will have to specialize in days to come. For all this we must make ready, for the churches are already seeking the product.

We note with satisfaction that the leaven of unrest is already at work. At Missouri College of the Bible and at the College of Missions at Indianapolis, we already have chairs of sociology and missions. At Lexington and Bethany we are to have chairs of religious pedagogy. But at no school among us has come yet a completely modern program.

Our attitude to our divinity schools must be sympathetic and helpful. Even their present product is infinitely superior to the

high school student who without training takes up the burden of the ministry. Any kind of training is better than none. Our schools are held back by conservative money-bags who are expected to provide endowment. They are occasionally attacked by the churches for not sticking closer to one book. We cannot have the completely modern divinity school until we lead our people out of their provincialism.

THE CONGRESS.

By Herbert Martin.

(It was by an oversight that the following excellent account of Congress happenings was omitted from our April number.—Editor.)

The following Institute men were present at the St. Louis Congress: Geo. Campbell, W. D. Endres, J. L. Garvin, Finnis Idleman, F. E. Lumley, Herbert Martin, C. C. Morrison, J. P. Meyers, H. C. Pritchard, H. B. Robison, C. C. Rowilson, C. M. Sharpe, A. W. Taylor, Earle M. Todd, C. E. Underwood, G. B. Van Arsdall, F. E. Winter, J. H. Garrison, E. N. Haile and H. T. Morrison.

On Wednesday evening, most of these and several invited friends, took dinner together at the Hotel Maryland. During the dinner, which was sandwiched in between the afternoon and evening sessions, speeches not to exceed two minutes were made by every man present. The full program of the Congress, the distance downtown, the delightful fellowship, all round during and between the sessions, made one loath to absent himself even for the fuller fellowship of the Institute hour. When one experiences the abounding hospitality of such a church as that of the Union Avenue Church where luncheon and dinner were served in the all too short intervals between the sessions, when such fraternity as was manifested by those inside the Institute abounded, one might be pardoned in questioning for a moment the wisdom of our absenting ourselves even for so short a time. Indeed the thought was mine, has the spirit of the Institute outrun its membership? If so, what then?

This leads me to a word as to the spirit of the Congress. I would say it was amazingly daring, and astonishingly irenic. The Institute men, if anything, were the more conservative. Why are not Wright, Hart, Lhamon, Jones, Zumwalter, Allen, Gray, Peters

and Kershner on our roll? The notes of all these were worthy of C. I. men. Poise, confidence, earnestness, thoughtfulness and a sense of values characterized all alike. Prejudices were left at home. Facts were faced. Humanity's need was clearly recognized. The inadequacy of traditional methods was emphasized. That religion must avail itself of the latest discoveries in psychology, philosophy and sociology was accepted by all. It was an inspiring gathering of men thoroughly awake, determined, appreciative of scientific method and setting about the King's business in a businesslike way.

Observations. That, in the absence of the writer, the attempt to read so magnificent a paper as Maclachlan's should have been made by a man with some acquaintance with philosophical terminology. That preachers are reading philosophy. It was observed by Pritchard that the Disciples have a lot of watered stock on hand, by Peters that insane evangelism is the only kind of insane people. That the world do move, and to keep up so must I.

A SERIOUS PROBLEM.

By Edward A. Henry.

"You may be interested in knowing that most of our fellows who come to Union Theological Seminary and Columbia eventually go into some other church." So read a letter that came to the writer recently. He was interested and he started a little investigation. Through the kindness of a recent student at Columbia, supplemented by his knowledge he reached the following facts. Out of twelve men who have studied there between 1906 and the present, three are now connected with the Congregationalists, two with the Presbyterians, two with the Baptists, one with the Episcopalians and only four with the Disciples. To be sure some of these men may come back again into the fold of their youth but some are gone forever from the Disciples.

One is naturally led by these facts to ask himself, "Why?" Is higher education inconsistent with the principles for which Disciples stand? Surely not. Is Union Seminary engaged in proselyting? No, because the men who go do not all go into one fold but various ones. Letters at hand from two different men offer some reasons. One says in part, "—has changed his church connections to the Congregationalists. If I remain here much longer

I may follow suit for to my mind it is a losing battle to progressive Disciplism when there is so much downright conceited authoritavism throughout the whole church of the Campbellites. . . . I am preaching now for a Presbyterian church. The people love me and I love them so why shouldn't we get along well together?" The other writes, "I feel a freer 'Campbellite' outside that fold than within it. Several coppersmiths did me much harm and themselves much credit in the eyes of their kind till I was driven to wider fields. . . . There are great forces at work in the Seminary. The undenominational Christianity, free of thought and large of social purpose and broad of chariy and vision of Union, captivates our men and they lose sight of everything save the Kingdom of Heaven in short order. . . . I have tried this gospel on the Disciples but it did not set well. It was too big for them. However, they will grow, though I fear more by subtraction than by addition. To be sure one finds much medievalism in all denominations, but experience confirms me in the belief that for purely ignorant bigotry and intolerance the Disciples are far the most hopeless aggregation in Christendom. . . . The Disciples' Union of the city is headed and controlled by fairly representative Campbellites of the city churches. For bigotry, bumptiousness and belligerency they are peerless. Benighted Christendom in New York must hear 'Our Plea' and be proselyted, is their motto. Incidentally a lot of good home missionary money is being squandered to no purpose in well churched quarters. Our men coming here in contact with this work and the churches behind it have been disgusted with intolerant sectarianism to the extent that they have gone where the gospel was free and the church seeking to propogate Christ instead of a creed."

These words are sharp and may be somewhat discounted as coming from those who are still feeling the sting of persecution but they come out of a situation which must cause disquiet to every true friend of higher education among us. If we select our best young men and urge them to go on for higher education and then lose seventy-five per cent of them to other denominations it must give us pause for thought. Of course, we may trust that they will be liberalizing forces where they go—and they will—but how about the gaps left in our own ranks? We need every thoroughly trained man we can get and can hardly remain content to lose three-fourths of those who take the training. We have

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no solution ready to offer. We merely present the problem as one worthy of the earnest consideration of every man among us. What are we going to do about it?

NEWS NOTES.

May 1 seems to be moving day even among preachers. The following:

J. P. Myers from Marion, Ind., to Bellaire, Ohio.

H. F. Burns from Superior, Wis., to Oshkosh, Wis.

C. J. Armstrong from Monroe, Wis., to Superior, Wis.

C. J. Armstrong from Monroe, Wis. to Superior, Wis.

In addition to these changes, rumors of several others have reached the Secretary but confirmation has not yet arrived.

Earle M. Todd supplied the pulpit of the Monroe, Wis. church recently. We have not heard whether or not as a candidate.

Rumor has it that L. R. Hotaling has left the church at Tuscola, Ill., and gone into a bank at State Line, Ind. A letter addressed to him there has neither been returned nor answered as yet.

C. G. Brelos has left Galveston and is staying at present in Oak Park, Ill. We have not yet learned what his permanent address is to be. We are told that his daughter, Helen, who has been studying in Chicago for some years, has secured some very good engagements on the Lyceum platform.

A card from H. F. Burns tells the story of his change of labor. In answering an inquiry from the Secretary, he writes, "It is all true. Armstrong is in Superior. It happened thus,—this church, with a new \$75,000 auditorium, a \$10,000 pipe organ and a good parish house, wanted a pastor to succeed a man who has been here 27 years. The invitation came to me wholly unsolicited. I accepted and Superior called Armstrong before we left. We enjoyed Superior greatly. There was never the slightest discord or criticism and I would hardly have left at all but that the climate was very severe, especially on Mrs. Burns. Here the climate is fine and we are near enough Chicago to come to town frequently and expect to spend a month there this summer." We note, from the Calendar, that the retiring pastor remains as "Pastor Emeritus."

A letter from C. J. Armstrong says in part, "Yes, I am here and happier in my work than for years past. It has been a struggle but all is happily over. This is a fine church. Burns did wonders here. The C. I. has a right to be proud of Burns. A

committee is fixing me up a study—and say, Henry, it is going to be a peach! They let things alone here, or they do them O. K.” That Bro. Armstrong is already thoroughly assimilated by the Congregationalists is evidenced by the fact that a note in his Weekly Calendar says, “This church has been invited to be represented by pastor and delegate at the installation of Rev. Charles Nicholas Thorp as pastor of Pilgrim Congregational Church of Duluth, on Tuesday, April 29.”

Hoard T. Cree has been holding a series of Decision Meetings at Augusta (Ga., with the help of the Savannah, Ga. pastor.

H. O. Pritchard is acting as Evangelist at Wymore, Nebr. A series of sermons on vital questions has been attracting considerable attention. “Who is God?” “Am I My Brothers’ Keeper?” “If a Man Die Shall He live Again?”

Peter Ainslie assisted Edgar DeWitt Jones in a meeting at Bloomington, Ill., recently. Fifty were added to the church as a result, to say nothing of the deepening of the spiritual life of the church resulting from the preaching of Bro. Ainslie.

Baptisms seem to to be the regular thing at Carbondale, Ill., where J. P. Givens is vigorously prosecuting a very fruitful ministry.

Charles S. Earley recently closed a meeting at Hoxie, Kans., and is now in a meeting at Hill City, his home town and his eight meeting with that church. Evidently he wears well. We wonder how many evangelists can present such a record.

The Cleveland, O. churches seem to be prospering. At a recent ministerial meeting 671 additions were reported for the winter with few protracted meetings. Franklin Circle with W. F. Rothenburger, pastor and Euclid Avenue with J. H. Goldner are among the largest in results. A reception to new members in the latter recently revealed the fact that 114 had been added during the winter. Among this number were a Jew and a Roman Catholic, both of whom were baptized at the same service.

The church at Winfield, Kans., is thriving under R. W. Gentry, An old debt of \$3,000 has been paid, 30 have been added to the church since Dec. 1, when Bro. Gentry began, and the Sunday-school has been built up from 180 to 330 and prayer-meeting attendance averages from 75 to 80.

This reminds us that the Christian Standard of March 22 in its “Something Doing” column commends the work of Claire L. Waite

at Central, Cincinnati, in the highest terms. It says that his prayer-meeting is the best in the brotherhood as far as they know and asks him to tell how he does it.

J. C. Todd waxes eloquent in his report of a series of meetings held in the State University by the faculty of the College of Missions of Indianapolis. F. E. Lumley's address on "The Social Obligations of Students" is specially mentioned though all the addresses are most highly commended as bringing "the world call to Bloomington as never before."

Our honored J. H. Garrison was the lecturer at the Illinois State University recently on the Bondurant foundation. He spoke of places, the place of "Religion in Life," of "Christ in Religion," of "The Bible in Christianity," of "The Church in Christ's Plan" and "The Place and Progress of the Kingdom of God."

Recently when Erale Todd moved away from Fort Wayne, Ind., practically the whole membership of the church turned out for a farewell reception and a purse of gold was given the much beloved retiring pastor.

Frank Moffett is one of the leaders in a federation of the churches in Springfield, Mo. which will enable them to proceed as a unit in all movements for moral betterment of the community.

The Birmingham, Ala. church, H. P. Atkins, pastor, has pledged \$1,200 to the American Christian Missionary Society.

E. C. Boynton has been elected permanent chairman of the Bell County, Tex. convention which was recently held at Belton.

T. E. Winter and the Fulton Church are making large preparations for the Missouri State Convention which is to meet with them on June 16-19.

On the program of the 6th District Convention at Macon, May 12 to 13 are found the names of H. B. Robison, W. D. Endres and George A. Campbell.

Mr. and Mrs. C. J. Grainger were appreciative co-workers at the annual convention of all the missionaries of the F. C. M. S. and the C. W. B. M. in India at Jubbulpur early in March. This is the one year when all meet together to report progress, consider plans and generally encourage each other.

Englewood Church, Indianapolis, E. E. Moorman, pastor, is reported as having "a very bad case of remodeling fever." We should be inclined to call this "a very good case." Plans for a newly appointed and equipped building are receiving earnest consideration.

On the evening of May 11, O. F. Jordan and the Evanston church

joined with the Presbyterians to hear an address on "Mormonism" by the son of a polygamous wife, Hans Freece, now of New York city.

SOCIAL VALUE.

By B. M. Anderson, Ph. D., Instructor in Economics at Columbia University. Hart, Shaffner, Marx Prize Essay, No. 11.

This highly technical little book is not easy reading, at least not for the lay mind, but it is gratifying to one who persists until he gets through it. It is an able challenge to the old price and cost theories of economic value and to every economic contention that is based upon individualistic and subjective conceptions. It contends that value is to be found, finally, more in those outside forces that make man a member of society than in those personal choices that differentiate him as an individual. The sources of value are not in an "arithmetical synthesis of elements" but in that organic conception of society which modern sociology contends is psychical rather than biological and which makes it "possible to treat society as a whole as the source of the value of goods." If in "economic values is the motivation of the economic activities of society" any theory of value that treats it as a blind thing fails as a guiding principle. No individual's motives can suffice as a determinative of what is real value. The guidance must be "super-individual." "Ends, aims, desires, purposes of many men, mutually interacting and mutually determining each other, modifying, stimulating, creating each other, take tangible, determinate, shape as economic values, and the technique of the social economic organization responds and carries them out."

SPECIAL NOTICE.

The time of the summer meeting is getting so close that we must complete the collection of dues for the year at the earliest possible moment. Bills will be mailed to all who are delinquent within a week from the time this issue reaches you. Immediate remittance upon reading this by those who are behind will save the Institute the time and expense of billing you. All payments should be made to Edward A. Henry, sec'y-Treas., University of Chicago.

Campbell Institute Bulletin

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NUMBER 9

THE SUMMER MEETING.

We had hoped to be able to make complete announcement of the program for the summer at this time. In as much as some changes must be made, we have decided to print the outline of the program as planned without any names.

The date will be July 23 and 24, which is the last day of the first term and the first day of the second term of the summer quarter in the University of Chicago. This will make it possible for men who intend to be in residence at the University of Chicago for either term to be present. The place will be the Hyde Park church in Chicago. The Chicago men are going to undertake to provide lodging to all who come. We will expect a number of men to arrive here on Tuesday and they will be cared for that night. The larger number are expected early Wednesday morning and all will be provided for Wednesday and Thursday evenings.

The program will run about as follows:

WEDNESDAY, JULY 23

- 10:00 A. M. Is there a Menace of Ecclesiasticism among the Disciples?
The Relation of the Disciples and the Episcopalians in the Matter of Union.
Contemporaneous Literature among the Disciples.
- 2:00 P. M. Secretary's Report. Letters from absentees.
Appointment of committees.
The Historical Jesus Controversy.
The Mystery Religions and Other Possible Oriental Influences on Early Christianity.
- 8:00 P. M. Address by Professor George B. Foster of the University of Chicago.

THURSDAY, JULY 24

- 9:00 A. M. Mysticism.
 The Religious Life of the Minister.
 The New Realism.
- 2:00 P. M. Recent Developments in the Union Movement.
 The Recent Controversy in the Y. M. C. A.
 Some Administrative Problems in our Colleges.
 Election of Officers
 Election of New Members.
 Other Business.
- 6:30 P. M. A Banquet in the Hyde Park Church with the
 Disciples of the University. Address by Dr.
 Willett.
-

JANE ADDAMS.

By Cecil J. Armstrong.

"Is Jane Addams an optimist?" the writer was recently asked by a young lady, who had given much time to settlement work in the Hull House neighborhood.

"Of course she is," I answered.

"Then why does she look so sad?" was the ready response.

One cannot answer that question by merely studying the face or portraits of Miss Addams. No camera ever focused, no mortal eye ever saw, the real Jane Addams. Her portrait is "Twenty Years at Hull House." After reading that, one, even if, like the writer, he has never seen Miss Addams in the flesh, can readily behold both her sadness and her optimism, and their reconciliation. How could a clean, earnest, sensitive soul spend twenty years amid such conditions, for which modern industrialism is so largely responsible, and which could be remedied, and not be made sad? The wonder is not that she is sad, but that she is optimistic. The main temptation to pessimism, in her case, could not be the people or the conditions that have surrounded her, but the apathy, the ignorance, the indifference and the venality of the "higher" classes. It must have been trying to her soul, in the presence of such hard social conditions and the ready response of so many of her immigrant neighbors,

when properly approached and developed along the lines of their traditions and ideals, to have prominent and philanthropic people withdraw their support because, perchance, Hull House filled the much needed position of a social "clearing house." Our plea for freedom of speech is so much a theory that we grow alarmed when it is actually practiced. We tar and feather "street agitators," arrest and imprison socialists for preaching against industrial conditions that are a disgrace to civilization, and withdraw financial support from Hull House when it gives the common people an opportunity to voice their yearnings and plead their wrongs. Yet in spite of corrupt politicians, fearful good people, and narrow individualists, Hull House has gone serenely on its way. From a small beginning it has grown into a great institution that has become the social laboratory of the world and the Mecca toward which every year thousands of pilgrims, rich and poor, bend their reverent steps.

The vicarious sufferer must ever be "A man of sorrows and acquainted with grief." He so shares the lot of the people, so enters into their sorrows and griefs and wrongs, that his life becomes a sacrificial labor to ameliorate their condition, and his broken heart an offering in their behalf. Upon him is laid the iniquity of our crushing industrialism. The ghetto and slum become the cross upon which the priests of criminal privilege daily crucify his soul, while the howling mob of subsidized scribes dance in frenzied glee, and the thunder and lightning of hatred and malice smite his suffering heart. But love speaks in the tones of sacrifice. Right is not forever on the scaffold, nor is wrong forever on the throne. God is not within the shadows, but in the light, keeping watch above His own. Love has a masterful personality that eventually awes into silence the clamoring minions of gluttony and privilege. But that love is deeper than sentimentalism—it gives itself in service, its voice in protest, and smilingly takes the consequences. It not only struggles to ameliorate poverty and suppress vice—it yearns to release the honest employer who is bound by the chains of economic conditions forged in the past, or by the hands of unscrupulous competitors.

All this applies to Miss Addams. The world is her home. The love that most women give to husband, children and home, she has given to humanity. She must be sad. Because of her simple faith in God and belief that Jesus has shown "the way out," she

must be optimistic. She now sees many results of her labor and travail. Preachers, lawyers, doctors, teachers, artists, and business men of prominence began their advancement at Hull House. The Chicago Juvenile Court has been established. Girls and women have been kept "straight," or rescued after going wrong. Homes have been made anew. Nurseries, schools and playgrounds have been established. Grade crossings have been eliminated. Much humanitarian legislation has been passed. It cannot be claimed that all this, and much more, is solely the work of Miss Addams. It cannot be denied that she has been the largest individual factor in it, at least, so far as Chicago and Illinois are concerned. It all illustrates the lines of Sydney Lauier:

"And yet shall Love himself be heard,
 Though long deferred, though long deferred:
 O'er the modern world a dove hath whirred:
 Music is love in search of a word."

Miss Addams' pen is dipped, not in ink, but in experience. If you are reading "Twenty Years at Hull House," "Democracy and Social Ethics," "The Spirit of Youth and the City Streets," "A New Conscience and an Ancient Evil," or her articles in current magazines (such as the series in the Ladies' Home Journal) you are impressed that her social philosophy is deduced from actual conditions and experiences—not theory "imposed" upon social phenomena. Therein she is scientific. It is that attitude that has enabled her to accomplish so much with the people, and to become one that speaks with authority to the world. Her life and work fulfil the dictum of Eucken, "conceptions are determined by life, not life by conceptions." She bears Eucken out in another contention, namely, "the activities of our life ultimately determine our nature"—for out of her activities, (varied all the way from acting as midwife at the birth of an illegitimate child, and unceasing warfare upon white slavery, to membership upon the Board of Education and several arbitration committees, and addressing woman's suffrage meetings and university audiences) have come that poise that prevents fanaticism, that aggressiveness that remains sympathetic, that militancy that retains the sweetness and power of femininity, and that optimism that refuses to wallow in the comfortable shallows of denial of moral evil and economic injustice, but, into the very teeth of the on-rushing tide, hurls the challenge of right, justice and love as the miracle that will

still the tempest and calm the waves. "Such an attitude is the opposite not only of all trifling with moral evil, but also of a comfortable optimism" (Eucken). She is the incarnation of Prof. James' "tough" mindedness. She has fearlessly faced the searching questions raised by Rauschenbusch, "Where do the sources of our wrongs lie hidden? What has wrought such deadly results from a civilization that has such wonderful promises for good? How can we produce evil despite our good intentions? How can the fundamental structure of society be conformed to the moral demands of the Christian spirit?" Her social philosophy, and its practical expression in Hull House, are her answer.

To her "speculation is a luxury, while action is a necessity" (Bergson). Not that she does not think, and think profoundly, but her thinking is socialized—it stops not at speculation. She does not deduce theories from gathered data, and worship them—she gathers data and studies statistics in order to find "the best way out." "Each action is the realization of an intention," but that "intention" is an ideal articulated to the real. Her feet never leave the earth. Her heart is always steeped in humanitarianism.

Miss Addams deals with problems that lie at the very heart of our democracy. She would suppress our evils, but she would do it by substitution. Hull House endeavors to give to the men of the neighborhood the social features of the saloon free from its blighting cause. She clearly sees the evil of "the street" upon "the spirit of youth," and would substitute municipal playgrounds and socialized education. Her definition of education is self-expression not repression. She would develop the child along the line of his "native bent," not compress all the children of all nationalities within the commercialized, traditional "three r's." And she would hold before him the social ideal, not tell him to study hard, be good, be honest and some day "you will be rich"—a falsehood in most cases under modern industrialism. She sees the relation between industrialism and vice. She has been a profound student of the conditions that have made commercialized vice and white slavery possible. What can society expect of the children that roam the streets while their mothers toil in factories and scrub hotels and office buildings! What fate must await the girl who stands over a machine or in a department store for ten or twelve hours a day, but that her mental and physical exhaustion shall make her the prey of the man who offers her stimulants and "a good time!"

She recounts the confessions of many girls, who, inspired by the display of the wealthy, have sold their souls for tawdry clothes. She opens our eyes not only to the cheap theatre and moving picture shows, but to the poverty that prevents many parents from providing the necessary amusements for their children, and, thus, many little girls of eight and ten have "fallen," (many contracting venereal diseases) for the pleasure of seeing the show.

She would substitute a living wage for present starvation pay as a long step in correcting much of this evil, and she would accomplish this by arousing the consciences of employers, public sentiment, and legislation to compel the unscrupulous and the covetous. That she looks all round this question of vice is proven by her statement that she sympathizes with the young men who are prevented by economical conditions from marrying early, almost as much as she does with the white slaves. She would substitute municipal dance halls for the notorious "saloon" dance halls. She cries out against the repressive methods of many homes where daughters are allowed no part of their wages for pleasure.

Miss Addams is very illuminating when discussing factory conditions. Not only are they exhausting because of long hours and unsanitary conditions. One of their chief evils is that the young foreigner, who performs a certain operation thousands of times a day, has no knowledge of the history of the factory, machinery or crude material; not even of the relation of his "piece" to the completed "whole." He works through weary hours, at starvation wages, in ignorance and isolation, even though surrounded by thousands of his kind. He comes home to a stifling tenement so "dog tired" that he cares not what happens?

One thinks a great deal more of the immigrant after reading the works of Jane Addams. She does not idealize him. She presents his faults. She also reveals his good traits and pleads for "the square deal." She has shown how faulty our present immigration laws are. Our boasted educational test may succeed only in keeping out the sturdy peasant. What we need is not ability to read and write in our immigrants, but a governmental "distributing" agency to place them where they and their children can develop into American citizens along normal lines. If the first generation of immigrants were thus taken care of, there would not be such a large percentage of criminals in the second generation. Perhaps it would be practically eliminated. Our cities are congested

with foreigners, while portions of our country are crying out for just such labor as they can give. But, at present, the immigrant, after leaving Ellis Island, is the victim of his own ignorance, the padrone, and the unscrupulous labor agency. Many regard our immigrants as "finished and finite clods, undisturbed by a spark" (Browning), but Miss Addams has found idealists, philosophers and humanitarians among them. They have the capacity for citizenship when given a chance. Miss Addams gives many illustrations of their willingness to sacrifice self for the benefit of others. One neighbor will lend another her best dress, shoes or cooking utensil. A husband, out of work, thought nothing of sleeping in a park in order that a woman (impoverished by the imprisonment of her husband) who was approaching accouchement, might have his place. They are very solicitous that a bereaved woman shall have the required robes of mourning, as well as that the dead shall have a proper funeral. The power of "Hinky Dink," "Bath-house John," and their ilk, is due, not to the innate depravity of the foreigners, but to the noble, but misguided, sentiment of standing by those who have helped you. The corrupt alderman is always careful to send Christmas turkey, help defray funeral expenses, add to the jollity of weddings and christenings, and to secure jobs for his constituents. The council is far off, but the alderman is near. They forgive franchise grabs and graft because of his beneficence. Besides, and this is the "clincher," what do his opponents, "the swells," do for us?

Miss Addams sees clearly much of the trouble that lies at the root of the vexed labor problem. Mr. Pullman built a model city for his employees. He believed that he knew what they ought to have better than they themselves knew. Yet, a disastrous strike resulted, and his men were accused of ingratitude. Today that city is dismantled, and its "paternalism" is a thing of the past. Why did that well intentioned effort fail? Miss Addams tells us. "The basic difficulty lay in the fact that an individual was directing the social affairs of many men without any consistent effort to find out their desires, and without any organization through which to give them social expression." That terrible strike was a revolt against undemocratic conditions. Is there not a lesson here? Much evil has been done in the name of labor unionism, but at its base is the yearning for freedom from conditions that make self expression and democracy impossible. Despots, even

if benevolent, are as intolerable industrially as politically. Labor unionism, as Miss Addams sees it, (in spite of much perversion and many cruelties) is at heart a struggle of economic freedom that social and domestic development may be unhindered. It is the heart of the multitude seeking democracy. It is man searching for brotherhood amid a godless, individualistic industrialism.

Probably nothing in her career aroused such a storm of criticism as when Miss Addams allied herself with the Progressive Party. Many questioned her judgment, none her honesty. Many of us, who could not follow her in that stand, read clearly the prompting motive. The platform of that party offered many of the things for which she had labored and suffered. How narrow many of us are! That action caused the withdrawal of many subscriptions to Hull House. How timid much of our wealth is! It can neither tolerate a difference of opinion, nor appreciate an honest humanitarian motive. When it cannot stifle independence it tries to starve it. In the long run it fails, thank God. Dives cannot now kill Hull House by crucifying Miss Addams. Would that many churches and colleges, now the pampered pets of predatory wealth, would show the courage that Hull House displayed! The love of a grateful people is far richer than millions that distort truth and enshackle democracy.

Miss Addams' work has been done under many difficulties. Afflicted with spinal trouble from childhood, she has suffered much pain. She had to surrender her dream, after one year of study, of being a physician. She had to pass through the struggle of the college girl of twenty-five years ago, of articulating her education to the demands for service on every hand. She was almost caught in "the snare of preparation." Toynbee Hull and the "great need" influenced her to launch out on the great venture. The result? Hull House and a thousand social activities everywhere! Surely she has earned the endearing name, "Kind Heart," applied to her by a blind immigrant.

One Sunday morning, before her life work had begun, Miss Addams was received into the Presbyterian church in her native village in Northern Illinois. She was not attracted by miracle or dogma. Her creed was very simple but vital. "But certainly I had been brought to the conclusion that 'sincerely to give up one's conceit or hope of being good in one's own right is the only door to the Universe's deeper riches' * * * Who was I with my dreams of universal

fellowship, that I did not identify myself with the institutional statement of this belief * * * without which testimony * * * it would be so easy for the world to slip back into the doctrines of selection and aristocracy?" Yet Hull House has been denounced by Christians for not teaching religion, and Miss Addams for not being a Christian!

Dr. Graham Taylor, on a recent occasion in Chicago, said that the last time he was in London he had a conversation with John Burns. "And how is Jane?" inquired Burns. "Very well, and as busy as ever," Dr. Taylor replied. Burns then said, "Well, Jane was by long odds the best man I met in the United States. If Jane were not so busy, and I was not married, I believe we could fix things up all right."

We cannot pass judgment on the latter part of this statement, but we all agree with the former—Jane Addams is by far the best man in the United States.

Superior, Wis.

NEWS NOTES.

Clarence H. Hamilton is completing a very pleasant six months' of teaching in Bethany College and will soon go to Colorado for the summer. We had hoped to have him in Chicago this summer but he feels that he needs a vacation.

Roscoe R. Hill spent a few days in Chicago recently and the secretary had the pleasure of attending the World in Chicago with him. After a few months at Columbia he is going to Berkeley to teach Spanish History in the University of California for the summer term. His address will be University of California, Berkeley, California.

Earle M. Todd has been engaged to fill the pulpit of the Union Church at Monroe, Wis. for the summer. He should be addressed there until further notice.

W. E. Garrison has entered upon a new venture. He has established "The Claremont School for Boys" at Claremont, Cal. Concerning it he writes. "This is not an official Campbell Institute enterprise, but Instituters who send boys (or parishioners' boys) may be sure that they will be in the right atmosphere." Bro. Garrison will make this school rank with the strongest eastern preparatory schools and assures us that he has a most magnificent

location for such a school. He should be addressed at Claremont after June 15.

It was with considerable surprise that we heard of the resignation of President Underwood of Eureka College. It seems that he desires to have at least some leisure for scholarly work but found that the administrative duties connected with his position took practically all of his time. A call to a teaching position at Butler, in which he will be free from administration, led him to a change. He will remain at Eureka for most of the summer and then take up his work in Butler in the autumn. What is Illinois' loss is Indiana's gain. We shall miss Bro. Underwood from Illinois activities but congratulate Indiana upon a valuable addition to her forces.

There are rumors afloat that A. W. Taylor has been called to a chair in the Missionary Training School at Indianapolis.

J. Sherman Hill was recently called to Cameron, Mo. church but declined. He prefers to remain in Paola, Kan., where he has some business interests while he preaches at the nearby Dearborn, Mo., church.

The Indiana State Convention seems to have been a big affair. The address of President Joseph C. Todd dwelt upon, "The Challenge of the City." He contends that "the city is rising as a challenge to the church and the church must meet that challenge." His address seems to have made a very deep impression. The host of the convention, A. B. Philputt and his church also come in for honorable mention.

F. L. Moffett of Springfield, Mo., was elected president of the Third District Convention of that state.

Among the speakers at the Texas Convention was our Bro. Frank L. Jewett of the Bible Chair at Austin.

O. B. Clark of Drake University read an important paper at the recent convention of the State Historical Society of Illinois. Another Disciple speaker on the same program was N. S. Haynes of Decatur.

On May 11, Perry J. Rice led his congregation in El Paso, Tex., in the dedication of a magnificent new pipe organ.

The Carthage, Ill., church was the scene of a banquet managed by its men's class recently. Pastor A. L. Cole was the "Arbiter Elegantiarum."

A. B. Philputt of Indianapolis delivered the annual ministerial

lectures at Eureka College early in May.

The Winfield, Kans., Free Press reports at considerable length the commencement sermon delivered to the high school graduating class by R. W. Gentry. The subject was, "Am I My Brother's Keeper?" This subject gave him ample opportunity for preaching the strong social message with which Bro. Gentry is well filled.

W. F. Rothenburger was the president of the Ohio State Convention which met in Lima May 19-22.

G. B. Van Arsdall was one of the committee which arranged for the Colorado State Convention June 12-16. The program was described as unique.

F. F. Grim has closed his work as corresponding secretary of the New Mexico-West Texas Missionary Society. It is reported that he will locate in a pastorate.,

President Shailer Mathews of the Federal Council has appointed Dr. F. E. Lumley a member of the Council's Commission on the Church and Social Service.

H. B. Robinson is planning a great commencement at Christian University with J. H. Garrison to preach the baccalaureate sermon, four new buildings to dedicate and George Hamilton Combs as commencement orator.

Just as we go to press we learn that V. T. Wood has left West Pullman to accept a pastorate at Coweta, Okla.

Attention has recently been directed to the fact that the church in Baltimore, to which our Bro. H. C. Armstrong ministers, is older than the Disciples themselves claim to be. It was organized by a follower of the Haldanes, who came to America some years before the arrival of Thomas Campbell—1805 is the date of organization of this old church, which seems to grow younger and more vigorous with the passing of the years.

We are just in receipt of a Fulton, Mo. paper which announces the receipt by William Woods College of a \$20,000 annuity from Sisera Threlkeld,—a gift which has been duplicated by Dr. Woods. We congratulate President Garvin on this addition of \$40,000 to the funds already under his control.

The poets Tennyson and Browning most repay reading to-day. They had our modern way of looking at things and said many things better than we shall ever be able to say them. The preacher who knows these poets well, has a sure source of beautiful quotation.

The secretary was recently in receipt of an envelope from Leslie W. Morgan. It contained a reprint (with introduction by Mr. Morgan) of the Episcopal Christianity Unity Foundation Study No. 1, which all our men know as the article on "The Disciples of Christ," by Rev. Arthur Lowndes, secretary of the Foundation; also a copy of Bro. Morgan's Pittsburgh address on "The Old World and the Centenary in the New," and most important of all the little book entitled "Christian Union," being eight addresses delivered at the Anglo-American Conference on Christian Union held at Caxton Hall, London, July 4th and 5th, 1910. The addresses include, among several by Englishmen of various denominations, those of President McLean, Dr. Errett Gates, Charles Clayton Morrison and Dr. J. H. Garrison. The little book is well gotten up and well worth the 25 cents in stamps for which Mr. Morgan agrees to send it to any one.

This reminds us, the secretary has a younger brother who has been brought up in the unregenerate parts of New York state where he never saw a Disciple church, but has known a few genuine Campbellites. In a recent letter he asked: "Say, I saw something in the paper the other day about the Disciples and Episcopalians talking over union. There must be some mistake, for surely the Disciples would never unite with anybody. What do you know about it?"

We are in receipt of the program of the second annual meeting of the Illinois State Society of the American Institute of Criminal Law and Criminology, which was held at Springfield, April 8 and 9. The officers in charge were Judge Gemmill of Chicago, president, and our own C. G. Vernier as secretary.

Dr. Willett is expected to arrive in New York, June 8 by the George Washington. Immediately upon arrival he goes out for a six weeks' lecture tour under the Redpath Lyceum Bureau. He will be in residence at the University during the second term of the Summer Quarter.

George B. Stewart recently passed through a period of great anxiety. His wife and children were at Dayton and a brother and sister at Piqua during the terrible flood. All came through safe and sound however. Mr. and Mrs. Stewart and the children will spend the summer at Fire Island.

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Our National Peril.

Within the last fifty years divorce has increased, on an average, more than three and one thirds as fast as the population. In the year 1912 it may safely be said that 100,000 divorces were granted. It is conservative to say that 1,300,000 children, mostly under ten years of age, were made divorce orphans in the last fifty years, being deprived of one or both of their parents; and that two million homes actual or potential, were wrecked hopelessly and as utterly wiped out as though by actual conflagration. It is appalling to realize that in the period indicated an army of 5,000,000 people were in this way affected. About 3,700,000 adults were separated by the divorce courts and over 1,300,000 children doomed to an unhappy, clouded and dangerously exposed childhood.

The average rate of divorce among the countries of Europe compared with that in the United States is a striking commentary upon the seriousness of the situation. In the year 1900, in 20 European countries, together with Australia, New Zealand and Canada, with a population of about 267,000,000, the number of divorces was under 27,000, while in the same year in the United States, with a population under 76,000,000, the number of divorces was over 56,000. Our rate was seven times larger than that of Europe.

IMPORTANT NOTICE.

Each year there are many names proposed for membership at the last moment and rejected because we do not know whether or not the parties are eligible or would care to be elected. Therefore we ask that every member take time now to think over his friends and determine who among them ought to be proposed for membership. Then interview the people chosen and learn their college standing, their general attitudes toward the things for which the Institute stands and whether or not they would care to have their names proposed. Then send the names to the Secretary with complete information and he will put the same in shape for submission to the Membership Committee which will be appointed the first day of the meeting. If you do not feel like interviewing the party or are at too great a distance please advise the Secretary and he will write and learn as much as possible. Every member, whether he expects to be present at the meeting or not should propose at least one new member. A postal will be sufficient. The Secretary hopes to hear from every man within the next ten days or two weeks. We want more ministers and teachers as Regular Members. We want more laymen, lawyers, doctors, and business men as Co-operating Members. Especially do we want more students as Associate Members.

THE SUMMER MEETING.

Very soon after this number is in the hands of its readers it will be time to start for Chicago for the annual meeting. As already announced, the dates are Wednesday and Thursday, July 23 and 24. Three sessions will be held each day. A glance at the program below will show a goodly number of excellent papers, but not so many that there will not be plenty of time for discussion of the various topics of interest that always come up at a Campbell Institute meeting. A considerable number of men have already indicated their intention of being present. We are hoping to have

the largest and best meeting on record. The program is as follows:

Wednesday, July 23.

10:00 A. M. Address of the Vice-President. The Theology of
Christian Union, Chas. M. Sharpe.

Relation of the Disciples and Episcopalians in the
Matter of Union, Finis Idleman.

Contemporaneous Literature of the Disciples, Edgar
DeWitt Jones.

2:00 P. M. Secretary's Report.

Letters from Absentees.

Appointment of Committees.

The Church and Social Prophylaxis, V. W. Blair.

Open Parliament on "The State of the Cause," led
by J. L. Garvin.

7:45 P. M. Address. From Platonism to Pragmatism, by George
B. Foster.

Thursday, July 24.

9:30 A. M. Mysticism and the Modern Mind, Earle M. Todd.
The New Realism, E. E. Faris.

Business.

2:00 P. M. Recent Developments in the Union Movement, Errett
Gates.

Some Administrative Problems in Our Colleges, C.
E. Underwood.

Treasurer's Report.

Election of Officers.

Election of New Members.

6:30 P. M. Banquet with the Disciples of the University. Ad-
dress by Prof. W. D. MacClintock.

We urge that every member do one of two things at once, either
(a) Decide to be present, look up time-tables and drop a card to
the Secretary stating on what train you expect to arrive. We ask
this because the Chicago men are undertaking to provide lodging

free to all who come and we need to know in advance how many places to have ready for each night from Tuesday onward. We expect a number of men to arrive Tuesday evening. Many more will be expected on the early morning trains Wednesday. Don't neglect to advise us in advance in order that your place may be ready. Or (b) Sit down and write a letter to be read to the meeting if you find it impossible to be present. We want either to see or hear from every member.

IS THE NEW INTUITIONALISM VALID?

Edwin C. Boynton.

The entrance of evolution into the domain of philosophy has for the last several decades given the empirical view of the universe and man a most commanding position in the field of thought. More and more metaphysics has been discounted and the practical exalted. Pragmatism, whether accepted or not, has loomed large in present-day circles, and the functional psychology has become all but commonplace.

A reaction, however, seems to have set in with the popularizing of the views of Henri Bergson. The intuitionists are beginning to be heard in the land, and the present Parisian vogue is hailed as the David which has at last defeated the Goliath of "materialism." It is possibly an open question as to whether or not we are to have an era of dissent from the laboratory method of approach to the various problems of philosophy.

That Bergson has made a distinct contribution to current thought, and one of the ways of great value, seems unquestionable. The very conception that evolution is not the simple filling in of a framework, but an essentially fresh and creative process, is invigorating and prophetic. That the fundamental realities are not the static phenomena of the universe, but that these phenomena are moments of deposit of the ceaseless stream of Change, and that the great word of cosmic import is vitality, the only term which can adequately account for the endless processes of becoming, is

to give serious pause to any philosophic system which would rule the organic down to the inorganic, and find in matter "the promise and potency of life." It is no doubt true that so much attention has been given to the physical that philosophy has been in danger of losing sight of the significance of the very facts and concepts with which she has to do. And any voice ought to be welcome which calls us to the consideration of life-values, and suggests the possibility of a spiritual interpretation of the universe. For it is with such an interpretation that we as human beings are daily and pre-eminently concerned. Humanity, rather than clods of the vale or blind cosmic force, ought to have the right of way, if that can be obtained consistently with right reason and ascertained fact.

The point of critical dissent, therefore, is not necessarily with the Bergsonian "philosophy," if such it may be called, so far as the conclusions of that philosophy taken as a whole, are concerned. The same destination might be reached by other routes. The question is as to his mode of approach to his conclusions. If, in the end, we find that he invites us not to something tangible, but to philosophic vagary expended in defense of a method which decries the findings of our every-day experience, we must insist upon a saner interpretation of the facts connected with man and his world.

The report made by sense and observation upon these facts, Bergson does not question as to its ostensible accuracy, but he proceeds to relegate all our consciousness of a material universe to the realm of things illusory. That is, the notions we have of logic and order in the universe, the habit of referring phenomena to cause or effect, are so many artificial interpretations. The intellect gives us a wrong conception of the world. Thus he tells us: "Our reason, incorrigibly presumptuous, imagines itself possessed, by right of birth or by right of conquest, innate or acquired, of all the essential elements of the knowledge of truth. Even where it confesses that it does not know the object presented to it, it believes that its ignorance consists only in not knowing which one of its time-honored categories suits the new object."—Creative Evolution, p. 48. We habitually believe that we are possessed of universal knowledge. "But this belief is natural to the human intellect—and it may be said that, in a certain sense, we are all born Platonists." The intellect not only misinterprets itself as to

its ability, but does not even know how to understand itself as to the proper method it should employ in order to rightly interpret the world. "If the intellect were meant for pure theorizing, it would take its place within movement, for movement is reality itself, and immobility is always only apparent or relative. But the intellect is meant for something altogether different. Unless it does violence to itself, it takes the opposite course; it always starts from immobility, as if this were the ultimate reality; when it tries to form an idea of movement, it does so by constructing movement out of immobilities put together. This operation, whose illegitimacy and danger in the field of speculation we shall show later on (it leads to dead-locks, and creates artificially insoluble philosophical problems), is easily justified when we refer it to its proper goal."—p. 155. And again: "Once in possession of the form of space, mind uses it like a net with meshes that can be made and unmade at will. . . . Neither is space so foreign to our nature as we imagine, nor is matter as completely extended in space as our senses and intellect represent it."—p. 202.

Clearly, then, if the mind naturally believes itself possessed of powers which it does not possess; if, in the course of its operation, it characteristically creates artificial philosophical problems, we must set aside the testimony of sense and intellect, and transcend the methods by which we obtain that testimony. What are those methods? Bergson's own statement of the intellectual *modus operandi* is that "the intellect is characterized by the unlimited power of decomposing according to any law and of recomposing into any system." This is another form of stating the familiar processes of analysis and synthesis. Objects are actually or conceivably reduced to their simpler elements, complex sensations to their less complex components, elaborate experiences to those humbler forms of consciousness discoverable in them. These simpler elements, emotional reactions, sensations or impressions are then related and combined to make a concept of the whole, corresponding, as the intellect affirms, to the reality of the whole. But if these processes are mere artifices, we shall lie under the necessity of discarding ideas of order and logic in our interpretation of the universe. We find all previous philosophies equally at fault. It cannot be affirmed that there is any cosmos, for order is an intellectual misconception. There is not of certainty a "universe,"

for the very idea is "mechanistic." "Multiverse" is no less objectionable, for the term involves spatial and numerical concepts, with possible logical relations. We are thrown back upon an interpretation which can validate itself only by an intuitionism enthroned upon a professedly denaturalized self. Is intuitionism adequate to the task?

Bergson's criticism upon the ordinary processes of knowledge is that they are "cinematographical." The cinematograph, which takes instantaneous views of a moving object, creates the impression of actual movement by rapidly unrolling the film of the instrument, so "bringing in turn the different photographs of the scene to continue each other, that each actor of the scene recovers his mobility; he strings all his successive attitudes on the invisible movement of the film." Now this is the process by which our knowledge is acquired. In viewing the photographed scene, the process "consists in extracting from all the movements peculiar to all the figures an impersonal movement abstract and simple, **movement in general**, so to speak; we put this into the apparatus, and we reconstitute the individuality of each particular movement by combining this nameless movement with the personal attitudes. Such is the contrivance of the cinematograph. And such is also that of our knowledge. Instead of attaching ourselves to the inner becoming of things, we place ourselves outside them in order to re-compose their becoming artificially. We take snapshots, as it were, of the passing reality.—Perception, intellection, language so proceed in general. Whether we would think becoming, or express it, or even perceive it, we hardly do anything else than set going a kind of cinematograph inside us.—The mechanism of our ordinary knowledge is of a cinematographical kind."—p. 306.

But is the verdict of perception to be set aside by an appellation; is it not possible that the cinematographical illustration is the nearest picture of reality that we can obtain? To deny the absoluteness of the present and recognize that the static is only a perception of the relative; to affirm that at the instant of perception the object perceived has already vanished and only the fringe of that which was remains, itself dissolving into the fringe of that which it to be, is an entirely different matter from affirming that perception is an artificial process, and its findings are "outside reality." Relativity and unreality are not equivalent terms. Our certitude

that a given object is not to be waived aside by the knowledge that it incessantly changes. As a concrete illustration, let us use an inert thing, a chair. We have perhaps, known this particular chair for years. During that time its outward form has not appreciably changed. Yet we know that change has incessantly operated upon it. The form of the chair being apparently that of other years, nevertheless this chair is not the chair of a month since, nor of yesterday. But how do we know this? Because we have discovered molecular or atomic change. By observation we have learned that ultimate material decay is not a spontaneous thing, but the culmination of a process. How has observation or experiment rendered its verdict? By comparison and perception, and in no other way. In the minutest fields of research perception has been able to say that the This of today is not the That of yesterday. But to perceive that This is not That is to perceive change. If the This and the That were undistinguishable, the concept of change would have been an impossibility. But if perception's report is not reliable as to the static relativity, the chair, is the report any more trustworthy that This is not That? If change can be known to us only as perceived, and perception works artificially, shall we not be compelled, after all, to return to the Eleatic school, and deny the reality of change?

The problem of Zeno, that change is an illusion, because, for example, the flying arrow cannot move where it is, and cannot move where it is not, is not to be solved by the observation that the arrow's movement is a whole, a simple and undivided extension, from the point A to the point B, like the extension of an elastic, as Bergson urges. He holds that "the movement, whilst being effected, lays at each instant beneath it a position with which it coincides. We do not see that the trajectory is created in one stroke, although a certain time is required for it; and that though we can divide at will the trajectory once created, we cannot divide its creation, which is an act in progress and not a thing."—p. 309.

The trajectory conception is too "mecanistic" for a thoroughgoing intuitionist, who despises the artificial. Furthermore, if at each instant the movement coincides with a position which it lays beneath it, then at that instant of coincidence the movement is not the completed whole which it later becomes. Neither is it

at the next instant; and thus we are driven to the necessary conception of the movement as a whole being the sum of a series of position-coincidences. That is, the movement of the arrow is essentially cinematographical. And the contention of Bergson that we "adopt by thought the continuity of the real movement, a continuity of which every one of us is conscious whenever he lifts an arm or advances a step," fails before the consideration of the additional fact that we are no less conscious that the "continuity," e. g., of advancing a step, is a continuity of successive positions through which the foot passes in the act of taking a step; and the same is true in making any other motion.

The reconciliation of change with identity is possible by simply introducing into the whole complex the element of relativity. The chair of our illustration is, to my total perception unchanged; but common sense, reinforced by science, tells me of change in this as in all things. If, now, with uninterrupted change in progress, a total identity remains, relatively speaking, it is evidently due to the fact that the interplay of the energies tending to change has resulted, so far, in that which for ordinary purposes may be considered a constant. The change-energies have worked uninterruptedly; but their algebraic sum, their resultant of reality, has remained the same. In no other way is it possible to account for the impression of the static which we are constantly receiving. But the admission of an algebraic sum involves the admission of a resultant resolvable into its constituent elements; and this, of course, is the cinematographic view of reality, as Zeno's arrow movement is the cinematographic view of change. And if, as a matter of experience, we resolve things into their constituents, and even movement itself into its elements, as in the case of the overtone segments of the vibratory motion of a sounding chord, we can dispense with the analytic and synthetic methods of knowledge only by dismissing "experience" as unreliable. And to do this, Bergson has so differentiated the intellect from the fundamental self, as to fall practically into the old faculty psychology, giving us intellect, instinct and intuition as cinematographical segments of the self, of which now the one and now the other are presented to our criticism. This leaves us with the unanswered query, how has a non-cinematographical whole given rise to a cinematographically differentiated intellect and intuition?

The processes of becoming have laid hold permanently upon the philosophy of the modern world. The creative power of these processes insures the evolution of man and of his world. To this conception given us by Bergson, of the essential vitality of the universe, let it be repeated, we shall be greatly indebted. But why must philosophy feel herself called upon to challenge the value of the universe as it seems to our consciousness or experience? Why must we ever be taking a Gnostic attitude toward the materialities with which we have to do, and feel that the admission of the reality of things which appear to us to be real involves a conception of their essential inferiority and lowers God himself in our thought? Is this so poor a world that its very manifestations repel us? In all the realness of snowcapped mountain and flowery vale and glinting sunlight and twinkling star, glorified by the experiences of health and effort, of friendship and affection, is there no place for the mood of worship and the eternal aspirations of hope? Instead of forsaking the certainties of our world of contact and experience for the vague heights of an intuitional metaphysic, feeling that "these shadowy tints appear more sweet than all the landscape smiling near," let us lay hold upon the verities all about us, trust the consciousness embedded in us, and feeling the eternal newness of the processes of which we are ourselves the products, find our satisfactions in the things that are.

NEWS NOTES.

A card from L. R. Hotaling explains the rumor we quoted in a recent issue. His father-in-law is a banker. The sickness of his mother-in-law called him to State Line. Then the cashier left and Mr. Hotaling took his place until a new one could be secured. Later the mother passed away and also Mr. Hotaling's own father. All the members of the Institute will regret to learn of this double loss and unite in extending heartiest sympathy to our brother. Mr. and Mrs. Hotaling are now living in State Line caring for Mrs. Hotaling's

father while Mr. Hotaling preaches Sunday mornings at Sidell, Ill., and Sunday evenings at Georgetown, Ill. His address remains State Line, Ind.

A letter from T. F. Reavis of Buenos Aires, tells with how much joy he reads his Bulletins and continues, "I am hammering away against a solid wall of Catholicism, which, I assure you, is no child's play, though I like it for the sake of the Kingdom of pure Christianity." He is teaching and preaching now in pure Castillian and has baptized four men since he took charge of the work in December. Though very busy he is just finishing his third book on Philosophy.

T. E. Winter writes that nearly 600 people from outside of Fulton were present at the State Convention with his church. He is running a double series of special services. In the mornings he is preaching on the general subject, "What the Disciples Believe." In the evening there is a series of addresses by others. On June 8, J. L. Garvin spoke on "Religion and Education." Another topic was "Religion and Business" by a local business man. These addresses have been printed in full by the local paper and much interest has been aroused.

C. S. Early has closed his eighth meeting with his home church and begun a second meeting with the church at Lenora.

C. G. Vernier was a recent caller at the room of the Secretary. He is going to rest this summer for the first time in several years. The last two summers have found him teaching in the law school of the University of Chicago.

At least two C. I. men will spend the summer in Europe—J. R. Ewers and Herbert Martin.

Dr. Willett is back at the University and working as if he had never been away. Our former word was in error. He will teach at the University for the first term and be on the road with the Redpath Lyceum Bureau after July 23.

H. O. Pritchard has accepted a call to become President of Eureka College. C. E. Underwood goes to Butler College as Professor of Old Testament Language and Literature.

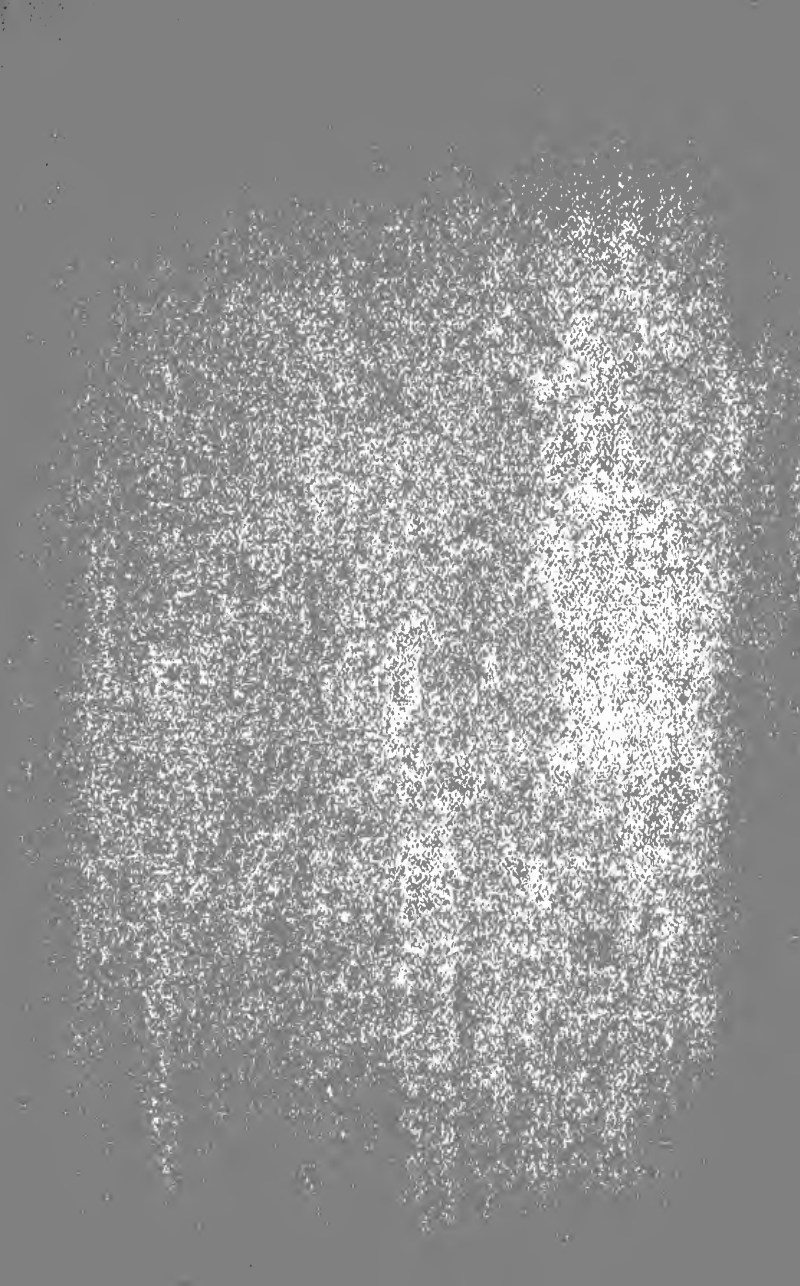
C. C. Rowlison seems to be in demand for lectures and commencement addresses. On June 18 he lectured at the La Crosse (Wis.) State Normal School for the fourth successive year and on June 20 at Winona for the second time. His baccalaureate sermon was at the Valley City (N. D.) Normal.

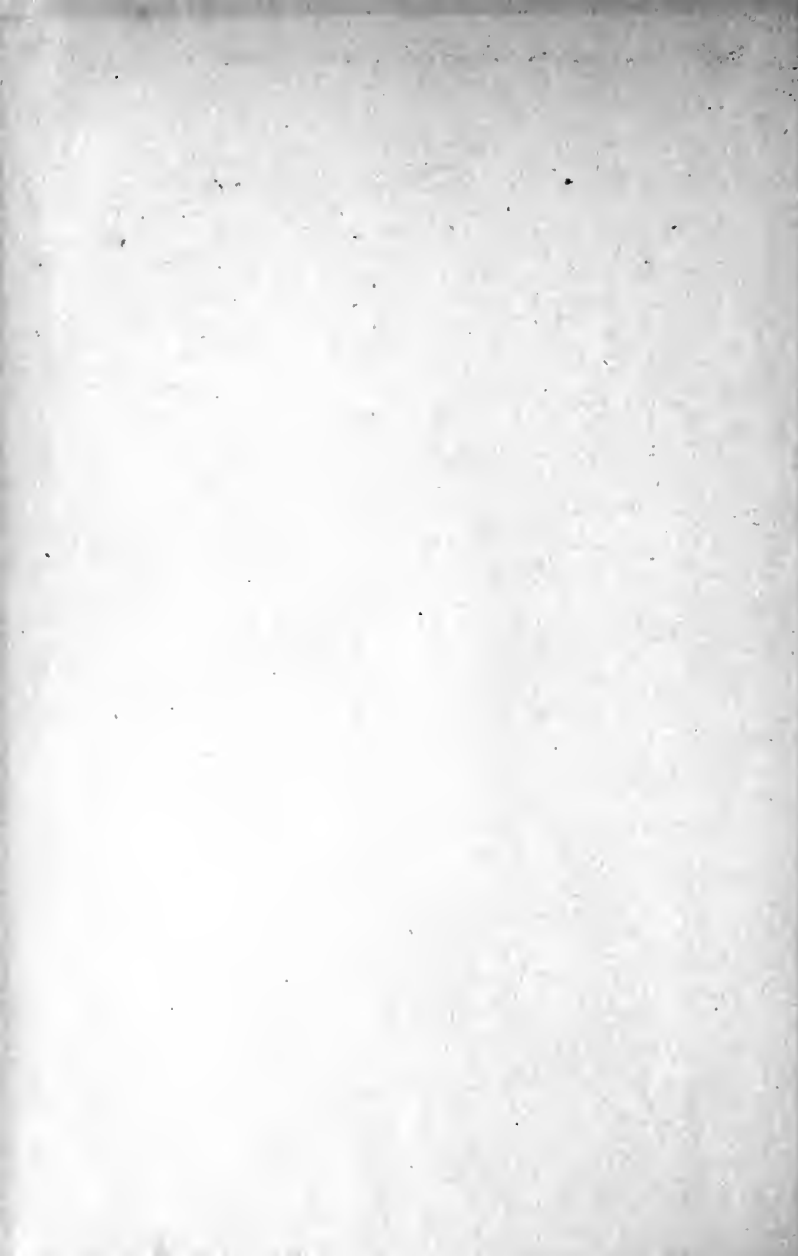
The Ministerial Retreat of the Sixth District of Missouri will be held at Canton July 15-18. H. B. Robison is the Secretary and offers a most refreshing time.

W. C. Hull is trying to make a record as church union man. His Sunday program is: 10:30 a. m., preaching in Congregational church; 2:30 p. m., preaching in a Presbyterian church; 7:30 p. m. preaching in a Baptist church. All are near to his summer home in the Berkshires. His present address is East Chatham, but he expects to leave soon for California again. We are hoping to see him at the meeting July 23 and 24.

F. F. Grim has resigned as Secretary of the New Mexico-West Texas Christian Missionary Society and will settle in a pastorate. His work has been most successful and pleasant in every way and he leaves the work with many regrets.







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TITLE

