



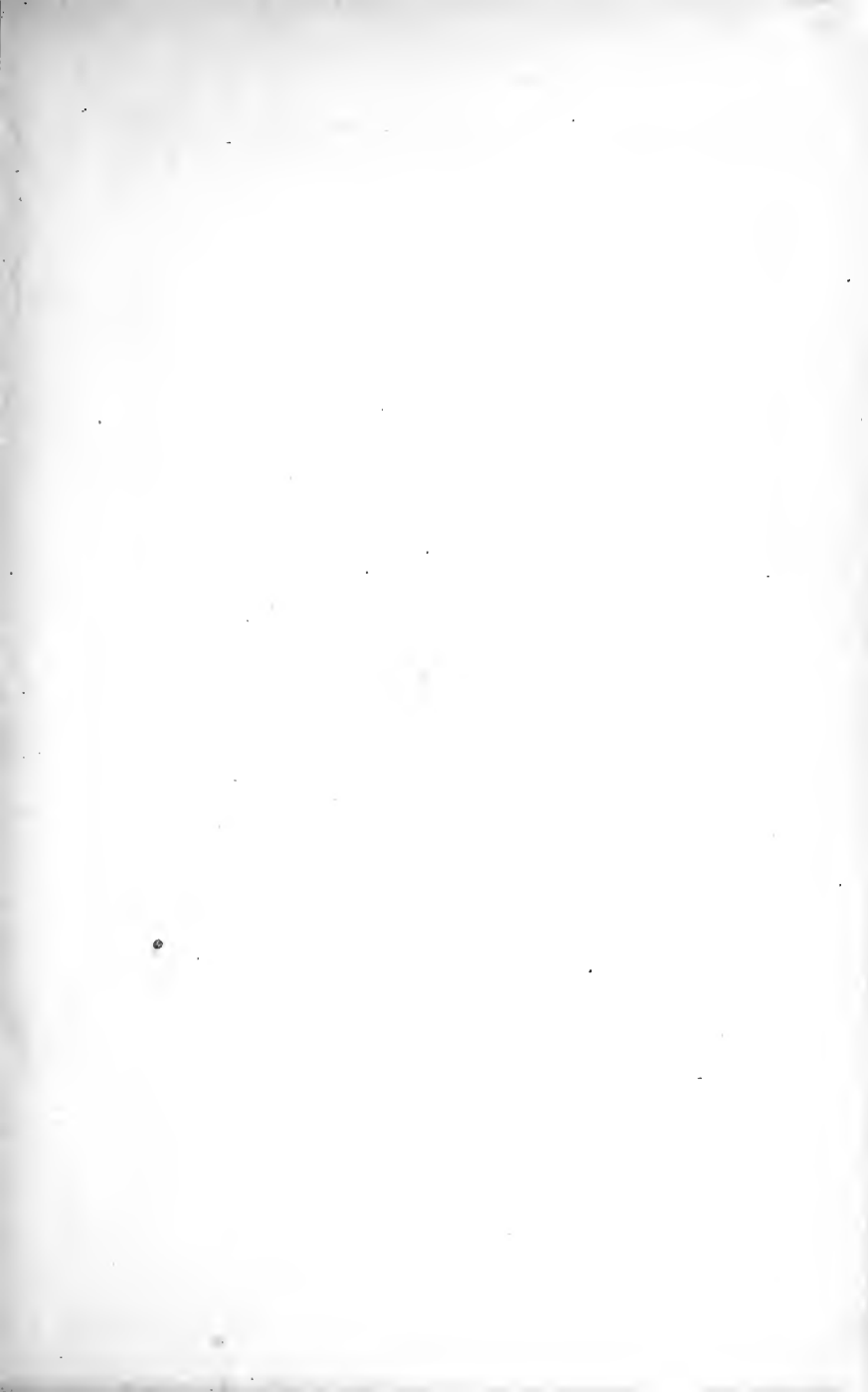
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# THE SCROLL

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## Editorial

It is with mixed emotions that we take the editorial pen in hand again. But we do so with the conviction that there is real need for the Scroll and the Institute. More than a quarter of a century has passed since a few of us got together to afford mutual encouragement in thinking and working for a better day. Next year will be the thirtieth anniversary of that beginning. No time in history has been more momentous. While much progress has been made in understanding the historical background of our Christianity, and science has conquered wide areas of life, yet there was never a time when men were more conscious of the great tasks before them.

What has become of the enthusiasm with which the Institute was launched? We believe it has deepened and radiated into many hearts. Some individuals have become absorbed in their own local and private interests; some few have begun to doubt whether the game is worth the candle; some are oppressed with poverty and ill health which rob them of the face to face contacts of the old days; some doubt whether the Disciples have a "mission"; some have become officials and have "resigned" their old loyalties; but the majority are sound in the faith and eager to do what they can to help the Cause.

What is the "Cause?" It is the cause of religion in the broadest and fullest and freest sense. It is the cause of every local church which has not surrendered its soul to officialdom or to dogmatism or to complacency. So far as denominational affiliation is concerned, that is the best which stimulates and encourages the use of the best knowledge in the interest of the finest social and personal ideals. Natur-

ally this is likely to be found most often in bodies which are entirely congregational in government. Such bodies are free from ecclesiastical dictation. They allow the largest latitude. They are open to the freest growth because they cannot dispose of their heretics. They can only carry on a paper warfare against them as the heretics have the same privilege of answering attacks with the free speech which the land guarantees. The Disciples are the only entirely congregational body among the larger communions.

The Disciples are the last great contribution of Protestantism to the unfolding of Christianity. In them the old tradition reached its end. No more individualistic system could be imagined. Therefore the only course of development was to take a new path and find in this extreme individualism a constructive principle and begin with that to advance beyond Protestantism. Therefore the Disciples, being without creeds, without ecclesiasticism, even without associations of churches, without ordained ministers, without a fixed standard of membership in local churches except faith in the religion of Jesus, have pushed out beyond the frontiers of both the orthodox and the unorthodox churches which sprang up in the protestant era and are already on the way to open a new era in constructive Christianity.

Of what use would it be therefore to effect union with other churches on the basis of an easy tolerance and a mere surrender of old differences. The union of traditional churches of whatever name is usually an economic device to prolong their ebbing life. The only significant practice of union between the old line churches would be the survival of the fittest in any given community. Let every congregation be a union church and let the free play of attraction and efficiency decide which shall endure.

Omit all overhead, outside control, at least of a financial and organizational character. Let each community decide for itself what ministers it will keep and what ones it will allow to starve or to move away.

It is not difficult to see that with such an order of things those congregations which were most progressive, had the best ministers, made religion most vital and helpful, would have the opportunity and the right to succeed. No church has a right to take undue advantage of the people by trying to make them think that church has some inside knowledge about the saving powers of religion. Unfortunately it is still the case that many churches proclaim that there is some special "key" or "scheme" or "plan" by which salvation may be obtained. The truth is that salvation has to be worked out in every case with common sense and with spiritual experiences which cannot be copyrighted or held exclusively by any one agency.

When the Disciples say, "why, if we gave up baptism, what would we have left?" they are talking just like an Episcopalian who might equally well say, "why, if we gave up apostolic succession, what would we have left?" A religious body which holds on to some one distinctive thing as the ground and justification for its existence, thereby confesses that it has a weak claim to the right to live. The only effective claim to respect and to acceptance is that of a full rounded life which by its very inclusiveness and vitality enriches its possessors.

The way forward for the Disciples is to develop the most satisfying spiritual life for their members, the best system of religious education, the finest public services including sermons, music, and atmosphere, the choicest social life for all ages, the most intelligent social service, and withal a happy,

comforting, democratic, artistic expression of religion. Perhaps the Disciples have not the virility, the culture, the piety to do this. If so, some other movement will set itself to such a program and may succeed. No church has a right to seek popular favor by citing its age or its wealth or its authority. All that is important is its spirit, its educational power, its present appeal in terms of fruits which are real and important.

The members of the Campbell Institute represent the true faith of our fathers, a faith undogmatic, socially minded, practical, adaptable, venturesome, a faith like the faith of Jesus Christ. There never was a time when men were more responsive to that faith.

Let us make the Scroll the interpreter and the carrier of this faith.—E. S. A.

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## The Annual Meeting

The twenty-ninth annual meeting went off according to the printed program with very few changes. It was one of the best in recent years. Credit for the subjects and speakers is largely due to the Assistant Secretary, Mr. L. L. Leftwich. He was elected Secretary-Treasurer at the business session.

Rev. O. F. Jordan presided the first day. Mr. Leftwich read a paper on "College Personnel Work" in which he criticized the present methods as giving too much attention to subject matter and not enough to the student. He held that often the professors do not know their students and do not try to. The difficulty is met in some institutions by tutors and Dean's assistants.

Mr. G. E. Breece read a compilation of opinions about the youth of the present day without drawing

conclusions. The paper, published in part in this SCROLL, indicates that the youth have always worried their elders and are still doing so.

Mr. Glenn Harding, who has been prominent in the Student Fellowship spoke of the Youth Movement in this country. In China, Germany and India it is more sharply defined owing to political and social conditions following the war. But there are interesting groups of students in America who are holding conferences and maintaining more or less close association for finding out what they want and the means of attaining it. A fuller report of this will appear later in these pages.

Mr. L. T. Nutting gave an interesting account of the religious instruction in the Gary, Indiana High School of which he has been in charge for the past two years. Mr. R. L. Zerby read a paper on Dance Halls of Chicago which he has been studying at first hand with a group of sociology students. The paper recited conversations with the girls who act as hostesses, and observations of their behavior, avoiding generalizations or judgments.

After dinner Professor Flickinger gave a very interesting illustrated lecture on his travels in classic lands. As an authority in the fields of Latin and Greek he was able to present an unusually informing and entertaining lecture. Mr. Basil Fred Wise, Director of Music in the University Church, sang several tenor solos which were greatly appreciated. Dr. Burris Jenkins gave a very enlightening and stirring address on the World Court in which he profoundly believes. His address was a good illustration of his power as a speaker. It had humor, pathos, argument, pictures, stories, personal experiences, and deep conviction.

The second day opened with a paper by Mr. Frank J. Coop, whose father and grandfather have

been such generous and faithful leader of the Cause in England. He has recently returned to his studies in the University of Chicago and gave a very interesting paper on "Fellowship Movements in English Churches."

Rev. C. C. Rowlinson read an autobiographical paper based upon his experience as a Congregational minister after a long and successful service in various capacities among the Disciples. He was President of Hiram College. His paper will be published later since it deals with a number of intimate and vital problems with which all thoughtful Disciples must reckon.

Professor Ellsworth Faris stirred the interest of all present by a talk on the Dayton Trial. Professor Faris had much to do in advising Clarence Darrow with reference to the experts on evolution and would have been summoned himself if the experts had been given a chance. He pointed out that evolution is a biological theory and has its significance in that field; that several fallacies arise when the attempt is made to carry over the idea into the social sciences. He expressed disbelief in the conception of Progress. The old idea of a succession of cultural epochs for all peoples has been given up by the anthropologists. The iron age is not an advance on the stone age. This dismissal of evolution by a Professor in the University of Chicago caused much comment.

After dinner Dean Barr, of the School of Education at Drake University, read a paper on Public School Organization, treating largely the present tendency to eliminate the last two grades of the Elementary School and to have Junior High Schools. Dr. Herbert L. Willett, spoke of certain experiences which he had while traveling around the world last year. He told particularly of Dr. Macklin in China and of meeting Ghandi in India. Rev. C. J. Robert-



son presided in the afternoon and Rev. John P. Givens in the evening.

Friday morning, Rev. R. C. Lemon was the chairman. He introduced Professor Jesse Steiner of the University of North Carolina, who is teaching in the U. of Chicago this summer. He spoke of "Community Organization." His conclusion is the old face-to-face group does not exist any longer even in the small neighborhoods. In the cities the tendency is for individuals to associate themselves more on the basis of like-mindedness, or of common interests. The automobile and other forms of transportation and of communication have greatly changed the old neighborhood life.

Rev. U. R. Bell, of Paducah, Ky., gave a very thoughtful and vital paper on Church Union. Secularism at least keeps fundamentalism weak. The union of Churches in their present state would mean solidifying in the interest of the common places rather than for the promotion of the most vital things. His paper is printed herewith and should be carefully studied. It breathes a free spirit of growth and courageous faith.

Professor W. D. MacClintock, who is just retiring from his active teaching in the University of Chicago since its founding, gave an interesting address on "The Modern Drama of Violence" as illustrated in Eugene O'Neal's Emperor Jones and the Hairy Ape.

There were a number of interesting discussions and these would have been extended if time had permitted. There were about forty different members present and the best of fellowship prevailed. Several men came from a distance while others who live in Chicago did not appear. To the officers of an organization, who must give a good deal of time for the preparation of a program it is disconcerting to find

that some members will not even take the trouble to attend. The only comfort we can think of just now is that it is so with all societies, clubs, fraternities, and social functions!

The officers elected for the coming year are: President, Rev. Wilford H. McLain, Huntington, Indiana; Vice-President, Rev. O. F. Jordan, Park Ridge, Illinois; Secretary-Treasurer, Mr. L. L. Leftwich, 5815 Drexel Avenue, Chicago; Editor of the Scroll (the former editor insisting on being relieved) E. S. Ames. Levi Marshall was chairman of the nominating committee.

The "iron men" have gone out to the front as fast as they were recruited and they have just held the fort. There has been no waste of life and decided gains have been achieved. Twenty new members have been added to the active membership and there are now 272 members.—E. S. Ames, Secretary.

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## Notes

All members owe "three iron men" now. All accounts are for the year ending with the annual meeting. The records are carefully kept and credit is faithfully given for all remittances. Send your money to Mr. L. L. Leftwich, 5815 Drexel Avenue, Chicago.

Each issue of the Scroll costs about \$60 for printing and postage. In order to extend the circulation it is also necessary to send out letters and to carry on some promotion. We need the money which you owe and it is not quite fair to ask us to do all the work and worry about money, too.

The Institute will have the usual night sessions during the National Convention in Oklahoma City in October. We meet in a good hotel near the convention hall at 10 o'clock each night and adjourn

at 12 or 1. In this way we do not take our members from the sessions and we have the presence of many young ministers who are seeking such a fellowship. It is a good time to introduce prospective members.

Any college graduate may become a member of the Institute by sending three dollars to the Secretary as an evidence of his desire to belong. A man does not have to be a "liberal" to join the Institute. Professor F. D. Kershner is eligible and has been invited to join as have other conservatives. The Institute insists on a man's right to think for himself and there are wide differences among the members.

The Institute does not try to control the "politics" of the brotherhood. It has no desire to do so. It has more important work, namely, to understand the work we have to do as religious men and to do with all our might. Many men are weary of the "official programs" which are presented to us at every convention. They would like to hear something about the vital problems of religion. The grinding of the machinery is often hollow and profitless. As one sits in the great mass meetings and listens to the same speakers year after year, one wonders whether it is a great business corporation or a political machine which is being heard. One listening for some solving word about religion or for some genuinely impassioned message from the depths of the soul's experience is too often disappointed.

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## The Younger Generation

An archeologist, digging in the ruins of an ancient Greek colony which flourished near Odessa in the fifth century before the Christian era, found a woman's vanity bag. It was not a modern example

of that indispensable woman's accessory, although its contents were not greatly unlike those found in vanity cases carried by the girl of today.

The remains of a metal mirror and a lipstick and an eyebrow pencil were in the bag. They were used by a flapper of nearly 2,500 years ago.

This has caused considerable editorial comment and has led some wit to exclaim, "Weren't there every any good old days?" Such appurtenances have so thoroughly been laid at the door of the girl of this generation that we have been led to believe (by the older generation) that things were never thus in the good old days beyond recall.

It has ver been the complaint of the passing generation that youth is "going to the dogs." If so it seems a long, long road to the canine terminus. Two thousand years before Christ we find the complaint of an Egyptian king to this effect: "We have fallen upon evil times, for politics are rotten and children no longer obey their parents." This has a familiar ring, but, honestly now, was there ever a time when youth was a model of sainthood. Haven't those of the older generation always been asking in alarm, "What in the world is to become of the younger generation?" And hasn't the honest answer always been, "Why, it will grow up and wonder—what in the world is to become of the younger generation." There is nothing the matter with the rising generation after it gets up.

In this paper I shall present viewpoints from different writers, with no attempt at evaluation. Where the author is known due credit is given. Conclusions are left to the tender mercies of the reader. It is not in any way intended as a scientific presentation of the subject.

From the religious press, as represented by its editors, comes a well-nigh unanimous cry of alarm.

"Things are getting worse from day to day," writes W. B. Screws, editor of the **Pilgrim Messenger**. "This is proven not only by the dress, but also by the talk of the young people—especially the girls"

"There is such a thing as Bolshevism in moral and spiritual spheres," declares George W. Sandt, D. D., editor of the **Lutheran**; and in his opinion; "We are suffering from its effects at the present time. A spirit of libertinism is abroad among our youth. There is little or no respect for parents and superiors in many of our homes and schools and churches. There is an ominous absence of reverence for things sacred, of noble ambition and earnest moral purpose, and a bold and brazen defiance of decency and modesty in dress and speech and conduct. Women paint and powder and drink and smoke, and become an easy prey to a certain class of well-groomed, well-fed high-livers, whose chief business is to 'pluck the blush of innocence from off the cheek of maidenhood and put a blister there.' Pleasure — madness and love of luxury have become epidemic, and the vast multitude seem to have banished all idealism and usefulness, and refuse to take life seriously, save under compulsion of some misfortune. Any one whose optimism can make him blind to all this and much more is welcome to it. I do not have that kind of optimism, and have little respect for certain preachers who apologize for the sins of the age when they are called of God to condemn them."

To all this it is easy to reply that the editors of religious newspapers are outside the world they condemn so harshly, and that their voice is only the expression of a vote without information. But condemnation as harsh, if not harsher, comes from within that very world. Certainly the editors of college newspapers and magazines should be allowed

a vote and a voice. The editor of a college magazine in one of the country's largest, most representative women's colleges, Alice F. Parker, Editor of The Smith College Monthly, finds that:

"The wild young people, whose wild young ways furnished last years moralists with a new and refreshing fad, are just the same sort of specimens that they were when first brought to light. They continue to dance, and drink, and smoke, and pet and conduct themselves in precisely the ungodly manner of the past few years. The reason that at present there is not so much discussion of the degenerating youth is simply that the public is tired of hearing about it.

The subject has served its turn for the entertainment of the scandal-worshippers and will now be gradually dropped. All the talk, all the publicity in worthy periodicals, all the efforts of the confirmed reformers have not changed the facts in the least. The only effect has been to add zest to the performance of sin. It is really most amusing to play at being wicked when there is a delightfully scandalized audience to appreciate one's efforts.

What seems particularly odd to me is the conviction that the wildness of modern youth is something startling and new. Flappers were common and petting parties expected occurrences long before their piquant names brot them notoriety. And so they will continue to be, in spite of the storm of shocked surprise which is just passing over. The reason is that boys and girls are naturally curious—about themselves, and especially about each other. They satisfy curiosity by experiment. All people have the desire to do what the world says they should not do, simply because they should not. Youth satisfies this desire. It always has and always will, in privacy or in the open, depending on

how the light of publicity turns. This past year has happened to be an open season. We have enjoyed it immensely. And the poor, shocked middle-aged of the world have made themselves so absurd!

"Sorry not to be able to predict a great moral reform, since that is what the world would like to think its interest has produced. Tell it so if you like, but it will not be the truth."

Even more outspoken is Llewellyn A. Wilcox, editor of the Mountain Echo, published by the students at Pacific Union College (St. Helena, Cal.). He says: "Call me a pessimist; I choose a sane pessimism rather than the optimism of the ostrich who buries his head in the desert sands and thinks himself safe from the danger he will not see.

Society is not only undergoing a revolution, it is experiencing a devolution. Not only is it undergoing but it is going under. If checked for a moment by last year's agitation, the riotous torrent of immorality sweeps onward more relentless than ever. And the appalling menace of this downward trend is callousness of the popular mind to it. The sexual is flaunted every where, and through constant view of the suggestive and salacious, the public conscience, seared or paralyzed, takes it now as a matter of course. The very reticence of the press and platform to moral conditions must be looked upon as ominous rather than as indicative of improvement."

Rockwell D. Hunt, dean of the Graduate School of the University of Southern California observes:

"Young girls, in particular, in their dress and their attitude toward young men, are often without the restraints of modest reserve that were formerly deemed indispensable. There has arisen in these latter days a pernicious near-cult of what might be called flapperolatry, fanned into fierce flame by a

cheap type of journalism, which amounts often to a challenge to young men to exceed all speed limits of immodesty, and to the girls themselves to throw to the winds all time-honored niceties of maidenly reserve.

Undoubtedly the reign of jazz (jazzocracy) and degraded forms of the dance, heightened by the disease that may be called **movieitis**, is in part responsible for certain deplorable tendencies now quite pronounced. So complete is the revelation by virtue of our every-day practices that, as a writer remarks, "Neither sex has any illusions left regarding the other."

In regard to religion I quote from "World Call" Sept. 1924, an article by Rev. Walter M. Haushalter, "Youth Dares to Adventure for God"

"The writer of this article has opportunity to study the youth movement at a great educational center where there are two junior colleges and a state university. He is not assuming omniscience on this account, but close contact with seven thousand young men and women ought to give one a representative cross section of the problem. After some years of observation of their activities, helping them wrestle their way to a reasonable faith and an altruistic outlook upon life, he is prepared to say that all in all youth has more of the idealistic stuff of which religion is made than does any other period of life. And present-day youth at that.

The popular saying that youth is the dangerous era of life has been reiterated so often that most of us believe it. The youthful years are represented as a perilous time of passion and excess, beset by rocks and shoals. This may be true, but youth is also a time of unbounded idealism, hero worship, and self-forgetting ambitions. The real time of danger rather comes, as George Matheson reminds



us, "under the heat of the noonday sun." It is in middle age that Sir Galahad learns in a bitter school the sordid materialism of business, the lust for place and power, the deceitfulness of friends, the pale complexion of ideals, the decline of romantic courtship into commonplace marriage. It is then the slow dissolution often goes on into that confirmed decay known as "the eclipse of faith." It is then we are the most likely to lose faith in God, faith in man, faith in ourselves, faith in great ventures. The dangerous period of life, says John Hutton, is between thirty-five and fifty; the perilous time is noontide. It is not at evening when old age is purified by a compensating look over the brink into the beyond. And certainly the psychologists will not permit us to say it is the morning hours when youth looks over the hills in a light that is still colored by the dews of the dawn. Youth has its moral perils, to be sure, but its persistent and inborn idealism, its resiliency and power of recovery, entitle it to be known as the most religious era of our life experience."

S. K. Ratcliffe, writing in the *Century*, says: "The elders of today are convinced that never before have the established and responsible members of society had to remonstrate against so many anarchic notions and such alarming behavior. No age, they say, has had on its hands such a problem of reckless and rebellious youth. This, of course, is sheer nonsense, as the youngsters themselves well know. Every age has had the same problems and heard the same protests. At every step of humanity's painful pilgrimage the youngsters have been adjudged and admonished in terms suspiciously identical with those heard nowadays from a thousand platforms. The young have always been wrong. The elders have always felt their standards were being ignored

and their discipline flouted by the younger generation.

By almost everyone engaged in the dispute it seems to be taken for granted that the wildness or license of the young is the result of their breaking away from the past, their rejection of beliefs and sanctions that remained in force down to and including the time of their parents. But that is not so. Our free and enterprising young people are, for the most part, not devising their own ways. On the contrary, they are following paths that were deliberately opened for them by their immediate ancestors, although, as we should all agree, they are pursuing them with a daring that is new."

"Four influences have been at work," says Mr. Ratcliffe, "all of which have been bequeathed to youth by the older generation:

(1) General intellectual emancipation from traditional orthodoxy after the middle of the nineteenth century, the swift break-up of the close-knit body of dogma and logic and usage to which the Western people had for ages submitted. They tried to change the substance but preserve the form. The youngsters have insisted upon new forms.

(2) Darwin's doctrine of the survival of the fittest. Youth is the strong. Youth is the fit. It has set about to win its millions, its gold-fields, its continents.

(3) Revolt against reason and acceptance of instinct and emotion as taught by James and Bergson. Youth accepts obedience to these rather than to reason.

(4) Freudian emphasis on the influence of the unconscious—the suppression of desires through controls. 'If this be so,' says youth, 'away with such control. Let us release ourselves from it.'"

"A distinguished visitor to our shores, during 1923,

predicted that in twenty-five years all civic work in America would be in the hands of women.

Assuming the truth of the prophecy, what is the type of women who will guide our destinies twenty-five years from now? At the present writing she is called a flapper—a misnomer, because a flapper is a bird who cannot fly. And she is so baffling and shocking that the *Literary Digest*, some months ago, felt the urge to print a series of opinions on her gathered from noted educators and other prominent people. As one mind they granted that she was a “holy terror,” and that her conduct was directly traceable to the war, or the movies, or lack of parental discipline, or our modern education. Some predicted she would grow worse and worse and others saw a rift in the clouds. Out of the mass of opinions one only has remained with me: “She has lengthened her chain and failed to drive the staple deeper.” Surely, she tries one’s patience and tests one’s faith—you find yourself praying with Dinah: “Oh Lord, must I keep mah tongue behind mah teeth and stay the itchin’s of mah hand?”

But just before we reach the frothing stage of our frenzy let us remember that at no time in our history have girls and women entirely pleased the multitude; there has never been a time when they were not the center of much profitless discussion. Every writer feels himself an authority, from St. Paul, who admonishes them to be seen and not heard, down the line to Kipling, who sees woman as “a rag, a bone and hank of hair.”

During the colonial period, if we may rely upon the literature of the time, our girl led a sheltered and secluded life; she sat on a cushion and sewed a fine seam; used many different complexion lotions, all of home brew; eschewed long walks because it enlarged her tiny feet; at every opportunity she

swooned or swooned, depending on whether you get it in prose or poetry. Was, in fact, a shrinking, timid wild flower. A useless bit of femininity, one decides, but she lived according to her light and became the mother of brave men and braver women.

It was inevitable, with the larger opportunities given her in the next century, that the pendulum should swing far in the other direction and give us the athletic girl, who feared neither man nor beast, boasted her tan and bulging muscles, and scorned all weaknesses and vanities. The magazines of the period have man-written articles on "Our unsexed girls" and "Where are the mothers of the future?" And right here the legislatures of all the states of the Union would have taken from her the divine right of motherhood and given it to some one else if the plan had been at all feasible. But the cry of alarm was wholly unnecessary, for when she had acquired a sufficient number of silver cups and other trophies, she found her mate, settled into her nest, and gave to the world stalwart men and Juno-like women.

Our girl of today is a composite of all that has gone before, plus some new ingredients. Feminine she surely is with her bobbed curls, rouge, lip stick, powder puff, plucked eyebrows, safety razor, beauty patches, foolish heels, gossamer underwear, garterless stockings, with her skirt geared always in high or low and never in intermediate. And femininely inconsistent, as you note when you meet her on the street, dressed for a formal ball from the waist up and for a tennis game from the waist down.

And what are her critics saying of her? That she is frivolous and feather-brained and without sense of values. Nevertheless she stands shoulder to shoulder with her brother in education and work; we frequently find dressmaker, milliner and cook;

musician, scholar and writer; actress, teacher and nurse all in one person.

They say further that she is bold and immodest, and that one reason for her excessive rouging is that she has forgotten how to blush. An old complaint. Away back in 1737 Lady Wortley Montagu wrote of the girls of England: "Modesty they have exchanged for the paint box and whitewash in which they now blæze out."

Instead of bold is she not perhaps frank? As parents and teachers we are responsible for this—we have insisted upon accuracy in her education. And while our fine educational system was relegating to the trash-heap such gems as "Where did you come from, baby, dear, out of the nowhere into the here?" a large group of men of the Jewish faith were supplementing this new knowledge with pictures.

So what under the canopy is there left to blush about? Added to our teaching, if a girl walks down the street with a male companion or if she looks through a magazine with him, they view all sorts of feminine articles heretofore unmentionable; indeed, the name of the most intimate and personal article of woman's apparel a short time since was used on dance programs. One can blush only at the untimely appearance of the unexpected, and at present there is no such time and no such condition.

"The flapper is so amazingly efficient and so strenuous; she does not pamper herself—she smashes through all traditions and does what she wishes to do. If we on the side lines could only put on shock absorbers until she arrives we could the more easily estimate the valuable part she is playing in present-day problems."

Within a year an article has appeared from the pen of a clergyman whose distress note is sounded at the modern girl's high visibility. "Can we hope,"

he wails, "that they will ever marry and become mothers, and if so, under heaven what kind?" He has overlooked that innocent article of furniture called a cedar chest, which when duly installed becomes a hope chest to the girl. She does not wait until she is engaged before purchasing one—indeed, she may not even possess a steady stepper. It is an evidence of foresight, for if she has decided that some day she is going to be married, married she is going to be.

And when she has helped him to ask the all-important question, according to the best methods of the movies and Bernard Shaw, she may well count herself desired. In the years gone by woman had an economic value in the household; she wove and spun and manufactured, and any kind of a wife was worth her weight in gold. Today no higher mathematics is able to prove that two can live as cheaply as one, which is proof positive that a girl is chosen for herself alone. But when she takes charge of his affairs, then shall we see the fruition of all her present-day opportunities. Poor girl: the things she must know and, knowing, do. For whereas, when grandmother placed on her pantry shelf a can of mustard, a package of boneset tea, left one cobweb for wounds and hung a switch behind the pantry door, she had a well-equipped, up-to-date working plant for maternity—the mother of today has a well-stocked medicine cabinet, on the door of which is a typewritten list of poison antidotes, another of first aid to be injured, and a library entitled: "Ten Million Disease-Breeding Germs and How to Circumvent Them." There is nothing hanging behind the pantry door and the doctor's phone number is pasted on the back of the fire-alarm card.

And in order that she may be companionable to her husband and fill her place in her home and her

world she must have a bowing acquaintance with proteids, sanitation, carbo-hydrates, open plumbing, hygiene, calories, laundry work, physical culture, music, art, dressmaking, Confucianism, filet crochet, Buddhistic metaphysics, Ku Klux Klan activities, current literature, bridge-whist, modern drama, beauty culture, new educational thought, the Japanese question, principles of Mah Jong, fluctuating prices in bacon, transcendentalism, Ibsen, world court, cross-word puzzles, Conan Doyle's latest, soul development, Couism, evolution, Einstein's theory, and one thousand other world-wide movements for this, that and the other, and we may safely predict that she will use all the energy and knowledge stored up from flapper days and be gasping for more.

Yea, verily, I have sufficient optimism to believe that when she enters her chosen nest, she will wear her own face and her own hair, stand on her own heels, and, tightening her grasp on God, give to the future years men and women who are brave and stalwart and brainy."—G. E. Breece.

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## Church Union Meditations

Dean Inge seems to have summed up the religious situation of today in these words, "Organized Christianity is at present under a cloud. The churches have but little influence, and if they had more they would not know what to do with it. But the rationalistic assumption that the Christian religion is played out is quite out of date and betrays a complete absence of the historical sense."

When I came forth from the seminary an unsophisticated would-be-prophet-in-the-bud such a remark as Dean Inge's would have meant little or nothing to me. I had no background in the realm of experience that would have enabled me to appreciate

the gloomy Dean's rashness. Such a statement to me would have been purely academic. But the church, the world and the men with whom we have to deal in actual experience as preachers, in a state like Kentucky for instance, brings one to some conclusions that he does not always draw in the classroom. I refer to Kentucky not in the sense of singling out Kentucky to the exclusion of all other localities, but because Kentucky is now my own state, and if the powers that be do not altogether turn against me, I like Kentucky well enough to sojourn there for a while longer, especially in Paducah and the First Christian Church.

During the war there were what seemed to be evidences on every side that this thing which we believed in was close at hand. I recall some of the things that led us to believe that such was the case. For instance, I remember a thing that I got out of the Literary Digest and used in a sermon on church union that ran something like this: A lad in camp whose faith was of the Methodist persuasion took his good orthodox Methodist mother to hear an Episcopal rector one Sunday morning. She hesitated at first, but finally yielded to her son's wishes. She was quite surprised to hear such a good Methodist sermon by an Episcopal rector, and after it was all over she was quite willing to permit her son to listen to the exhortations of an Episcopalian. Such stories became commonplace. We were even told stories about Protestant and Catholic clergymen joining hands in their ministrations to the boys. That all sounded mighty good to the advocates of church union. It sounded so good to me that I began to think that I would live to see the day of a united church. But I have gotten all over that now. I am over to such a degree that I don't want church union in the sense in which I was taught to believe



in it, and as the popular mind apparently understands it.

The most damnable thing that could happen in Kentucky, Tennessee, and some other localities that I might mention would be a united church, that is, a union of the churches of today. The only thing that is saving Kentucky from medievalism is a divided Protestant church.

The Southern Baptists, for example, are very strong in many parts of Kentucky. In fact, I understand that they rank first in numbers in the state. But, fortunately for Kentucky, the Southern Baptists do not mix well with other communions. In a great many instances they do not recognize the communicants of other churches as Christians any more than they do those who have never professed a religious faith of any kind. To them anybody that isn't a Baptist isn't a Christian. One of their evangelists preaching in Paducah last winter proved to the satisfaction of the Baptists that Jesus was the first Baptist, and that a man could not belong to the Church of Jesus Christ unless he belonged to the church to which Jesus belonged, which was a Baptist church. Consequently, they have nothing in common with any of these other so-called churches, for Jesus never belonged to any of them. That, my friends, is a most fortunate situation. I say fortunate for the reason that the point of view of a very large percentage of the membership of other communions coincides with that of the Baptists. That point of view is based upon the Bible as an infallible authority in biology, geology, astronomy, physics, chemistry, hygiene, history, politics, government, art, philosophy, ethics, religion, and every other realm of human knowledge. All the members of our school board in Paducah are not members of the Baptist church, nor are the Baptists in the majority,

but you can't even get a job teaching mathematics in the public schools of Paducah unless you are virtually willing to declare your faith in the Bible as an infallible authority in every realm of human knowledge. When the superintendent of schools took such a stand through the public press, it was reported in the same press that the First Presbyterian and First Baptist churches had either appointed committees or would appoint committees to draft resolutions endorsing and congratulating the superintendent of schools on his position.

Now, then, I know that all the Presbyterians do not sanction that sort of thing, and perhaps there are a few Baptists who do not, but the fact that these churches are appointing such committees indicates where the majority stands, and that isn't only a Paducah situation. That is true in many a place. Isn't it Providential that the Southern Baptists and the Presbyterians are not on speaking terms as religious communions? Right now, and for years to come, a united church as the popular mind thinks of church union, and as I was taught to believe in it, would stamp Kentucky as a backward state and doom her to an unbearable medievalism. Truth based upon facts scientifically established would find the doors closed, locked and barred to her, and Kentucky's only hope of existence would be that of a parasite, by reason of the fact that the men to whom society is responsible for its progress would have to go elsewhere to produce. I say Kentucky only because I live in Kentucky, and believe in Kentucky. I say that Kentucky's only hope of salvation lies in her denominationalism that smacks of sectarianism. For it is her denominational sectarianism that keeps her from putting up a united front against the scientific spirit to which we owe the bulk of our progress.

"But the rationalistic assumption that the

CHRISTIAN RELIGION is played out IS," as Dean Inge remarks, "quite out of date." The barbarized and paganized religion of the church IS under a cloud. It is that religion, much of the religion of the church, that I do not want to see unified. The only kind of church union in which I am interested is that union that just naturally follows the knowledge of truth. "Ye shall know the truth, and the truth shall make you free," is one of the mightiest utterances ever attributed to Jesus. The only union that has any Eternal value it it is that union enjoyed by souls that are free. I have little or no faith in church union programs that look toward the amalgamation of two or more church organizations. Such a procedure it seems to me is based upon the desire in the human heart for power. It seems to me that the time is long since past when the church dares to talk about her lack of power due to her divided state. She has more power now than she knows how to use.

What I have said thus far may lead you to believe that I like denominational sectarianism, and that I'm an advocate of that sort of thing. God forbid. I detest denominational sectarianism with all my soul. If there is anything that stirs up the devil that is within me, it is denominational sectarianism, and for that reason I don't want that sort of thing united. In fact, I don't think it can be united. The only kind of union in which I am interested is unified Christianity, and that is something that can't be attained by direct pursuit any more than happiness can be acquired by direct search for it. You can't buy it, you can't legislate it you can't FORCE it! Christian union, therefore, as it seems to me, has little to do with church union. One, as I see it, is a possibility, the other is an impossibility.

I do not see clearly the ultimate goal of Christian

union so far as organization is concerned, but I do believe I see the form from which Christian union is to come. In every communion, more or less, there are men and women who are sympathetic with the scientific approach to knowledge in whatever realm it may be. We have them in Paducah. I find almost invariably that these people are less and less denominationally hide-bound, and that there is a spirit of union, brotherliness and understanding among them that is more Christian and genuine than that which is to be found in most of the individual churches represented in this group. This is what is happening and will continue to happen more and more, especially among the younger generation as it moves about from city to city, and town to town. When these people find a church of whatever denominational brand in which the scientific spirit prevails (that spirit that isn't afraid of the truth), they gradually drift into it, and ultimately become identified with it, not because of its denominational tenets, but because it is Christian in spirit. For example, I have people joining my church every year from the Baptists, Methodists, and so on, who have no thought of joining the Disciples of Christ as a denomination, but they join because they find a freedom in my church that is denied them by their own denominations in my community, and when they go elsewhere they may identify themselves with a Methodist, a Presbyterian, or a Baptist church, not because they seek out a Methodist, a Presbyterian or a Baptist church, but because they seek out a church that is Christian in spirit of whatever denominational brand it may be. As a result of that sort of thing there is growing up a spirit of love and good will between these churches that is unifying, unifying because the men and the women who constitute the membership of these churches have an

understanding and an appreciation of each other that is natural in that it isn't forced, and powerful not because of numbers or material resources, but because of the spirit and the character of the men and the women themselves, men and women who are now and who are becoming more and more so, invariably the leaders of the community. That is the only kind of union that has the power to deal with social problems in any permanent way. I'm of the opinion that the time will come when there will be a union of these churches, but when it comes it will not be a forced, legislated, denominational church union. It will not and must not be another denomination.

I am not unmindful of what has taken place in Canada. But if I am not altogether misinformed, the denominational sectarian spirit has exerted itself there, and that there will still exist in Canada Methodist, Presbyterian, and a few Congregational churches in more than one community. There will be that same hang-over of denominationalism and sectarianism in our own country as Christian union becomes more and more a reality. That doesn't seem to me to be a thing that can be avoided or remedied. Nor do I think it is a thing to be over-much alarmed about. It can't be killed by legislation, resolutions or church conventions, but it is against the spirit of the age. There is no hope for it. Yes, the fundamentalists may organize for the time being and wage a brilliant warfare, but denominational pride, envy and jealousy, plus a few first-rate funerals will ultimately defeat what appears to be a united effort. For, in the background where battles are really won there is no union. Whereas, in the other camp the union is mostly in the background. There is a confidence, a morale, and a spirit there that is unbeatable for the reason that it has

back of it the universe. Denominationalism is a breeder of denominationalism, and denominationalism is a spirit in which there is nothing that produces strength. Therefore, all that I have to say for the fundamentalist is, give them all the rope they want and they will surely hang themselves. They are doing it continuously. The reports from the mission fields are sufficiently convincing as to the futility of denominationalism. The only missionary that has any hope of success on the foreign field any longer is the missionary whose spirit is scientific, a spirit that unifies in love his work with the work of missionaries of communions other than his own. The foreigner won't tolerate any other kind of a missionary much longer. He has already raised his hand and voice against the denominational missionary.

The reason for that is, as we all know that these people of foreign lands are not being led altogether any longer by ignorant natives. Many of their native leaders have been educated and trained in the best schools, colleges and universities of the world. The result of that sort of thing has driven the denominationalist to the wall saying, "Well, if they won't have my gospel in my way then let them be damned. I've done my part. The commandment is to evangelize and if they hear and won't believe that's nothing to me, and rather than to contribute to the support of a missionary who fraternizes with missionaries and peoples of other communions I'll give nothing." That is denominational sectarian logic, and from my point of view it is well that it is so. It may be hard on the missionary for the time being, but for the ultimate salvation of the church, and the people to whom the church ministers, denominational sectarianism is a blessing in disguise.

I base my hope of Christian union upon the youth

of today who are clamoring as never before for an education, the youth who are bound to be our future leaders. And the education that appeals to the youth of today is undenominationalized education. Our denominational educational institutions recognize that fact by claiming to be interdenominational. There is no recognition on the part of the youth of today of Presbyterian biology, Baptist geology, and Congregational astronomy. He is not concerned about such matters from a denominational sectarian point of view. Consequently in the study of these things he sooner or later comes to a faith in a world of law, order and unity. He no longer believes in a whimsical, fickle, arbitrary God. It is at that point that he loses his interest in his denominational church and its religion. And the denominational church, sectarian in spirit, has lost that boy and girl forever, and the fault lies in the church and nowhere else. His denomination may brand him an infidel, and many other thing as unbecoming, while he goes on his way fundamentally more Christian in spirit than the denominational sectarian who brands him otherwise. **THE TRUTH HAS MADE HIM FREE**, and that which has freed him, he transfers to the realm of human relationships, more often called the spiritual realm, in which there is a God whom he believes to be a God of law, order and unity, the same God that he trusts in biology, physics and chemistry. What is the result? The result is that he trusts his fellows. He believes in them, believes to the extent that he is willing to give them for the time being the benefit of the doubt, and thus they organize, and do the seemingly impossible thing, and they do it without coercive legislated limitations placed upon each other. That is nothing more nor less than the Christian religion at work, a religion of the heart,

a religion that stakes its destiny upon faith in the possibilities in man, the religion of the Nazarene whom we call the Christ. If there ever lived on earth a being whose testimony approves the scientific spirit, the spirit that refuses to believe in chaos, that being was Jesus of Nazareth.

My conclusion therefore is that Christian union is a thing that cannot be forced, bought or legislated. It shall be the normal, natural and powerful union of kindred souls whose kinship is due to the mutual possession of the scientific spirit, which is fundamentally Christian.

U. R. Bell, Paducah, Ky.

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## Postal Card Questionnaire

We greatly desire that every reader of The Scroll will mail in answers to the questions asked from time to time. Send in your questions too. We will print the facts gathered in this way. **HELP DISCIPLES, KNOW DISCIPLES!**

1. How many Churches do the Disciples have in your State?
2. How many of these have the full time services of a minister?
3. How many active ministers in your state are college graduates?
4. What are the ten highest salaries paid to Disciple ministers in your state? Give the name of the Churches which pay them.
5. Do Disciple Churches pay more for College Trained Ministers?



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## Miracles!

The Secretary knows they happen! Recently a member sent in a signed check with this note, "I have forgotten how much I owe the Institute. Please fill in the check for the amount due." We commend this practice—provided you are on good terms with your banker!

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## Secretary's Notes

Sorry I cannot see my way clear to mingle with those Malcontents with a fool-proof world. Summer school is intensive with us and as I shall pass through **Chicago, Aug. 13**, I do not feel that I should absent myself now. The cares of this world, how they multiply! And the deceitfulness of riches, it lessens not! To be absent will be an act of self-denial.

—Martin.

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My name is Joseph Myers, Jr. No middle initials whatever. I formerly was a Disciples minister. Now I devote my entire time to newspaper writing and editing. Officially I am literary editor of the Indianapolis News, but besides being that I am acting theater critic, special writer on religious and social welfare activities.

I am sorry I shall not be able to attend the summer session of the Institute, but I shall be with the gang in Oklahoma City in October.

Joseph Myers, Jr.

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I am sending you the much needed three "iron men," which you had just as well had months ago. I regret that I have overlooked this matter. I regret also that it falls to my lot to teach each summer while the Campbell Institute is in session, I

should like to visit with the fellows. Best wishes for the meeting that is to be soon!

—Crowley.

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Enclosed find a check for three dollars to make me a good fellow once more.

C. S. Linkletter.

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I am also sorry that I cannot see how to leave my work in summer school to attend the meeting next week. I would rather attend that meeting than almost any other of the year.—Kirk.

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How I would love to be with the Fellows this week! But the best I can do is to send along my iron men, let them represent me. It is a privilege to do this, for I greatly value the Fellowship of the men of the Institute. But to talk freely with men who dare look life in the face and speak out what they see in our experiences for which I long but which is not vouch-safed me now-a-days.—Todd.

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Alright here are your iron men attached for 1925. Will be over before this reaches you.

Have just had bad news from Mrs. Macdougall's home—a cable stating that her mother in Los Angeles has been stricken with a third paralytic stroke.

—Macdougall.

# THE SCROLL

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## Reflections of a Wanderer

*By Carlos C. Rowlison*

### *Was I ever a Disciple?*

One of the most noted, influential and beloved Disciples of a generation which has now practically disappeared, in conversation about me with another well-known Disciple, exclaimed, "Brother A . . . . ., do you think one who has left us could really ever have been of us?"

It may seem egotistic or morbid for me to drag a lot of autobiography into the program of this meeting. A large number of you are strangers to me. You never heard of the Tauler article in the New Christian Quarterly on "Religious Authority." You don't know what it meant to be the first Disciple to enroll as a student in the Harvard Divinity School, even if the succession does include the names of Jenkins and Edwards, of Calhoun and Morrow.

Having been now for twelve years a Congregationalist, whatever that may imply, and at the same time having had nearly fifty years of Disciple training and intimate fellowship behind me, I cannot avoid pressing the question, "Was I ever really a Disciple?"

1. Though having had terrible revulsions toward the machinery employed by the Disciples, and toward the applications of their principles by their self-appointed champions, yet in making this change in ecclesiastical relationships *I have never been aware of any significant spiritual transformation or change in intellectual attitude.*

My father was a soldier in the Civil War, in which he received a terrible wound. He died of tubercu-

losis at the age of twenty-seven, from which disease my mother also died but two years later, leaving my brother, John Paul, and myself helpless infants in great poverty. However my mother's people brought us up as well as they could, and especially indoctrinated us in the teachings of the Disciples. My father had had a consuming ambition to become a minister among the Disciples, and we still have a number of sermons as he wrote them. Almost the only book which came to us from the few he possessed and devoured, and which in my youth I read with great satisfaction, was one that we called "Ecce Homo." It gave us great pleasure that its then unknown author verified our contention for immersion as the primitive form of baptism. But there was in it a fearless expression of revolt from the traditional conclusions of religious leaders that was extremely appealing to a youth who was at least free-born.

In later years, having entered Eureka College and having become an ardent protagonist of the Disciple practices of that day, I fought the principles of "The Descent of Man" with a truly Byranesque dogmatism. But when, a few years later, under the guidance of Rolin E. Conklin, a simple course in Geology helped me to realize that the whole of truth has a thousand sides, rather than only the theological and ecclesiastical, it did not seem to me that the bottom had dropped out of the universe. My RELIGION received no shock whatever in making this readjustment.

Now I am relating all this, not because in itself it is very significant for anyone else except myself, but because it seems to me very vividly to illustrate a great principle of the Disciples, which they scarcely more than adopted before they became apostate to it. Though quite unconsciously held, that prin-

ciple was inborn in me. It was that that enabled me to go steadily when those brought up in orthodoxy were thrown into terrible theological spasms in having to make the same adjustment to modern thought.

2. *The original Disciple attitude was one of unrestricted freedom of investigation and conclusion.* The Disciple movement began at a time when, and in a place where, everyone accepted the whole Bible as the inspired and infallible Word of God. If one could not so accept it, he concluded with his religious neighbors that he was an infidel. There was no half-way ground. If such a terrible man had been asked, inadvertently, "What is your religion?" he probably would have replied, I am an atheist, thank God!

Because of this common acceptance of the nature and origin of the Bible, it was, of course, the great source-book of truth. The difference between the attitude of the Disciples and their contemporaries was that the old line Christian used the Bible to prove his contentions, while the Disciples, in a truly scientific spirit and with utmost freedom, went to the Bible to see what it said and with a readiness to carry out its teachings as thus discovered. Appeal to the original, which very few knew in any scholarly way, was constantly made and banked upon. It was believed that the Bible, if truly translated, was easily understandable by the simplest man, and should be studied with entire freedom by him.

Thus this investigation was no academic matter. It was rather a question of life and death importance in the application of these realities in a practical way to a great mixed pioneer population of the central Mississippi Valley. It vitally affected almost every Disciple from the Alleghenies to the Rockies, and from Tennessee to Chicago. Some time some one will write a doctor's dissertation upon the

strange natural boundaries of the formative period of Disciple growth. But that is not our theme just now. Rather I am calling attention to the fact that the movement of the Disciples was a revulsion against the academic, against the special authority of the instructed. The pioneer colleges of this whole section, marvelous as their influence has been upon all of that great domain which Theodore Roosevelt truly called, "The Heart of America," nevertheless were for long the stoutest protagonists of Protestant dogmatism during the first seventy-five years of the Disciples' fight for life and for a hearing.

I am convinced that this is one of the special reasons why the Disciples for so long a time have looked with contempt upon a freely educated ministry, and it goes far to explain their continued practice of indifference toward their own colleges. Yet herein lies one of their greatest misfortunes. Had New England provided the background for the Disciples, instead of Scotland, I am convinced that her story would have been vastly different and greatly more significant. Had they been able to realize as a people that a *free college* was essential to the life of a *free church*, the whole church might have made its adjustment to a modern world with as little qualm or intellectual shock as have a multitude of us as individuals, to whom the existence and mission of the Campbell Institute at last became a life and death matter. Because of their esteem for the college and the theological school as institutions of intellectual freedom, the Congregationalists, handicapped with a tradition from which the Disciples were free, nevertheless made their adjustment to modernism a full generation ago. So it seems to me that this esteem was the one essential lack in the practical attitude of the Disciples in their formative experience. But for that lack, I am con-

vinced that they would have attained their goal so far as this middle west is concerned, and that this inland empire would have been the seat of a practically united and free church.

3. *At last there are signs that the Disciples are in earnest about building adequate and free seats of learning, but it is a question whether anything which they may do now can be expected to amount to more than the healthy development of a strong sectarian movement of the modern type.*

As a people, the Disciples are saddled with as decided a sectarian tradition as any of the larger mid-west sects. Because of this, the internal stife of the past half century will inevitably continue long. It is as difficult to visualize the united church of the future as including the whole Disciple body as it is to think of it comprehending the whole Baptist denomination. The appeal of the Disciples for Christian unity has grown as cold as that same appeal is hot among the Presbyterians. In the borderlands of home missionary enterprise, the old plea for a return to primitive Christianity, and still dressed in its antique form, is presented in as narrow and dogmatic a way as are the doctrines of the Seventh-Day Adventists, or the dicta of W. J. B. It is with the Disciples as it has been throughout ecclesiastical history, that the heaviest incubus upon a great cause is the assertion of freedom while maintaining the infallibility of a passing or antiquated *form of truth.*

*I maintain, therefore, that I am, and that you are, Simon pure Disciples, spelled with a big "D"; and that the greatest drag upon the movement, just as it has been the greatest incubus upon the whole Chrisian program throughout its history, is the self-appointed champion of the faith and the special pleader. Organized special pleading, in church and*

in state, is the most devilish enemy of Jesus Christ and of human progress. It is, at this moment, the supreme danger to essential Americanism. It is reaching for a throttle hold upon all forms of spiritual life in this country. We must know it with utmost awareness, and as ministers of Christ ceaselessly exhibit its encroachments, and call men to proclaim and assert their spiritual freedom.

As one who believes himself a loyal Disciple, one of the very elect, a Campbell Instituter of the strictest sect of the Campbellites, shall I continue as a Congregational minister, or return to the formal fold of the Disciples? You may at once be assured that I shall remain right where I am. I do not regret nor repudiate anything that I did as a minister in the sectarian fold of the Disciples. However, the time came when I could no longer maintain my freedom and my efficiency preaching for a church of the Disciple form, and I have enjoyed unmolested freedom and wide opportunity for efficiency among the Congregationalists. You may be interested to know that I am constantly running across Congregational ministers who have had much the same experience as I have had, and who cherish much the same feelings that I do. Three or four years ago, I was told by a Disciple graduate of the Yale Divinity School—a rather questionable institution, by the way—that Dean Brown refused any longer to recommend Disciples to Congregational pulpits, lest the splendid stream of Disciple students to that institution should be dammed—I don't care how you spell it—lest this stream should be dammed at its source! But whether that stream is dammed or not, there is many a significant trickle from it toward Congregational pulpits.

Because of these things, and many others, there are not a few of us, who think of ourselves as the



genuine article, who wonder why there may not be and ought not to be a much more intimate fellowship between Congregationalists and real Disciples.

It is an interesting fact, known to many of you, that the old churches of New England, and especially those of Connecticut, called ourselves "Churches of Christ." The name Congregational was always subordinate and was as slightly suggestive of exclusion as it was possible to make it. These churches never even had the thought that Congregational churches were any more churches of Christ than were Baptist, Episcopal or Methodist churches.

That attitude is the attitude of large elements of the Disciples, of the Baptists, of the Presbyterians, of the Methodists, and of a considerable element in the Episcopal Church. It seems to me that if we should somehow recognize each other, it would do us all a world of good.

I do not mean that we should seek a formal merger of these elements of these denominations. I am not at all convinced that the Canadian program of union will ever apply to our conditions in this country. I am afraid that the necessary interest in the machinery of such a merger would squeeze out the soul of the thing itself. And yet it does seem to me that there should be some kind of formal approach on the part of the ministers and the churches who have attained this attitude.

Far away from the absorbing details of the activities of the Disciples, out of sound of the Christian Standard or of any other special pleaders for them, I have thus reflected upon the significance of that great body of "Main Street" people with whose history my own life was so intimately involved for forty-eight years. In the little Hoosier village of Kent in which I was born, from the breast of a most devout Disciple mother, I absorbed those principles

which, I am convinced, are the essential elements in the movement of the Disciples, and to which, in all my varied experiences I have been ever loyal.

Nothing in our American life has been finer than the expression of high integrity and loyalty to truth as these have been exhibited in multitudes of despised Disciple churches all through this central west. The great failure of these churches, as I have pointed out, was in their refusal to provide for and follow a highly trained free leadership, a possibility that was foiled by the traditional assumption of the infallibility of the Bible, and the characteristically Protestant assurance that their peculiar reading of this monstrosity was the only right one. Now that these churches have become strong and respectable, I am wondering if they have not become quite content to constitute another sect, and to forget their essential mission.

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Dr. Rowlinson contributes to this number a very significant experience. He may be thought to believe that he is a better Disciple in the Congregational fold than he could be among the Disciples! We doubt this, but we are interested to question whether any Congregationalist minister could long hold a Disciple pulpit if he asserted that he continued to be a thoroughly good Congregationalist.

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We wonder about the significance of the survey concerning the importance of the different functions of the Church. If religious education is of primary importance, taking precedence over pastoral work and preaching, is it not pertinent to ask what will religious education teach? Is it likely that the Church can successfully teach a religion which is not vitally and primarily cultivated by the adult members of the Church?

## College Personnel Work

By L. L. Leftwich

Denominational colleges, have, to a large extent, given up their stern sectarian tendencies. So true is this that we really smile when we hear a hundred per cent denominationalist make a contrary statement. We smiled when a sound Baptist layman said, with more heat than light, that were he president of the University of Chicago and had to hire a teacher of Astronomy, he would hire no man unless he were a Baptist and taught Baptist Astronomy. Now Baptist Astronomy differs from ordinary Astronomy enormously. Baptist Astronomy would demand first of all a regenerated Baptist teacher. Second, Baptist Astronomy would demand Baptist Astronomical textbooks and Baptist Astronomical laboratory equipment. Third, Baptist or near Baptist students would be given Baptist degrees for their Baptist Astronomy, etc., and the result would be a world made safe for the Baptists. . . . But alas, while the Baptists are getting a corner on the stars, the Methodists will get a corner on Political Science; the Presbyterians on Natural Science; the Disciples on History and the Christian Scientists on Physiology, and so on *ad infinitum*.

Thank heaven such a struggle is not going on! It would not go on in American colleges with our present sense of fair play and humor. But on the other hand, I call you to bear witness to a strange inconsistent policy that Denominational Colleges are carrying on in this modern world, in the name of Christian Education.

In round figures, seventy-five per cent of our Denominational Colleges are simply "carrying on" what the state schools suggested to them thirty

years ago. In other words, to a large extent, the church colleges have been mere imitators of state schools and have forgotten their origin, their purpose and destiny. . . . Visit a half dozen church colleges and see what fundamental changes the last war has produced—very likely you will find none—the same curriculum is being “carried on.”

What change have the natural and social sciences made upon the Denominational College in the last decade? Practically none! These schools “carry on” and on and on—but seem totally devoid of critical self-examination. Traditional courses are not questioned, they are required of all Freshmen. Compulsory chapel is not debated, it is executed. Trigonometry is not elective, it is “what we’ve always done.” The whole approach to youth is traditionally fixed and probably violates all the principles of our newer psychology.

In one prominent American college the head of the honor system is an ex-lawyer. He said, “I don’t know why they appointed me as head of the honor system except possibly, you know, it takes a crook to catch a crook.” Here a well planned spy system is in operation. The laws of the institution are sacred, infallible and unchangeable, any student who violates a law is a criminal and is punished by methodical penal system.

On the other hand, about twenty-five to thirty per cent of the Denominational Colleges in this country are awake, alert and seeing new vision. They do not always know what they are aiming at, but they are aiming; they have no unique philosophy of education, no thorough-going basis of operation, but they have cast overboard their narrow denominational textbooks; they have made the traditional courses and customs take the defensive and prove anew their reasons for retention. They have cut the ropes that

held them to the safe harbor and have set sail, not knowing whither they are going, but looking for a new land, a new harbor, where Education for Christian Character may be accomplished without apologies or martyrdom!

The chief trouble with our colleges is with the college teachers. Professor George Coe lays practically all the blame for *Ailing Youth* upon *Ailing Adults*, *Ailing College Officers* and *Ailing College Teachers*. We will continue to have trouble with youth as long as we have teachers of History, teachers of Biology, teachers of Literature, that is, teachers of subjects. From the point of view of Character Education it is just as harmful to teach Astronomy as Baptist Astronomy. In the latter you make Baptist textbooks central, in the former, just textbooks. In both cases the subject matter is primary, youth secondary. It must become an unforgivable sin for college teachers to be specialists in subjects and to teach Mathematics, Science, Religion, etc., when there are so many young people to be taught. Oh, for a generation of college teachers who are not subject-minded but youth-minded, life-minded!

Professor Coe describes present education as a game of ball. The professor pitches his unique ideas to the students and on examination day they pitch them back. These ideas may be true or false, taken from life's burning forges or gleaned from armed chair philosopher's books—anyway the student has no right to evaluate them, no chance in their selection, his mind simply becomes a catcher's mit, he is there to return intact what the professor pitches—all in the name of education. "What is this that the professor has thrown at you?" From the student's point of view the question might be worded, "What has hit me?" The A's and the Phi

Beta Kappa keys go to the men and women who give the fullest description of the professor's missiles."\*

The problem that the modern college must help her youth to meet is to find the satisfactory, creative life—"to observe, analyze, and judge the purposes of men; to evaluate the effects of modern conditions upon the humanity of men; to see how the science and the mechanisms of modern industry and commerce might be made to enrich the spirit of all men; to discipline one's desires and ambitions in the light of such experiences—this we may assume is the only sort of college experience that will really cure the aimlessness of students."\*\*

No Character Education is completed in a college where subjects are taught instead of Youth. Secular subjects have just as much right on a campus as denominational subjects but neither should usurp the prominent place they do. Neither should be primary to the students. Until college teachers begin to deal with Youth, specialize in Youth, teach Youth, grow Youth into real life activities and responsibilities, live with Youth, share life with Youth, Education will be woefully short circuited. Boys and girls must become our specialty and wholesome Christian living our only goal. College must become not so much a place where Youth get ready to live as a place where they actually begin to live, courageously and creatively in achieving the highest social values of the Christian Social Order. College must not be a place where Youth is merely permitted to do "practice thinking," but where in companionship with great souls who can learn as well as teach, youth thinks as consistently and highly as possible not for self alone, but also for the good of humanity!

\* Coe, *What Ails Our Youth*, p. 21.

\*\* Coe, *What Ails Our Youth*, p. 22.

In order that we may understand what college ought to make Youth, let us go back and see just what education requires. Socrates was a good teacher but he did not teach subjects. He taught Athenian Youth. Socrates did not meet his classes for four hour courses or send those registered to the Dean to arrange their sequences. He simply lived with his students, walked around Athens with them, argued with them, talked with them and helped them to achieve education. But Socrates soon had to close down his University of life for he was corrupting Youth. Jesus did not lecture to his disciples—he lived with them. They ate together, walked together, slept on the same mountain slope, looked out on the same scenes—Jesus was the greatest teacher the world has known, because He gave himself unreservedly to His followers. Oxford grew up around great teachers, who lived with wealthy Englishmen's sons and they learned to live life together. These early Oxford teachers lived in the rooming houses with the students, they ate together, played games together, and became educated together, but that was in the good old days.

Today we have substituted routine and system for education. Instead of College teachers living with their students they condescend to meet them at scheduled lecture periods. Teachers today live with their experiments, with their literary productions, but never with students. Teachers lecture to their students today formally and academically and leave practically all the problems of living untouched. Some wise soul has said that a University was established whenever you had a real teacher on one end of a log and a boy on the other end. But please notice what has become of this today. The old log has been sawed into boards, the boards transformed into polished desks, the desks fastened tight to the

floor of a schoolroom. The teacher sits at his polished desk and looks down over orderly rows of young men and women who are writing briskly to keep up with the lecture. The teacher may know a fourth of the students' first names but that is really unnecessary, because he will never need to recognize them outside the classroom—and in the classroom they have a number. Hence a card catalogue is substituted for personal acquaintance. No. 265 gets a B for his ability to hand the teacher back his lectures well arranged with point A B C sub-headed in turn.

Character Education demands personal comradeship between teachers of vital character and teachable students. Character cannot be breathed upon students by the lecture method. Neither is Character caught accidentally. Personnel work in college is an old thing under a new name. In short, it is an attempt to get a college to begin to teach Youth instead of subjects. It is an attempt to give young college students the comradeship, friendship and interest due them by their teachers, and officers of a college, without which education never arrives.

There have always been some teachers in every college that knew that youth is not saved by subjects alone, and who gave a limited number of students their time and direction. These men have been the real character builders upon campuses, even though they taught in some obscure field such as Latin or Philosophy. While on some campuses, even today, the teachers of Sacred Literature or Psychology may be so far divorced from the stream of actual living that their Character forming power among undergraduates is very, very slight. We see now clearly that subjects do not save, but right attitudes and many of our attitudes that may save or wreck us are formed in informal, give-and-take relationships.



Personnel work, then, is trying to save the soul of Christian Educational Institutions. It is pointing out the danger of having acres of students in one institution. It is showing college presidents that no college can hope to thrive where critical self-examination is not in full respectable status. Traditional courses, athletics, chapel, student organizations, faculty members, degrees and all other phases of college life are being put upon the witness stand to testify as to their right to a place on the campus. This self-examination is inevitable—it grows out of the spirit of the times and to resist it would be certain educational suicide. The chief purpose of the self-examination is to find out what the college is supposed to do for the Youth that enter it. Why does it exist? What is education supposed to do for a man? What is education? These questions are difficult—they cannot be answered easily, but they must be answered. We must have an adequate philosophy of College Education, that shall give the college not only ultimate goals but point out the next step; we must have a philosophy of education that shall challenge our utmost loyalty and give us a respectable status along with other social institutions which have won their right to a “place in the sun.”

Personnel work, then, in our colleges will tend to restore this personal element which is the heart of Character Education. It will set up wholesome methods of reorganization and make youth the center of the educative process, rather than teachers, buildings, courses, etc., which occupy the chief seats at present. It will make the chief task of the college to produce young men and women who are in the stream of real living, who are working at the problems of making a satisfactory life—eliminating

poverty, disease, corrupt politics and unsocial attitudes.

In conclusion, I wish to point out and evaluate the more advanced steps in college personnel work which have been taken. Northwestern University at the close of the war employed an Army Personnel Officer to work upon that campus in this capacity. As near as I can find out the officer is well liked, well respected and intercepts many of the disciplinary problems in their origins. But, on the other hand, the army system of personnel has been adopted almost intact. Here are certain ordinances and laws which the officers of Northwestern have made. These must be obeyed—the personnel officer simply builds up the courage of the offender until he takes his discipline. There seems to be little critical examination going on, these sacred laws are taken unquestioned as though they were army regulations.

At the University of Chicago some important changes have been made. Last year the number of deans was increased. In addition, graduate students in Religious Education were appointed as Freshmen Advisers. We were each given 60-70 Freshmen to associate with, advise, entertain in our homes and straighten out on any social or religious problem. The University will continue this policy and increase the number of advisers each year.

Oldham College has caught the Character Education vision and is in a great housecleaning campaign. The faculty has dared to place the emphasis upon students rather than upon subject material. University of Cincinnati, Engineering School, has made a radical shift in recent years. By circulating a questionnaire to 600 of its most successful graduates, it found out that personal traits, sincerity, honesty, integrity, sociability, were placed ahead of technical studies in importance to successful engi-

neering. Hence the whole emphasis was recorded in their curriculum.

Yale College has made the most significant contribution to Character Education in this country. They have established a Freshman College, separate and distinct from the other colleges, with a Freshman dean and the finest teachers of Freshmen on the faculty. They say the freshman is a different species from everything else in the world—therefore, he has to be dealt with in a special way. And their experiment is proving a valuable asset. There they appoint one teacher as adviser of not more than thirty freshmen. These advisers have these freshmen in at least one class. These advisers give themselves unreservedly to their freshmen. They are not burdened with teaching hours, but they are allowed ample funds, above their salaries, to entertain these students in a genuine way. At the end of the year the freshmen in Yale have established their pace, they have become collegiate, they have had the guidance of a select faculty, and the comradeship of an experienced teacher. And they have with helpful guidance selected their vocation. Hence, they are ready to go on into the Sophomore year with poise and self-confidence.

This plan is tending in the right direction. If a good adviser could be secured for every ten students it would be still better. But we will have to wait and evolve slowly until the vision is seen by more college faculties. Would that our own Disciple colleges would catch this vision, cut loose from narrow traditions that smother education and become the leaders in this movement of education for personal and social ends.

## Impressions of Great Preachers

*By George A. Campbell*

A big subject; I can but give a few impressionistic strokes.

James Black, pastor of St. George's Free Church, Scotland, is a born preacher, a brother of Hugh. He has a natural aptitude for God. In his prayers, talks to the children, and sermons he is intercessory, voicing the innermost feelings of his people. His manner is quiet. His voice is a fine vehicle for a spiritual message. The morning I was in his church, the auditorium, seating perhaps fifteen hundred, was not quite full, and many Americans were present. At night, long queues waited for the church to be opened, and many finally did not get in.

Norwood of the City Temple is a real force in the religious life of London. He is more oratorical than Black. He has a good voice, not so winsome as the Scotch preacher. He is an Australian by birth and rearing and carries a suggestion in the strength of his body and message of the wide expanses of the Island Continent. His sermon was from Romans 8. Life so mysterious, so full of uncertainties and surprises cannot separate us from the love of God in Christ Jesus. He told me he was to preach next summer in Canada, and once for Dr. Lynn Harold Hough.

Studdert Kennedy I heard a Sunday night in his own church. He is a preacher to think about. He is not handsome. His face bears the marks of suffering. More than any minister I have heard, to use an expression of Albert Schweitzer, he seems "to have entered into fellowship with those who bear the mark of pain." I do not know whether or not he will be able to stand the woe and sorrow of the world. How much of it can we bear? I do not think

I would like to hear Kennedy every Sunday—I want more cheer. A young lady who heard him in several addresses told me he displayed a good deal of humor. I was glad to hear it. The cross of Christ is uppermost in his preaching. That cross he thinks Christians ought to live in their own lives and do everything possible to make it effectual in society. “In the war I saw Christ crucified and since I have seen nothing else. . . . I am against the present economic order with all my strength because it murders children,” are two sentences I remember. His attitudes are of all sorts. He does not seem to affect them. His thought and passion make you almost unaware of them. Often he clasps his hands on the back of his neck, at the same time giving forth torrential indictments of our pagan society. “I deliberately choose to believe the best about our universe. . . . I often follow my heart when my reason lags.” These sentences set forth his philosophy.

The Rev. Nathan Soderblom, Archbishop of Upsala, one of the conveners of the Conference on Life and Work, is a hearty, democratic minister. He is an exuberant Nordic. I saw him on several occasions talking to cab drivers and others of the masses. His linguistic ability was amazing to Americans. He was his own interpreter, speaking Swedish, English, German and French fluently.

P. Carnegie Simpson of Cambridge is a superior looking man. I had read his two books with great appreciation and was glad to see him. He is a Christian statesman and looks the part. I heard him at Stockholm on “Christian Personality.” Christian personality has, according to Dr. Simpson, three fundamental characteristics, viz., freedom, the social (contact with others), and courage—courage to meet all phases of life with confidence and trust.

Poor effort is this. I must have heard fifty Eur-

opean ministers this summer, and only five have I mentioned. My apology to the forty-five others! My consolation is that all of them may not be readers of "The Scroll."

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## The Youth Movement

*By Glenn Harding*

The great amount of publicity given to the spectacular Youth Movements abroad combined with the wide and loose use of the term in our own country has led us falsely to expect a great Movement of Youth here that was agreed upon a common program. When it has not appeared many have said, "There is no Youth Movement!"

Of course there is a Youth Movement! But the direction of its interests is as scattered here as it is abroad. Only basically is it united. The little groups of common interest, often achieving a beautiful fellowship, are relatively small, even in the aggregate. Yet I can name a score of projects that will testify to their activity in behalf of a cause and to their distinctively youth viewpoint. I can identify in them practically every characteristic of the foreign youth groups. And I am of the confident opinion that there are seeds of response to what this small group represents in a great mass of youth.

That there should be a Youth Movement is nothing new nor strange, but because it represents a criticism of our present situation by those who are most vitally concerned and by whom it must be changed, if changed it is to be, it is of tremendous import.

For this is the situation. We find ourselves in a slowly solidifying society. If things were well, there would be little cause for worry, but the *basic hypoth-*

*esis* of the youth movement is that things must be much different and better. Youth, if at all interested in a different social order, faces life, which allows no delay, pretty much as a blind alley. It hesitates to accept the present order and the judgment of those who, having accepted it, know only it, and who, confined by its limitations have lost the breadth of vision and perspective that go with *realized ideals*. Those who have gone on have lost something vital to which youth clings with passionate hope.

To speak thus in the abstract may carry the impression of remoteness and unreality, but if taken into the concrete worlds of business, professional life, and social life—each demanding as the price of success in it (if we may speak at all generally) conformation to a certain type of personality, distinctive, strangely artificial and uncomfortably straitening, one readily sees its seriousness.

The criticism of these youth, then, is that they are not allowed under present circumstances, to lead their own lives. The longing for self-expression and the protest against repression are perfectly valid. "Give me liberty or give me death" is a cry from the depths of our natures. Youth wants creative opportunity which is not possible without such freedom. And, strange as it may seem, youth wants responsibility, for without it there is no testing of results.

This is a big order, but youth has much to offer. Its viewpoint is clean and fresh, its idealism as yet unseathed, it has "elan vital"—the stuff to go through with idealism—the greatest natural resource of mankind, and it is seeking the good life. It is a great experiment we are in. Not only are we **MAKING** the experiment, but **WE ARE MADE BY IT**. We are at once the directing minds and the raw ma-

terial. If we are to experiment at all, it must be with youth—the freshest, cleanest material available—and that means NOW. If we are to choose between freedom—the “abundant life”—and the strait jacket, it must be NOW. If freedom be dangerous, it may be because even yet we are not starting early enough in the process. But even starting at this point, is freedom as dangerous as certain failure through following the old deeply worn ruts?

The problem is more fundamental than that. We need to pray—“Create in me, and in our youth, a clean heart, O God!” and then any who have gone on before need to be willing to see it done and brave enough to follow its leading, confident enough to give it freedom, opportunity, and responsibility.

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What ministers among the Disciples have had the longest pastorates in their present fields? Does any one outrank Dr. E. L. Powell at Louisville with something like thirty-five years to his credit? Dr. Jenkins has been at Linwood Boulevard eighteen years; J. R. Ewers has been in Pittsburgh fifteen years. Will some one make an accurate list of fifteen or twenty of the longest pastorates for us?

There is also an interesting question to be ascertained by good statistics relative to the number of Churches practising “open-membership.” Those opposed to this practice are just as much concerned to know the extent of it as those who favor it. Two churches in Indianapolis were recently reported taking this step. Dr. Ainslie says there are probably at least one hundred churches of this kind.



## A Flying Preacher

*By Earl A. Blackman*

(From a Sermon in the Linwood Christian)

I give you my personal testimony that the thrill one gets from flying through the air in a safe airplane is not only closely akin to the childish dream-thrill but that it far surpasses it in grandeur and imagination, for I know more now than I did when a little boy, and this unique experience takes one back to childhood imaginations. Some of those dreams I can recall had rather unhappy endings and there were ghosts and goblins connected with some of the thrills and ecstasies—they might have been caused by eating too much mince pie for dinner—but I have never been in an airplane in my life when there was anything but the most pleasing and joyous sensation.

The feeling that comes from being lifted from the earth, away from all the dust and heat, monotonous hustle and bustle of the busy street, all of this recedes from beneath your feet and you are conscious of nothing but clear, pure air all around you. No disturbing circumstances, no limitations, no four-wall prisons or line fences. One even has a feeling that up there there are no moral restrictions, no laws or restraints. One can open his heart to the freedom of God's universe and feel himself a part of the great blue sky, even Heaven itself. The horizon of life is broadened. Distant cities and nearby towns that are only reached by dusty bumpy automobiles or equally noisy and dusty trains are now plainly seen in the distance. Roads look like little white strings stretched across flower beds in the garden. Fields look like posie beds made by the children at play. A railroad angling across the country between the hills and over bridges looks like the track we used to make when we were boys, as we played horse out in

the barnyard, dragging a broom-stick between our legs. A swiftly moving passenger train looks like a toy train of cars on the carpet in the living room where children are at play. The dirty blotches on the horizon where blankets of smoke hover over cities with factory smoke-stacks makes you think the whole world is merely a play-house. It is the feeling you have when you walk across the prairie and see large ant-hills and prairie dog villages—you think how little and insignificant these little creatures are, and when you are up in a plane men are little mid-gets playing at the game of life. But way up there among the clouds you are reminded of something more—somewhere above, beneath, or all around there is a great over-ruling power, a mighty force, a guiding hand, a loving heart, which controls and guides and sustains. Then it is you feel your insignificance and you can say with the psalmist of old, "What is man that thou art mindful of him, and the son of man that thou visitest him?"

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Bishop Anderson, of the Chicago Episcopal Diocese, is reported in the papers today as having the following Sunday program at his summer camp in northern Wisconsin. He "holds two services every Sunday morning. On Sunday afternoons he umpires the baseball games." The Episcopal Church preserves something of the Roman Catholic attitude toward the observance of Sunday. To Protestants, it seems inconsistent to have religious devotions in the morning and recreations like baseball, golf and tennis in the afternoon of Sundays. Theoretically the Disciples are with the Catholics and Episcopalians in this matter but in practice they are with the Protestants. This is only one instance of Disciples failing to maintain in practice their original sound and free views of religion.

## Eighteen Years

(From the anniversary sermon of Burris Jenkins)

There are some advantages in short pastorates and a more or less itinerant ministry, like that of the Methodist church. There are other advantages in long pastorates. If the relations between minister and congregation are anything like what they should be, even fairly satisfactory, the minister's influence increases with the length of his incumbency, not merely in arithmetical progression but geometrical. It rolls up like a snowball. He is astonished, oftentimes, and humbled by the weight which people attach to his words and the respect they have for his judgment. He knows it is not his wisdom that produces this effect, but it is use and wont. They have known him so long and known him so well. Philips Brooks used to say, "When a young man first begins to preach, he wonders why everybody doesn't come to hear him. After a while he wonders why anybody does." The same thing might be said concerning a minister's opinions and judgments. When he first takes charge of a church he is surprised that people do not take his word for everything; after many years he is equally surprised that so many of them do.

Yes, we have come a long way together. We have watched many camp fires burn to embers and to ashes. We have bivouacked in green forests and by still rivers; and we have heard the snowy north winds moaning round our tents. We know each other well. The little handful of you who were here eighteen years ago, and many beside who have joined our cavalcade as the years have gone,—we know each other well and have loved each other in spite of it. More than that, I don't think that love can be broken, no matter what happens; for after all that love is

just a little bit of the spirit of our Master which we have been able to gather up and re-implant deep down in our own hearts. May it grow from more to more.

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## Ivan S. Prokhanoff

One of the most interesting and arresting figures in the religious world today is Rev. Ivan S. Prokhanoff, of Leningrad, Russia. He is the founder and president of the All Russian Evangelical Union, the head of a school for the training of workers, and the author of many books and tracts. He is now in the United States to secure a hundred thousand dollars for the various branches of his work and to extend knowledge of the great religious awakening in Russia.

He is a commanding leader, tall, massive, poised, sincere. He speaks English fluently, as he does French and German. He studied in European Universities and was under Harnack in Berlin. He is perhaps sixty years old but his hair is black and his vigor and magnetism seem unworn. He spoke before the Chicago Disciples Ministerial Association recently in a three hour session in which he discussed many subjects and answered all questions freely and earnestly.

He is primarily practical, seeking to promote vital religious faith and to effect moral reforms through spiritual regeneration. He avowed the greatest interest in modern science which he urges his students to understand as thoroughly as possible. The application of science as in agriculture and medicine he sees to have immense significance for the peasants of Russia. He does not consider the problems of Higher Criticism of great importance for it is the re-

religious and devotional use of the Bible with which he is concerned. He spoke with enthusiasm of popular sports, such as baseball and football, and is anxious to have these extended as much as possible among his evangelical Christians. The members of these churches, however, do not countenance the older forms of "worldliness" such as dancing and card-playing. They are abstainers from the use of all alcoholic liquors "except in the communion service of the churches." They do not smoke. They do not patronize the theatre.

For thirty years he has been the acknowledged leader in the great protestant uprising against the effete and superstitious sway of the Orthodox Church and is now seeing marvelous results. With the Russian Revolution his opportunity came. The Greek Church was disestablished and religious liberty proclaimed. Many of the old churches abandoned because government funds were withdrawn, have become available for the Evangelicals. The Russian peasants are deeply religious and now see the weakness of the old religion and are accessible to this more vital, personal, reasonable appeal. Consequently the ministers and missionaries of this faith are meeting with a response which has already become tragically embarrassing. They are not able to supply educated preachers fast enough, nor to maintain adequately the publishing activities necessary for the education and leadership of the people.

Rev. Prokhanoff feels close to the Disciples with whom he has been in touch for many years. He likes their congregational organization, their biblical loyalty, their practicality, their simplicity, and their enthusiasm. He is going to the convention in Oklahoma City and will undoubtedly be the most central and significant presence in that assembly. He has deep piety, eloquence, humor, courtesy and

statesmanship, together with a record of suffering and achievement for the cause of Christ scarcely surpassed by any living leader. His influence will be a refreshing spiritual power in a convention altogether too susceptible to organizational and financial controls.

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## Secretary's Notes

Culver-Stockton College, Canton, Mo., opened September 9th with two hundred sixty students enrolled. The new gymnasium costing one hundred forty thousand dollars is just being finished. Dr. H. B. Robison, a member of the Institute, is dean of the School of Religion. Prof. Nelson also a member is professor of Philosophy here. Prof. C. H. Hamlin, a member, accepted a call to Atlantic Christian College. His successor as head of history department is a son of President Harmon of Transylvania.

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Rev. E. S. Ames:

Some little time ago I received the reminder as to the dues of the Institute. Consequently I am enclosing herewith a check on New York for three dollars which I hope will keep me in good standing.

If I remember correctly about today you should be in session and I am wishing you a most happy meeting. It would be a pleasure for me to attend the meetings of the organization but my distant residence prevents this.

This coming week will be rather historical in Nicaragua. The Marine Detachment which has been here for thirteen years will leave. Many conjectures and commentaries are being made as to what will happen. There is really a pessimistic at-

mosphere but we are still hoping that things will straighten out without any serious difficulties. The president who is heading a so-called national government is having his difficulties. A partial crisis is now on but they are having difficulty in arranging it. As I understand it the president rather wishes to make a complete change but he cannot effect this too brusquely. At any rate, it is interesting to watch the maneuvers of the politicians.

A new experiment in keeping the peace in these countries is about to be tried. Nicaragua under the auspices of the American government has contracted a number of retired officials from the United States who have had experience in constabulary work to come here and organize and train a constabulary. They are now here but have not been here long enough to get their organization under way. We are all watching the experiment with interest.—Hill.

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Owing to the death of my wife and the critical illness of a daughter it has been impossible for me to be in attendance at the meetings this year, and it will be impossible for me to be at the National Convention.

I am enclosing my check for membership fee.—W. M. Long, (Charlevoix, Pa.)

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Dr. Garrison:

It is with genuine regret that I am unable to attend the annual meeting of the Campbell Institute. I have never had that privilege but once, but it was memorable and I met many men whom I would like to see again.

I enclose my check, which please hand to Dr. Ames with my kind regards. You are producing a fine pub-

lication in the Scroll and I read every word of it with interest.

My address is 1624 Park Drive, Charlotte, N. C., and I have charge of the promotion of recreation in the cities of Virginia and the Carolinas. My New York address remains the same, though I seldom visit the offices there. This is just to inform you that The Scroll and other communications would reach me with less delay if forwarded to the Charlotte address, above given.

I cherish the memory of our cordial and close association of other years. You are a man I have always trusted implicitly, both in motive and in intelligence. I have learned that the former is of doubtful value without the latter. Good motives are no guarantee of good conduct unless guided by the highest intelligence. Our friend, Bryan, who has just passed on, is a notable example of a man's motives failing to keep him straight, because he is deliberately unintelligent. I presume that shadows his motives, after all, but it is perfectly obvious to me that good conscience is compatible with very different levels of culture.

If this letter arrives in time, kindly convey my warm regards to the friends at the Institute. Accept my kindest wishes for your continued success in your manifold tasks and duties at the University. With affectionate regard, I am—Parker.

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Dear Mr. Ames—

Here goes a \$3.00 check for dues paid till ? ? ? I don't know where I am.

By the way, you have my name in the Scroll as Rev. T. Benjamin Warren, Nevada, Iowa.

Will you please cut out the REV. and have my



name read "Tyler Warren, Nevada, Iowa." Sincerely, Tyler Warren. (All right, Brother Warren.)—Sect.

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### POST CARD QUESTIONNAIRE

1. Do you read and enjoy the Christian Evangelist?
2. Do you read The Standard? The Spotlight? Evaluate them.
3. Do you read the Christian Century?
4. Is there a need for a liberal Disciple publication like the SCROLL?

Come to Oklahoma City and talk it over.

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### BOOKS WORTH BUYING

What Ails Our Youth (Ailing Adults) Geo. A. Coe, Teachers' College, Scribners & Sons, N. Y. \$1.00.

The Curriculum of Religious Education—W. C. Bower, Professor of Rel. Ed. College of Bible, Transylvania. Finest book in the field of controlled experience curriculum. Scribner's Sons, N. Y. \$2.25.

Right Living—M. J. Neuberger, U. of C. Press. \$1.75.

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When will the Conventions of the Disciples become delegate bodies? Every year the inefficiency of the present system becomes more apparent. It is really surprising that such numbers can be induced to attend the conventions. The rank and file have no real voice in the proceedings. It is physically impossible for free lance individuals to accomplish anything from the floor. If they were delegates they would have some serious claim to attention. A higher type of laymen could be interested and responsible delegates would carry back to the churches reports

which would kindle intelligent support of the various causes. At present the conventions are largely social functions around the lobbies, while the business is conducted by a very few officials and committees. Other religious bodies have adopted the delegate plan. We shall eventually come to it. But when?

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The usual evening sessions of the Institute will be held during the Oklahoma Convention. The first meeting will be Tuesday, October 6, at the Bristol Hotel, from 9 p. m. on! McLain, Garrison, Willett, Rice and Ames will be the reception committee that night.

# THE SCROLL

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## The Newspaper as an Ethical Factor in the Community

By Henry Justin Smith

I shall try to say a few sensible things about newspapers, without, however, having any hope of exhausting the rather large subject announced. The wording of the topic, "The Newspaper as an Ethical Factor in the Community," suggests—well, I'm not sure just what it does suggest. Does it mean that the newspaper is an ethical factor, or that it ought to be? It is perfectly clear that the newspaper ought to be, but not nearly so clear that it is.

This question of ethics in journalism is, anyhow, one that raises more Cain, both in newspaper offices and outside, than almost anything else. There are some people who can forgive the newspapers if they are not very energetic in presenting news, or not very consistent in policy, but cannot forgive a failure to drive definitely toward improving peoples' morals. The question is one that we can't settle—today. We can't even determine, perhaps, whether the newspapers are ethically inclined. I don't suppose they are; very much. But I can give you a reference to a book lately published, called "The Conscience of the Newspaper," which deals somewhat scientifically with the subject. Maybe it is significant that the author has discovered enough conscience in newspapers to write several hundred pages about it.

I would rather word the topic something like "Why Newspapers Are What They Are," and talk

around that. First, let us take a very brief dip into the history of journalism. We need not start quite so far back as the *Acta Diurnae*, edited in Rome by a well-known emperor called Julius Caesar; nor trace the beginnings of English journalism, nor even pause amid the colonial and revolutionary history of America, where there are many things to reward the student of the early and experimental American newspaper. What we find back there is, to put it most generally, that the daily journal suffered tremendous ups and downs, both commercially and artistically—and ethically, too. Very early in the business, as early as the 18th century, some editors had what one of them called “a due regard to whatever may conduce to the promotion of virtue and learning.” Later there were men who, as the historian James Melvin Lee says, brought on conditions under which “a greater depth of degradation was reached than was ever touched in the so-called yellow period of recent times.” This was about the time of the war of 1812. In those days, we read, there flourished “courseness, shallowness and distortion of news,” not to speak of blackmail. But we find also editors like Charles Hammond, of Cincinnati, violently reacting against the vulgar and libelous press of the period. Still later, we come upon the new *Public Ledger* of Philadelphia, “applauding virtue and reproving vice wherever found,” or so it claimed. And meanwhile, in New York, James Gordon Bennett was building a newspaper called *The Herald*, which was to be “the most fascinating, most powerful organ of civilization that genius ever dreamed of;” this at a time, so Bennett said, when “the dull, ignorant, miserable, barbarian papers around me are incapable of arousing the moral sensibilities.”

You see that the editorial adjectives of the 1830's

were almost as violent as those of the moving-picture advertising man of today.

Bennett was one of those dynamic figures, ruthless, brilliant and gifted with immense initiative, whose careers are apt to be, ethically, very much mixed, but who may be counted upon to start something new, whether good or bad. It should be pointed out that it was Bennett who, while deriding the moral influence of his rivals, filled the columns of his paper with scandal, shocking the public for the sake of larger circulation; but it must be added that it was he also whose enterprise in obtaining news blazed the way for newspaper men ever since,—a service which surely has been of some advantage to society.

There followed Bennett's advent days in New York which foreshadowed somewhat the situation today,—a period during which the so-called "penny press" was reaching out for the interest of the masses, while the more dignified newspapers held to staid lines and scoffed at the effort to create new readers. There came upon the scene the Sun and the Tribune, the latter under Horace Greeley, who set his face against what he called "the immoral and degrading police reports, advertisements and other matter which have been allowed to disgrace the penny press." With this era came into being a then unheard-of competition for news, when reporters even went so far as to charter locomotives to beat their rivals—the telegraph, and still less the telephone, being not yet at their command.

With this sort of a chapter opening, the ethical side of the newspaper business played a slim part, as it is bound to in a time of cut-throat competition. By 1843 the publication of news of crime,—the chief weapon of the critics of newspapers—had become extremely conscious. The United States Ga-

zette in that year published a review of the criminal articles it had had printed from January to July, showing that there had been recorded 215 murders, "by guns, pistols, bowie knives, etc.," and 83 suicides. At the same time, the publication of what are now called "fake medical ads," reached appalling proportions. So raw was this practice that editors were known, not merely to permit publication of notices of poisonous remedies, but even to write advertisements themselves for quacks. Threatened legislation finally put a damper upon this source of newspaper profit, which is sometimes overlooked when one considers the ethical side of journalism, but which, until comparatively recently, was one of the blackest pages in the newspaper business.

We must hop, skip and jump through the days of men like Samuel Bowles—who founded the Springfield Republican, still a pillar of good journalism—of Dana, of the Sun, of Henry Raymond, of The Times, of Henry Watterson, of Louisville, and of others who adorned what has been called the era of personal journalism, when nationally known men expressed their personalities on the editorial pages. We arrive at the period of Joseph Pulitzer, and a little later, at the advent of William Randolph Hearst. As one speaks of being in the Pleistocene period, American journalism may be said to be still in the Hearst period. And a very strange—in some respects, an appalling—period it is.

Going back to Pulitzer, we may study a man who brought into the profession for the first time the idea of handling news as a matter of the emotions. Pulitzer has been described as a sentimentalist; and perhaps this most truly pictures the foundation of his character. He had the immense passion for understanding and helping the masses that is born of

a man's own hardships and of contact with humanity in its worst possible plight. He never forgot that he had slept in City Hall Park, in New York, and had literally dug sewers to keep from starvation. After a series of adventures as romantic in their way as any in American annals, he found himself owner, first of a leading St. Louis newspaper and then, in 1883, in command of the New York World. In the metropolis he plunged into policies which, though not entirely new in journalism, he carried to greater extremes than had been known. He produced a New York newspaper which not merely advocated "the people's cause" editorially, but considered the tastes, the prejudices, and the limitations of the half-educated under dog, and "played its news" accordingly. He and his staff invented or made improvements upon the crudely exciting news story, the "sob story," and the element of knock-about humor, which still largely color our newspapers today. But at the same time he brought into a journalistic situation noted for petty politics and pettier toadying to certain financial interests a burning sense of fair play, a real understanding of "both sides of a question." He attacked not only local, but national and international matters, with furious broadsides of fact; he did not hesitate to combat the government at Washington on such a matter as a questionable sale of a huge bond issue to a Wall street firm with a counter scheme which involved every resource of The World. He fought to the end every battle for freedom of the individual, for abatement of prison cruelty, for ending of cheap graft by political officials, for the reform of every iniquitous thing or system which gave the poor man the worst of it. Thus Joseph Pulitzer proves to have had an ethical motive combined with his so-called sentimentality. He really cared about

what happened to society in his community and his country; he cared about every man, woman and child in this immense boiling and struggling mass; he sought justice for every one; and this—if one does not quarrel too much about terms—is not only ethics, it may even be religion.

Hearst was the next epoch-making figure to appear on the scene. At the outset—and there is little doubt of it—he was moved by as genuine a passion for the rights of the under dog as was Pulitzer. The story is told that when Hearst was a student at Harvard the authorities denied a certain radical speaker the use of a university hall for a meeting; whereupon the violent young Californian hired a hill himself for the speaker, and saw him through. Certainly when Hearst acquired the New York Journal he not only championed the ignorant and oppressed, but found a lot of oppressions that Pulitzer's men had not discovered. Nor would it be just to assert that the principle of fair play for all has really weakened in the Hearst press.

The important thing is that Hearst, when he entered New York, engaged in a desperate struggle, first for journalistic existence, then for supremacy. Against him was Pulitzer, the fiery Hungarian who already had stood New York on its head. It was up to Hearst to win a new clientele of readers, to out-play Pulitzer, to out-sensationalize him. In order to occupy the front of the stage he must paint with rawer colors, shout louder, shock people more, than his powerful rival. His success in this not only formed a gaudy chapter in New York journalism, but became a menace to the peace of newspaper owners throughout the country. Hearst men invented the terrifically large and black head-line, poised on top of eight lines of comparatively harmless story. They invented the extra-brutal comic



pictures, whose bumps, black eyes and star-gazers brought screams of laughter from children everywhere. They constructed "illustrated supplements" full of glitter, feverish adventure, and enormous pictures of women conducting themselves scandalously in high society. They brought into the news an emotionalism more extreme than Pulitzer's men ever dreamed of; and where no true emotion could be recorded, hysteria took its place. They spent money so lavishly that they made rival publishers gasp. They carried news enterprise to extremities never before known.

Now, although the Hearst papers have become very much modified, it is this feverish element in the blood, introduced by the young Californian more than thirty years ago, that still causes certain characteristics of American journalism. The greater part of the Hearst innovations have been carried over into all but the most conservative portion of the press. Mr. Hearst himself has acquired newspapers in all parts of the country. He is still alarming competitors, not only in New York, but here in Chicago, and in some twenty other cities. His syndicates, which carry Hearst features to the remotest points, battle with other syndicates, which seek, indeed, to be as Hearstian as they dare. And along with the battle in news enterprise, in invention of exciting features, and in politics, the competition has become a financial struggle of the first degree. Lately the "tabloid newspaper" has entered this arena, making the fight even fiercer.

All of this background has to be borne in the imagination when one considers a subject like ethics in journalism. One needs to picture for himself cut-throat conditions in the industry; conditions little short of war. One needs above all to realize that the daily newspaper business, which be-

gan in this country 141 years ago, began on a commercial basis, has stayed there, and has become manifold as much a financial, a business problem, as it was a hundred, fifty, or even thirty years ago.

This portentous phase began in the last part of the 19th century when reductions in the price of print paper, and also labor-saving inventions which cut in two or in three the cost of type-setting and printing, began to give immensely greater mechanical swing to the ambitions of publishers. There followed the perfection of the stereotyping process, the discovery of methods by which pictures can be produced on a fast press, the introduction of the half-tone etching. The telegraph and telephone completely supplanted slower methods of furnishing news. Agencies for news distribution became world-wide and lightning fast. Meantime, there came on, more than doubling the business competition, already existing, the passion for advertising in newspapers; a passion that has swollen with the years, and is fanned by every device the salesman can muster. More advertisements meant more use of paper, a straining of every resource to take advantage of this bonanza time for publishers. Expenditure of more millions for paper meant a struggle for more advertising. The lucrative business went naturally to papers of the higher circulation. In the larger cities it became almost a civic disgrace to fall below 200,000 a day. Several sensational or fortunate journals touched the million mark, and having reached that glittering goal, dared not drop back—and scarcely dared to look back.

In the midst of this newspaper gold rush came the World War, which increased the cost of production from two to ten times—but did not stop for long the expansion of the size of newspapers nor the swelling of treasuries. What the war did do

was to take the profession, perhaps forever, out of the hands of the merely ambitious or idealistic, and place it in the hands of millionaires, who have plenty of ambition and very often idealism. The profession found itself, at least in the large cities, dominated by the few men able to invest, and possibly to lose, in a single year, as much as all the newspaper properties in the country were worth in, say, 1850. These men, not quite ten years ago, began to face expenses running up to \$30,000 or \$40,000 a day. They shouldered items like \$100,000 or \$200,000 for promotion purposes alone. Pay-rolls, largely thanks to Mr. Hearst, had already doubled in some departments and after the war doubled or tripled in all, without any help from Mr. Hearst. So-called features came to be extensively syndicated by the newspapers wherein they were born, and to keep up the battle, fortunes had to be spent in competitive measures in this mere "side line" of an industry. A battle of the money-bags went on, and is still going on, for the possession of writers, cartoonists—especially cartoonists—and editors (occasionally editors) whose work, as close to certainty as anything can be figured, could be counted on the capture and hold of a few thousands of those inestimable jewels, Readers, whether polished or rough-hewn to the point of blockheadism. There have arrived, to add to the publishers' intense figuring, the rotogravure section, the tele-photo picture, the radio, and other luxuries which have come to stay until supplanted by something more expensive. Many a publisher lies awake over his \$50,000 or \$100,000 weekly payroll. Many a one would gladly make a small saving like \$200,000 in his annual budget. There are few who dare do so, very often—and in the meantime, scores of weak, weary or unfortunate men have dropped out of the industry.

turning over the wreckage to men or corporations collosally wealthy, nobly unbeatable—and perhaps both.

The late Lord Northcliffe has written, after referring to the dazzling inventions of the last fifty or sixty years:

“But for the high ideal of public responsibility and duty, conjoined with high culture and with great ‘staying-power’, in the editorial rooms, all these marvels of ingenuity would be nothing better than a vast mechanism for making money out of man’s natural aptitude to spend his time either in telling or in hearing some new thing.”

Perhaps what Northcliffe meant was that, having such powerful and indispensable engines under their control, the publishers could cut down their papers to advertising sheets slimly adorned with a few morsels of news, and still make fortunes. There are some newspapers like that, and very likely there are some people who hastily adjudge most newspapers to be like that. Let us insert a parenthesis here protesting against generalizations in the criticism of this as well as of every other industry. There is much careless denunciation of “the newspapers.” It is as little just as denouncing “the ministers”—and springs from the same sort of muddy brains. There is no sense in blackening “the newspapers” of Boston while it has a Transcript, and a Christian Science Monitor; or of Baltimore while it has the Sun; or of Philadelphia with its Bulletin; or of New York while it has The Times and The World; or of Chicago while it has a—but we are a bit too near home to specify in this instance.

Surveying the whole field, Lord Northcliffe, himself often accused of truckling to the multitude, believed with all his heart that there were determined, high-minded men controlling a large proportion of

these amazing batteries of news. These men never forget that they have a duty to others as well as to themselves. They probably hold this view more passionately than men in other public utilities; for nearly all newspaper men are, at heart, emotionalists and crusaders.

The newspapers, like everything else, make their way in bursts of progress, interspersed with failures. They take an upward flight, slip back, then improve again. Twenty years ago they were as viciously sensational as ever before or since; for example, no sensationalism of the present compares with the devastating detail with which the case of Harry Thaw was presented. When the World War came, the newspapers rose to it, revealing the vision, the patriotism, and the enterprise which they held in reserve. After the war, in the general slump of ideals and of faith, journalism began to flounder and to retrograde. And yet, in the midst of the nightmare of noise, bitterness and general darned-foolishness in which we still find ourselves, a good many newspaper men stood, and stand, solidly on a platform of efficiency and moral values.

About two years ago there was organized what is called the American Society of Newspaper Editors, which proceeded to draw up a kind of moral code, a set of principles chiefly for the benefit of the news columns. As I read a few paragraphs of this declaration I feel almost as though I were quoting the words of that truly great figure in American journalism who died last August—Victor F. Lawson, who through fifty years influenced newspapers for the better, not only locally but nationally. I don't mean that Mr. Lawson had anything directly to do with the writing of this document. Nevertheless, these thoughts were his thoughts:

“A journalist who uses his power for any selfish

or otherwise unworthy purpose is faithless to a high trust."

"Good faith with the reader is the foundation of all journalism worthy of the name."

"By every consideration of good faith a newspaper is constrained to be truthful. It is not to be excused for lack of thoroughness or accuracy within its control, or failure to obtain command of those essential qualities."

"A newspaper should not publish unofficial charges, affecting reputation or moral character without giving opportunity to the accused to be heard. A newspaper should not invade private rights or feelings without sure warrant of public right as distinguished from public curiosity."

And under the heading "Decency":

"A newspaper cannot escape conviction of insincerity if while professing high moral purpose it supplies incentives to base conduct, such as are to be found in details of crime and vice, publication of which is not demonstrably for the general good. Lacking authority to enforce its canons, the journalism here represented can but express the hope that deliberate pandering to vicious instincts will encounter effective public disapproval or yield to the influence of a preponderant professional condemnation."

This document was signed by the editors or managing editors of a large number of the leading newspapers of the United States. I believe that those signers have tried to live up to their really noble bill of ethics. They themselves will be the first to admit that they have been able only to approximate the ideal. This is especially true when it comes to civic or community issues. At home, with every fight at close range, dealing with events springing from the local soil, and every offense five times more

offensive (in the minds of readers) than when it hits somebody in Paris or Hollywood, the newspapers have their real problem, and perhaps their heaviest responsibility. Consider, when thinking how far they "measure up," the complications introduced by politics and by the struggle for advertising. Consider, too—as you naturally have—the difficulty of calm research and correct judgment when the former must often be confined to hours and the latter to seconds. Then make your estimate of journalistic success or failure, in the ethical realm as well as elsewhere.

Right now, in Chicago, one of the greatest community problems is that of crime. And an important journalistic problem is that of handling of crime news.

The division of opinion is the same that arises in regard to literature, the drama, and even, sometimes, painting or sculpture. It's the old question of suppressing unpleasant things in the interest of beauty and of morals. But what are unpleasant things? Very often, they are merely the truth. And that is, presumably, the very thing the community has a right to expect from the newspapers. I think that very few people in this immediate part of Chicago would expect the newspapers to suppress the main facts of a crime. Perhaps this is just as true in the rest of Chicago. There have been experiments with the idea of suppressing crime news; and the only result was that readers—the best as well as the worst—turned to newspapers that didn't suppress it. It never works, in any domain, this nonsensical idea of keeping facts away from people. If there is really "a murder a day" in Chicago, do we want to hide it?

Where is the decent and reasonable policy for a newspaper, in this turmoil of mixed opinions?

You can't decide newspaper questions purely on principles of sociological research, any more than you can decide them in accordance with those of anthropology or medicine. The newspaper is not a scientific publication. It is bound to be limited in its range of expression by the fact that it is as much a household institution as the ice-card, that it is certain to be read by the ignorant as well as the wise, by the young and impressible as well as the old and world-weary, by nervous women as well as hard-boiled club men. If every editor adopted the idea, "let everything go in," meaning every last nauseating detail of the most revolting of human vices, there would be such a shock to society that the world simply could not stand it.

So it seems that, with the human being as he is, so easily toppled over into depravity, so credulous, so frail, so timorous, there has to be a "lid" upon what he is permitted to read. And the only reasonable check upon editors—for state or national censorships of news are quite unthinkable—must be the consciences of the editors, sharpened and fortified by the frankly expressed criticism of the public. For, make no mistake, the reader is still the boss. The old cock-sure, Bottom-the-Weaver type of editor, rearing his opinions to an audience of servile and compliant readers, belongs to the past. The warfare for circulation itself makes newspapers more careful; for few can afford to occupy a position of arrogant disregard of the majority of intelligent and healthy-minded subscribers. (And perhaps a rude awakening awaits some of those journals now occupying the seats of the mighty.) Most publishers are as sensitive to the moods and the expressed tastes of their readers as a navigator to his barometer. They watch the mails daily for comments, good and bad. They conduct questionnaires



and elaborate surveys about the things people read, and why this is so. And even the most frenzied purveyors of scare heads, morbid pictures, and maudlin sentiment have been known to "tone down" after they found out that they had gone a step beyond what the average reader could stand.

So in this dilemma of discovering the middle ground between suppression of crime news and presenting it in an exaggerated and harmful fashion, the editors not only need a wisdom and a strength scarcely to be expected of any set of men, but they need the support of their clientele; and, at times, they need a round scolding.

In this, as in all the journalistic problems that have an ethical bearing, the great controlling fact is that, for the most part—and more than ever before—the newspapers are simply reflections of the world and the community. Some act as good honest mirrors over your dressers at home; some like the lop-sided and badly silvered mirrors one can still find in country hotels. As things now stand, only a very few newspapers have the courage or the independence to steer the stiff northern course above the levels of moderate intelligence. Most of them cannot do it and stay in the race. It follows, that the improvement of the press really involves the improvement of the human being. And every time the question is raised about the ethical influence of newspapers in the community, say **this** community, the actual question is: "How good do **you** want the community to be?" The great impulse to make better men and women has to come from the schools, the universities, the churches, from every group that believes passionately in the task of creating more honesty and charity. Given your support, and still more, your belief, such enterprises eventually attain the quality of popular movements;

and it is the business of even the most cold-blooded editors to get behind popular movements.

Occasionally, you know, the newspapers initiate good things themselves. I think of sanitariums built, of charity funds established, of vigilance organizations formed, and of helpful laws suggested, as bright spots in the long and streaked career of American journalism. But, in the normal course of events, it is emphatically true that it is the good lay citizen who must give the world its upward impetus, while the journalistic profession reports and encourages this movement. If the whole level of intelligence and decency goes down, the newspapers go down with it. All this is but an additional reason for combating, with all the resources of education and religion, those things, like indifference, waste, cheap showiness, fake art, fake music, not to speak of fake morals which, some people think, are making good thinking rare, and good taste rarer still.

I can't believe that the present carnival of gaudiness and money-grabbing, and law-breaking and sneering at honesty which sticks out on all sides is more than a passing demonstration on the part of a lot of people who don't count, people who get paid more than they earn, and spend more than they are paid. I am bound to believe that when our colleges are stormed by thousands of young people, a majority of these students will come out with more sense and sobriety than if they hadn't entered. I feel pretty sure that the world will settle down sometime; and that, if this doesn't happen otherwise, something like another and more decisive war will come along to settle it down, most tragically.

But I didn't mean to get off into these generalizations, which perhaps belong in someone else's domain. What I started to urge was a vigilant and

not too timid attitude toward your newspapers. Read them thoroughly, if you can. Don't stop with the first page, which is likely to be the most sensational, and then skip to the sports or the comic strips. Examine these journals clear through, and note how far—which really is pretty far—they give publicity to the things that matter. And if you have a particular paper to which you subscribe regularly, and you feel its on the wrong track, let the editor know it. Don't sit back and say: "Well, I guess I won't write; the letter never would be read." That's where you are wrong. A complaint "always" is read. And 5,000 complaints equal one hot application.

Newspaper men are a pretty decent lot. The rank and file are a better sort than they were twenty-five years ago. Most of them at bottom are idealists. They, like their employers, are engaged in a kind of warfare; and in war, ethics and ideals take a back seat. But it is a reasonable hope that in a generation or so the conditions under which these men suffer may change, and the good motives which really struggle for expression will emerge. When that happens, the community will be the first to benefit.

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My dear Ames:

I congratulate ourselves on your re-assumption of the editorship of The Scroll. Hope you will go to it and make out of it in due course that magazine we have been talking about. If you want to put Ralph D. Austin, 4035 Cornelius Ave., Indianapolis, on the list and trust him to send the three iron men a little later, do so. I am asking local members to meet at my house for a "smoke fete" soon. We will try to "socialize" the state, of course.

Taylor, Ind.

## The Institute and the Convention

By W. E. Garrison

The Christian Standard pays the Campbell Institute the compliment of considering it an important factor in influencing the currents of thought among the Disciples. For two consecutive issues it has carried statements about it conspicuously "boxed." In its preliminary telegraphic report of the Convention, summing up the whole matter in less than twenty lines, it found room to assert a "tremendous victory for loyal brethren over Campbell Institute influence." There can scarcely be a tremendous victory except over a tremendous enemy. We are flattered. And again, in the middle of the first page of its complete report it boxes a statement of "What the Campbell Institute opposed at Oklahoma City."

Gratified as we are by these wholly unsolicited testimonials to the importance of the Institute, we cannot let them pass without correcting an inaccuracy which is implicit in them. The Campbell Institute has no theological position. Still less has it any machinery by which to influence, or attempt to influence, the Disciples in any declarations of doctrine which they may please to make. On the contrary, it is, by its very genius and spirit, opposed to doctrinal declarations whether by conventions, missionary societies, or by the Institute itself. The nearest it has come to organizing any piece of machinery to influence anything was to sponsor a series of open forums, held at the Skirvin Hotel at Oklahoma City after the evening sessions, at which there was free discussion of the report of the "Peace Conference Committee." These forums were open to all comers and probably not more than half of

the sixty to one hundred persons who attended them each evening were members of the Institute. At one of these sessions someone started to make a motion and the chairman of the meeting (who happened that evening to be the writer of these lines) ruled it out of order before it was made, on the ground that the meeting was merely a casual assembly of whoever happened to want to come and that no motions could be entertained and no action taken which would assume to represent the group.

And yet we are not disposed to repudiate the impeachment that the Campbell Institute has a certain influence. While it never acts as a unit, on this or any other matter, and never organizes either a propaganda or a protest, it does have about three hundred members, many of whom have considerable weight individually, all of whom gain faith and hope from their association together, and practically all of whom, I think, are firmly of the opinion that the Disciples will neither keep faith with their fathers nor advance to the knowledge of new truth or the performance of new service by enacting declarations of doctrine. We do not know of a single member of the Institute who would vote for a doctrinal pronouncement, even if he were allowed to write it himself. Such men, naturally, were opposed to the proposal to establish a doctrinal test for missionaries by vote of the convention. Being opposed to it, naturally they talked against it in hotel lobbies, on the street, wherever two or three were gathered together to swap ideas, though it happened that none of them participated in the discussion on the convention platform. Many others also opposed it and talked against it—men whom it would be a ridiculous boast for the Institute to claim as under its influence. There are only a few hundred Institute men—many of them men of weight and wis-

dom, as we have said—but there have been thousands of Disciples opposed to doctrinal pronouncements ever since long before even the beginning of the Institute's nearly thirty years of history. We hope that the Institute has done something to increase the bulk of that sentiment, as doubtless it has, but certainly it has neither created nor copyrighted it.

The friends of the anti-open-membership resolution repudiated the charge that they were framing a creed. We give full credit to the sincerity of their statement. "Creed" is an unpopular word among the Disciples and certainly they had no intention of assuming the onus of championing one. But it seems perfectly clear that the purpose of the resolution was, within certain limits, precisely the same as the purpose of a creed, which is, as I understand it, to make a religious body stand hitched to a given doctrinal position. I say "within certain limits" because the resolution applies only to the officers and employes of the U. C. M. S. However, the five representatives of the dissatisfied brethren, Messrs. Brown, Sweeney, Walker, Welshimer and Lappin, wanted to throw off the limit and make the application of the test quite universal, by applying it to all the agencies and to all churches and preachers, casting out of the convention those agencies and out of the year-book those preachers and churches which do not conform to it. A creed could do no more.

But since the word "creed" is objectionable, let us drop it. Yet observe how prominent the word "doctrine" is in the discussion. The Standard complains that the program committee avoided the "great doctrinal themes." It says of the convention: "There was something majestic about them in that great assembly. They were doctrinally

loyal." And again: "The loyalty was entirely to the doctrinal principle in danger." This, we fear, was the exact and regrettable fact; loyalty to Christ was forgotten for the moment in the interest of loyalty to a doctrinal principle. And yet again: "The great mass of our brethren are loyal to the old doctrines." Ever since sectarianism first reared its ugly head, the very breath of its nostrils has been the identification of some set of doctrines—always conceived as the "good old doctrines"—with the very heart and will of Christ, and the confusion of loyalty to him with adherence to them.

Again I quote from the Standard: "It became perfectly obvious at once that the issue was the Campbell Institute ideals opposed to loyalty to the practices and doctrines of those who for a century and a quarter have determined to follow no other guide than the Scriptures." This, if one understands it aright, is not such a bad statement of the ideals of most Campbell Institute men and thousands of others who hold like precious faith with them. They are opposed to the idea of being loyal to the practices and doctrines of any set of men, and they conceive that they are more closely in harmony with the spirit and purposes of those "who for a century and a quarter have determined to follow no other guide than the Scriptures" when they themselves follow no other guide than the Scriptures than when they set up a series of resolutions as a test of orthodoxy and make conformity with "the practices and doctrines of those who for a century, etc.," the criterion of loyalty to Christ.

You will also be interested to know that Crozer Seminary is establishing a branch in our church this winter. Courses will be offered by Dr. Evans in the Philosophy of Religion and Dr. Cole in Religious Education.

Agee.

## Much Water—Quick

By H. P. Marley

The Disciples seem determined to side-step the question of Christian unity, their distinct contribution to Christendom, and to monopolize the contribution of the Baptists, which is baptism by immersion. A Peace Committee at the last Convention dealt not with the timely topic of world peace and how a united Christendom could meet this problem, but rather with internal peace over this problem of much water. Inasmuch as so much was said out in Oklahoma, perhaps one more word can be added, especially since there is no voice which can arbitrarily close the debate in these columns.

All Disciples, liberals and otherwise, are convinced that immersion is the true and most beautiful form of baptism. Else they would not practice it exclusively. The point of contention is not whether we shall immerse or not, but whether we shall admit to our service of worship and our councils those who have been baptised by some other method. No one is advocating the scrapping of immersion, but only the fact that immersion is not a final test of a Christian. Jesus would recognize multitudes today as his disciples who have not been immersed, and of many who have been, would say "I know them not." We no longer think as did the church at one time that baptism is magic in its effects, but we know that it is a meaningful sign, a sign of what may, or what may not, be going on within the individual. The beautiful symbolism of the ceremony has meant much to many who have availed themselves of it, and many who have watched from a distance. No one would willingly see this part of our religion taken from us.

But there is something afoot today which is apt



to cheapen it so much that it will have to be sloughed off and left behind. This is the tendency to make it an iron-clad commandment on a par with the beautiful commands of loving God and fellow-man. If a man tells me I must do it in order to be obedient unto Christ, then I lose my enthusiasm, for I know that Jesus went about setting aside forms rather than setting them up. I know that Jesus is credited with saying things about baptism which the early church innocently put into his mouth. It is the same tendency which would turn the Lord's Day into a blue day when Jesus explicitly said "the sabbath is made for man and not man for the sabbath." I wonder if he might not today express surprise at the tactics of some Christians and say "baptism was made for man and not man for baptism." The outcome of baptism by immersion should depend upon its own merits and not artificial legislative tactics. And indeed it is capable of standing on its own merits. Modern religious education is teaching us that the adolescent needs to make certain declarations to his God and that there should be a sign which will make this period a milestone in his life. We know that every adult stands in need of re-birth, not once but perhaps time and time again. The Augustines and Francis of Assisis today can better begin their new lives if there is a definite registering of this re-birth in their consciousness through a holy ceremony of immersion. There is a man in a prison camp of one of our states who expects to be ordained into the ministry of our church when he is released. This man has agreed that a service of immersion should precede his service of ordination as an indication to himself of his new life. If the crowd with their array of proof texts will keep still long enough to give religious education a chance, it

will win for immersion a battle which they have not been able to win.

A young woman recently joined a Disciple church because of her husband's strong affiliations with it. She came from a long list of Methodist antecedents and didn't have the sympathy toward immersion which life-long Disciples have. Because of this, the pastor did not urge upon her immersion as an immediate act, though it was understood that eventually she would take this step as it was customary in our church. She assumed her responsibilities in the church at once. Being a college graduate, she had considerable leadership and was elected president of a young woman's class, sang in the choir and took the lead in forming a Christian Endeavor Society. But some feared she hadn't been converted and would not allow her to teach a class of girls. Not only did they want much water, but they wanted much water—quick.

When it comes to forms, we shouldn't be too quick to stipulate what the person shall or shall not do or they will be nothing but forms. Let the individual think his way through. Recently in the state of North Carolina a Methodist Church held a revival and out of twenty-two who joined, over fifteen were immersed after joining the church. They asked for it of their own accord. A solution of this troublesome problem in our church might be the following. Admit any Christian of whatever communion to the full-fellowship of our church. If he has never been immersed, let him understand that that is the practice of our church, not only because it is an early custom, but also one which has meaning for our spiritual life today, and express the hope that eventually he will feel the value of the practice and avail himself of it. Probably he will. Even if he doesn't, there is little doubt but that his children

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will for they will learn to reverence the ceremony and will be taught to understand it.

Recently some folks in Arkansas prayed for rain. They wanted much water—quick. They got it, too much of it, and now they are praying for it to stop. Let us beware of how we treat a ceremony sacred to Jesus. If it could mean something to him, and something to Paul, it can mean something to us, if we will let it.

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My dear Mr. Leftwich:

I congratulate you, or perhaps Dr. Ames, primarily, upon the new method discovered by which the Egyptians may be safely despoiled in the interests of our Campbell Inst. Israel. My share in the matter was purely casual, as I did not suppose for an instant that the "paper" could go through. The cheque had three separate defects—(1) It specified no sum of money. (2) It was undated. (3) It did not bear my signature. In spite of all this the bank paid it. Query: What sort of a cheque would they refuse to pay? So little did I dream it could be cashed that I enclosed in same envelope a perfectly good and regular cheque, which also was cashed. I offered to stand the loss, but the bank insisted upon paying me back. As the matter stands, therefore, I am paid up for an extra year's dues by the courtesy (or vicarious atonement) of my bank. Thus do "all things work together for good," etc., etc. I wish to congratulate Dr. Ames upon the attractive character of last "Scroll." I read selections of it to our staff of the "Y," and as a result you got an order for 10 copies from our Religious Work department. Going some, eh?

Kindly pass this on to Dr. Ames and oblige,

Yours sincerely,

Chas. M. Sharpe.

## An Oklahoma Sojourn

By L. L. Leftwich

After traveling through a rich oil section, dotted with innumerable drills and temporary encampments, we suddenly come to Oklahoma City built on a sloping plain but possessing every evidence of stability, enterprize and beauty. (And now stranger you are in "The Center of the Southwest.")

Affable townsmen place you in a VISITOR—THIS IS YOUR CAR and soon you are brought before a smiling clerk who without embarrassing questions as to credentials, church paper party affiliation, or orthodox views on Baptism, takes your dollar and delivers to you a prize package of instructions.

The hotel clerk recognized all delegates by their signatures and after drilling each new comer in saying S-K-I-R-V-I-N entrusts them with a key and checks their baggage.

This is the day we see (by the solicitor) for the CHRISTIAN UNITY BANQUET and having bought tickets and having descended to the Dungeon in the Huckens Hotel we are flatly refused admittance because there is no more "room in the Inn." However, we crowd in the doorway and stand on others' feet to hear about the Stockholm Conference. (It was a near failure they say, because Youth, Labor and Russia were not there! and Youth and Labor are absent from this Convention!)

We are now in the elegant New Masonic Temple where the main convention meets. It is two in the afternoon and Hackleman is engendering enthusiasm by relay community singing. Well the women win the contest—as usual! Now Mother Ross is presenting a Congo gavel to the President of this convention, sent as a gift of love from Disciple Brethren

along the Congo, to beat peace for all in Assembly Met.

President Goldner, in prophetic tones called the Churches of the Living God to know and give GOD to a world that longs for HIM ONLY. He made it clear that the business of the church is not to teach a creed, a dogma, a special doctrine, not even a Social Gospel or a booster program but GOD.

We found many besides ourselves puzzled about our president's speech. (Can we give to the World GOD without giving some other things also?) "But without a parable spoke he not unto them."

Now we are in the HARDING MEMORIAL CHAPEL listening to the inner circle (Recommendation Committee) discuss with considerable passion and oratory a resolution which is to bring PEACE to the BROTHERHOOD. They wrangle for three hours, telling what "OUR FATHERS" stood for. The battle waxes hotter—PEACE is coming through great conflict. The Chairman is tangled on motions, amendments thereto and finally permits a vote. The Recommendation committee, worn out in the struggle, returns the Peace Resolution to the Convention with recommendations that Section ONE to THREE (inc.) be not adopted; and FOUR to SIX be adopted.

Now we are in the well planned First Christian Church. It is crowded to its full capacity. The Song Leader offends us with excessive aesthetic gesticulations. Perhaps the trouble is with us but even "Rock of Ages" and "Nearer My God to Thee" sound strange played in six-eight time—tempo allegro agitate. We are directed to worship the mysterious Son of Man found in the Book of Revelations. Now Mrs. Scoville restores our souls with a sweet simple hymn.

Dr. Fortune of Central Church, Lexington, Ky., is the speaker of this evening. And in that masterly

short-sentence style he lifts up our spiritual eyes to behold the new day in Christian Missions. In this one hour, we resolve to go build up, not destroy, foreign cultures, sympathize with, not pity, our mission brethren, submerge our pride in race, culture, nationality and serve in the name of Jesus Christ. We are to Christianize not Westernize the mission lands! We are to repent and to persuade by constraining love and not legislate for, dictate to, or condemn other Christians. Accursed be my creed, my dogma, my traditions, and even my CHURCH, if thereby Jesus Christ may be made known to the peoples of all the World!

Now we are sitting in a circle in an Upper Room with fellow comrades of the Institute. It is late at night and all present have borne witness to the faith that is within them. Then a seeker arises and flays the Institute for championing "Open Membership" and then inquires as to what is "Open Membership." The President (McLain) in all his youthful vigor clears the Institute from the aforesaid charge by saying "As a member of the Institute you don't have to believe or practice anything of the kind—we stand for liberty of opinion, fair and frank discussion and openmindedness. Few of us if any practice (or believe in) open membership. This seemed to relieve many anxious penitent souls and the "services" broke up, for the time was early morn.

It is afternoon and the Masonic Temple is lost in the din of an excited populace. The PEACE resolution was about to precipitate a "war in Zion." The Chairman trembled and said, "I'm not anxious to be right here." No one volunteered to relieve him at that post. He talked the belligerents out of most of their unbrotherly tactics. He outlawed hissing, catcalling, and overwhelming applause. He sought a "Christian Spirit" to take possession of each

Contestant. Really the brethren in my section were BELLIGERENT about the dawn of Peace—many seemed ready to FIGHT for PEACE if needs be.

The debate was long and covered the same race track that "Our Fathers" ran upon. One group was pleading for the letter of the law of a New Testament "CONSTITUTION" and the other group was pleading for a creedless, courageous, common sense faith for Modern Christianity. Both could not win—for who then would say—"See, I told you"!

Now it is seven-thirty P. M. I am in the gallery of the Presbyterian Church. The singing is good. Tupper is telling us of the "Lordship of Jesus." We can not give him our undivided attention because of the drama being enacted in the choir loft just above and back of the pulpit. The drama is as follows: Actors, two high school boys dressed in loud athletic sweaters, pompadours, bell-top trousers, etc., both infatuated with the actress, a fair high school girl, with bobbed hair, vanity case, etc. . . . After playing the hymns she sits by boy No. 1 and in front of boy No. 2. Boy No. 1 is therefore nearer his lady love, so boy No. 2 leans forward to pay due reverence. A struggle over possession of her jewelry by No. 1 and No. 2 ensues. After trying on her rings they examine her bracelet, compact, etc., boy No. 1 powders his and her noses and now the devotional is over and (thank goodness) the actors leave hand-in-hand.

One hundred men sat encircled about their leader from 9 to 12 p. m. counselling about the issues of the tomorrow. A prophet known to all arose and said, "Fear not, my brethren, Disciples eventually decide all things right." But the other brethren would not be comforted—for they knew full well what the new day would bring.

Now it is 1:30 and all the seats and aisles are filled in the Masonic Temple. The songs were sung

carelessly, the devotionals were not quieting. Even a hymn to the tune of "Farewell To Thee" did not minister to troubled spirits. Entreaty from the chair to be calm and Christian was occasionally forgotten. Intense becomes the struggle for PEACE. Some resort to sarcasm, others to prayer. The chairman would not be stampeded. He held the reins rigidly. He chided, he referred, he kept calm.

The Disciples are historically great in these three qualities, friendliness, gregariousness and debate but the greatest of these (at recent conventions) is Debate.

The question had been decided long before the speeches by ninety per cent of the audience. It was finally put to a vote. The vote of the Recommendation Committee was set aside and the Resolution adopted 9 to 1. (I lost my vote but everybody else in the whole north section seemed to win.)

So PEACE was accomplished at last and LEGALLY VOTED.

Now I sought a friend, an oil promoter, who with his new Dodge car, showed me the city. Beautiful were the churches, schools and residences. Two schools of higher learning grace this city, several railroads connect it with the rich cotton fields to the South and West. My friend said, we have everything down here—schools, palaces, theatres, Packards, churches, ministers but no genuine religion. Then he told me of his church not far away which cost near 200,000 dollars and accommodates thirty or forty worshippers on Sunday morning. Then he told me of the Catholics who were the curse of the country and had to be restrained by certain citizens' organizations. I asked him what he thought of "Open Membership" and he said "Sure ought to be stamped out" at home and abroad. I enjoyed this



trip greatly but now it was dusk and I had no money to buy an oil well that day.

The Business Men of Oklahoma City were very accommodating. They cashed checks which they never expect to re-cash, checked baggage which is still checked and answered questions which ought not to be held against them on Judgment Day! Even the barbers were genial—one stimulated by my inquiry about the size and business of the town gave an anti-prohibition lecture (free) and evidently not noticing my ministerial look offered to be of assistance to me if I developed an unquenchable thirst.

I left the city saddened by the fear that the Movement of Disciples of Christ has taken the first steps of Institutionalization, which leads inevitably to DENOMINATIONALISM.

These Disciples are a serious people when they begin to LEGISLATE their decrees. The TOUCHY-STONE said that the Campbell Institute had sent eight men down to the convention for special service,—which statement leads the other hundred to wonder who these (special) eight were.

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### REMEMBER

We had profound sympathy for the colored parson who received one dime, one nickel, and a button in the collection plate, after preaching a "powerful" sermon on the subject, "Salvation Am Free." In a true sense The Scroll is free. Free to give utterance to progressive religion; free to stimulate research and fellowship among religious leaders; free to give a soul to Modernism and also FREE to perish under a glacial age of careless Indifference. Brethren, let the collection be taken. Secretary.

Dear Bro. Ames:

In running through the left-over letters, i. e., those not answered, I ran over one from you that seems to have eluded culling out after reply. It is dated Nov. 29, '22, almost three years ago. In it you acknowledged receipt of six "iron men." Though I had planned to send you six more soon, finding this letter made me decide to do so now.

I suppose that you will be at the convention soon. I wish it were possible for me to attend. I know that there will be those present that I should like very much to see and converse with. The years are passing, and I cannot hope to know of many more conventions. The old friends are also passing. Last spring I was at a hospital for six weeks. But I have fully recovered, and am at work just as usual. Last Friday, a week Sept. 25th, I passed my 75th milestone, and am as much interested in life's affairs as ever. I am still cherishing the hope of some time attending an Institute gathering.

I read The Scroll with much interest. The last two numbers interested me more particularly, for some reason. I often think that I will send in a few lines. But my work now is by no means conducive to connected thought, or deep, and my writing would fall upon deaf ears. Sometime I may take courage and write.

In addition to my hospital experience, I had three or four other experiences with misfortunes. But, since I have regained my strength, I am working my way out again. People usually say that a fellow needs to keep a stiff "upper lip." But if you have ever noted, or remembered your own action—a psychologist ought to—it is the lower lip that needs stiffening.

Stevens, Olathe, Kans.

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Three iron men with \$.50 "rust."

Harms.

# THE SCROLL

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## Oklahoma City

Many of the following pages are taken up with opinions about the significance of the Oklahoma City Convention. Time alone can show how important it was. The comments printed here express a wide range of views. Many indicate doubt as to the resolutions being taken seriously. Such an attitude has become so wide spread on the basis of so much ineffective talk and voting in other conventions of Disciples that it would almost seem that the conventions would be unable longer to take themselves with any degree of seriousness. It is indeed something of an entertainment to listen to formal recommendations under discussion by officials and superannuated humorists and orators, but when the outcome is seen to have no practical effect even the credulous mass of convention goers will become indifferent.

There are a number of sad features in this last convention. Among these are the following: the convention is supposed to be for edification and for promotion of missionary work but it occupies itself with doctrinal questions which are out of order. Things should be done decently and in order, it is said, yet here is a convention going contrary to its own constitution. The Disciples are wont to think of themselves as democratic yet the convention is framed with an oligarchy theoretically in control. This time the demos got loose and ran away with the oligarchs. Still the demos, true to the old observations of Plato, was really subject to talking tyrants—one of the most dictatorial of them a "rich man."

The brotherhood has built itself up on the claim of having and allowing no creed. Yet here they are ordering the enforcement of a creed. And worst of all the great champions of union took the first steps toward the old historic method of the sects in creating division.

It is asserted that the action of the convention was not the making of a creedal test but only the exercise of the right of an employer to direct employees. Every ecclesiasticism from the beginning might equally well have made that defense. Any bishop could with the same justification call upon his subordinates to adhere to his conception of the "truth" as a practical or business requirement but it would be a creedal requirement just the same. There is, however, a principle of Christianity which seems to have been entirely overlooked in the situation. It involves the whole question as to the relation between the brethren who give money or conduct societies and the brethren who serve missions or churches. This principle is very clearly and emphatically stated by the Master himself in these words: "Ye know that the princes of the Gentiles exercise dominion over them and they that are great exercise authority upon them. But it shall not be so among you." It is quite true that there were in that day no "princes" of precisely the kind we have developed in our modern system. There were no Boards of Managers, Executive Committees, Secretaries, Editors, Publication Societies, Millionaires or Street Car Magnates, but there is no doubt about the exercise of "authority" being unchristian.

The particular question at issue, that is open-membership, may or may not be important but the principles involved in the action of this Convention belong to the very heart and soul of Christianity, and therefore to the whole conception and practice

of religion among the Disciples. Have we any longer the right and duty of free interpretation? Are we to be allowed no privilege of experimentation? Can we not trust the spirit of Christ and of his teaching to guide us? By what authority do we have missionary societies and non-delegate mass meetings and all that goes with them? What of the independency of the local congregations? Has not a congregation on another continent as much right to autonomy as a congregation in the United States? Who has the right to change the nature of the Gospel in the conduct of Churches in China?

It is obvious that the Disciples are drifting from their great original principles of freedom and non-creedal religion. They have been so fearful of recognizing any human leadership that they have lost much of the vision of the Campbells and others of their day. Even our ministers, of the younger generation at least, are not familiar with the essentials of the position which those leaders held. As for the masses of the members of the churches they are uninstructed in these matters and therefore are swept along with their lame guides into the manners and orthodoxies of the religious fashions of the times. Even the "Elders" in our Israel are advocating creedal tests and the exercise of the Gentile "authority" of Mammon.

But the situation is not hopeless. It is perhaps fortunate that this convention was carried away into the rash and illegal action of adopting these Peace (sic) Resolutions. The issue is now defined. The fundamentalists, in their zeal and rage, have gone too far. In many a loyal soul who has not bowed the knee to Baal the old flame of freedom leaps up against our threatened subjugation. Our local fields are ripe to greater harvests. Many vital agencies for education and for united Christian effort in

missions and relief work are calling for our support. Our young people will not bind themselves by any creedal tests; neither will they be debarred from doing fruitful work somewhere in the big, open needy world.

We commend the following frank and fearless comments to all who are looking for signs of the freedom and virility of thought which may yet save the Disciples for a better day among themselves and for a real service in the cause of spiritual religion.

E. S. Ames.

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I regard the action of the Oklahoma Convention on the report of the Peace Committee as so absurdly unlike the Disciples of Christ and so horribly unchristian in its "hired man" theory as to be without any redeeming features. This convention was so much wiser than Jesus who called his first missionaries "not servants, but friends."

This action will embarrass our missionaries before their fellows or other communions and before all intelligent native Christians. It is an invitation to our missionaries to practice unbrotherliness on the field and puts a premium on unbrotherliness. It is intolerable.

W. Garnet Alcorn.

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Wholly aside from, and independent of the question of open membership in this country, I deeply regret the action of the Oklahoma City Convention in manacling the minds and hands of our missionaries on the foreign field.

R. H. Crossfield, Norfolk, Va.

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The action of the Oklahoma Convention is another fine example of the efficiency of ecclesiastical gatherings in missing the point. Side tracks are both desirable and necessary if we know how to use

them. If this one has prevented a wreck perhaps it will be justified, but it is to be greatly feared that it has chiefly served to impede progress.

Here is another clinching argument in favor of a delegate convention. Our conventions are not representative. They are only mass meetings and partake of the theological color of their geographical locations. Had this one been held in Kentucky or Missouri, in New York or Chicago, the results would have been greatly different. Resolutions under the present system carry little meaning and are of doubtful value. Here democracy waits upon good sense.

Alvin Lamar Wills, Midway, Ky.

1. My opinion of the Report of the Peace Committee is that it marks a betrayal of the whole spirit of the Disciple movement. Quite definitely it restores the ecclesiasticism against which the Campbells and practically all the pioneers so vigorously protested. Hitherto, our Conventions have refused to legislate on matters not only of opinion but of faith (I use the word in the sense so familiar to all Disciples). If this Report stands as an expression of the Disciple spirit, the Rubicon has been passed. We can no longer talk of ourselves as a free people, and, for my own part, I would rather have a creed mellowed with age and at least expressed in good English, than the snap judgment of any mob that may call itself a Christian Convention.

2. Your second question is harder to answer. I do not know what the Executive Committee of the United Christian Missionary Society are going to do. If they enforce it to the letter, it will mean, of course, that if they want to be in "good faith," they will have to inquire into the opinion of the missionaries and, in any case, will be obliged to dismiss

from their employ any missionaries who are known even to *hold the opinion* that open-membership is indicated by the Divine Spirit in their particular fields. However, they *may* quibble over the meaning of open-membership. It is a difficult situation. For myself, if I were a member of the Executive Committee, I would take my stand on three unquestionable facts:—

(1). Any deliverance of the Convention is only advisory.

(2). That the Convention exceeded its province in legislating on doctrine.

(3). That the suspension of the Constitution sanctioned by the President in allowing the report of the Recommendations Committee to be *amended*, and at the time the vote was taken and he expressed himself in doubt as to which side prevailed, permitting the second vote to be taken by a show of hands, when the Constitution quite definitely providing that it must be taken by churches—one church, one vote:—invalidates the whole proceedings.

H. D. C. Maclauchlan, Richmond, Va.

Your favor of Nov. 5 is with me and I am glad you are taking this matter of the Oklahoma action up. The action was ill-advised and very unfortunate. It is a reversal to the dogmatic and credal psychology of generations ago. It is a departure from the spirit and teaching of Thomas Campbell in the Declaration and Address. And worse—it is a departure from the spirit and teaching of Jesus and the New Testament. It unsettles much and settles nothing.

W. J. Lhamon, Liscomb, Ia.

The vote of the audience gathered at Oklahoma City was representative of the region within two



hundred miles of that city. The vote of the Committee on Recommendations was the only index we have to the mind of the Brotherhood. It alone represented all sections and it alone was selected in a representative manner. The officials charged with the administration of missionary policy have no right to follow the vote of a mass of people, gathered from a single section, many of them, no doubt, there under partizan pressure. They have the only guide to the mind of the whole Brotherhood in the only body that represented all sections of the Brotherhood, viz., the Committee on Recommendations. If they discharge their obligations under this construction of their duty there will be no change in policy and no recall of any of our faithful missionaries.

Alva W. Taylor, Indianapolis.

In Bro. J. B. Briney's comments on the Oklahoma City Convention (in *World Call* for November) he says: "The question of open membership is settled, and settled, I hope, forever." Thus do we have another illustration of the truth that history teaches us that nothing can be learned from history. If history ever did teach anything, surely it would by this time have taught that a question like that, involving far-reaching principles and earnest convictions of truth on both sides, is never settled by the divided vote of a mass meeting composed of one-fifth of one per cent of the persons interested, especially when the vote is not upon that issue but upon something else. Whether open membership is a wise and truly Christian policy or a hideous heresy and a "declaration of war upon Jesus Christ" (Z. T. Sweeney), it will not be affected much by any such mild slap on the wrist as that administered by the Oklahoma resolution. No one's belief about the matter will be changed and no one's practice will be changed ex-

cept possibly in missions of the U. C. M. S.—*if* any of them are now practicing it, which nobody seems to know exactly.

W. E. Garrison, Chicago.

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I have not been able to get up a great deal of interest in the action of the Oklahoma Convention about open-membership, because, historically speaking, similar actions have never been very effective in stemming the tide of progress. Back in Apostolic times a somewhat similar action was taken by a convention at Jerusalem and recorded in the 15th chapter of Acts; but Paul, the Apostle, did not seem to pay much attention to it or to get greatly interested in it at all.

As for the effect upon the missionaries themselves, I doubt if any of them will be greatly influenced by it. They are so busy wrestling with polygamy, the opium habit and such little matters that they haven't time for a really important action like open-membership. If this action should really lead to the recall of any good, conscientious missionaries, I suppose they could find a field of labor with some other missionary society and remain in their chosen fields. So, after all, what difference does it make?

Burris Jenkins, Kansas City.

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As far as I can judge, the action of the Oklahoma Convention was an attempt to get its will done:

1st. As to the place and province of the United Missionary Society, namely, a corporation that has no authority to do otherwise than faithfully and conscientiously to handle and distribute funds which co-operating churches may send to it for the causes indicated.

The United Society is therefore a servant of the brotherhood to handle the funds of the brotherhood

in such ways as the brotherhood may direct in convention assembled. It has no right to fix any interpretation of scripture on any question as a standard by which to measure its employes, but simply to do as they are bidden by the churches whose agent the United Missionary Society is.

2nd. In the Oklahoma Convention, while giving the United Society, properly, to understand its special business and its limitations, the action of the convention, as I understand it, was to steer clear of any creedal pronouncement, and in its place to indicate a business policy which it requested the United Society to observe.

It was a close shave, but the convention, I think, managed to get it across.

3rd. So far as the influence of this convention action on our Foreign Missionary work is concerned, I do not think that very much embarrassment will be created. Whatever an employe of the United Society may believe on the question of open membership is strictly the business of that employe, with which no convention of the Disciples has a right to meddle; but the practice of any employe of the United Society is something that might come properly within the province of such a convention, in giving its advice to the United Society not to employ those who do not practice according to the well known and general practice of the Disciples in the matter of open membership. The convention sustains purely an advisory relation to the United Society. This seems to be the counsel of the Oklahoma Convention, rather than a demand. If, however, the United Society fails to recognize the wish of the Oklahoma Convention in this matter of its employes, and fails to govern itself according to the expressed wish of the convention, it will unquestionably cause

a number of perfectly loyal churches—loyal I mean to the United Society—to withdraw support.

My own judgment is that the situation among the Disciples has not been changed; each congregation is its own unit of authority and can attend to its own business in its own way in all matters of faith, worship and practice.

The new principle, so far as the United Society is concerned, is set forth in the peace resolution as a business policy which the convention advises shall be practiced. If a missionary is unwilling—whatever he may believe about open membership—to carry out the proclaimed business policy of the convention, then it is up to him to resign, not under threat, and certainly not because he does not believe in open membership, but simply and solely because he does not approve the business policy suggested.

E. L. Powell, Louisville.

If the action of the Oklahoma City Convention on the report of the Peace Committee be taken at its face value, it will set the Disciples back a half century. Just as the religious world has begun to take us seriously in our plea for union, we demonstrate our insincerity. Professing to be non-sectarian, we become most sectarian. Creedless, we adopt a creed tyrannical and relentless. Democratic, congregational, we impose upon churches at home (indirectly) and abroad (directly) the will of a monied minority and a packed majority. Professing to take the New Testament without interpretation, in the same breath, we interpret it for others with a "Big Stick."

This thing that has been done will drive many of our forward looking ministers and missionaries into other fellowships who practice what the Disciples preach. It will nullify the life work of many who

have the courage of their convictions and make cringing time-servers of those who have not this courage. Our great secretarial force, hitherto persons of vision and leadership, must be reduced to tools who, without conviction or initiative, perform mechanically the mandates of the less informed. It is demanded that missionaries, preachers, secretaries be not PROPHETS but PUPPETS. It cannot be expected that ministers and churches who have their faces to the future will have the same old time fire in securing offerings for an enterprise which has deliberately turned its face to the past.

Ira L. Parvin, Chicago.

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1. The convention unconsciously admitted weakness in the historic position of our people. Personally I do not admit it. We may call this report anything we please, but it deals with what a man believes and announces the penalty for a private opinion at variance with the majority opinion.

2. The Board of Managers must create a body of some sort to keep in touch with the private opinions of our 2,500 "hired servants" concerning the new law. This body must investigate reports of heresy, collect evidence and try cases. It cannot be everybody's business. An ecclesiastical shadow now overhangs our missionary work.

A. L. Cole, Texarkana.

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(1) The action of the Oklahoma Convention is most encouraging. In seven years open-membership has progressed from a hated and feared idea to the one outstanding question of a National Convention. The idea is walking across the continent. We must remember that always the conservatives outnumber the liberals, but tomorrow open-membership will become a conservative idea. I am delighted at the

progress of the right idea. Within ten years a convention will endorse it. Or if not, so many churches will turn to the plan that it will quietly be taken for granted.

(2) The present effect upon missionaries is the serious angle of the thing. It seems to me that many self-respecting missionaries will have to resign. In that case our liberal churches should continue to pay their salaries. If the Missionary Society carries out this creedal idea we shall see some stirring scenes. The liberal churches should show their stamina.

(3) I favor an organization of the liberal forces which as a bloc will insist that liberal missionaries be treated fairly. Too long have we been silent, depending upon the unorganized truth to do the work. We do not want a fight, but we have our rights.

John Ray Ewers, Pittsburgh.

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As a friend of the U. C. M. S., who wishes to give it the most hearty support in all of its great ministries I wish to say that I most sincerely hope that the Board of Managers will not consider too seriously the action of the convention above referred to.

1. The convention which took action was a mass-meeting rather than a representative convention of the Disciples of Christ. While this is true of all of our national conventions, the convention at Oklahoma City was less representative than others have been and less representative than future conventions are likely to be. It was held in a section of the country pronouncedly conservative and the attendance was predominantly local. I am told that approximately thirteen hundred people registered as members of the convention during the twenty-four hours previous to the time when the vote was taken. In a very true sense, therefore, it was a packed convention.

2. While the vote of the convention was, in point of numbers, overwhelmingly in favor of the adoption of the report, the character and position of the opposition compels consideration. A large majority of our college presidents and other prominent leaders in the field of education; a majority of the members of the Committee on Recommendations; a number of the most able missionaries at home and in the foreign lands and many of the officials of the U. C. M. S. expressed themselves openly and voted against the adoption of the report. Besides these, there are large numbers of truly representative Disciples—men and women of intelligence and influence in the local churches as well as pastors and many teachers in our colleges who would, under no circumstances, endorse the report. By no means can all of these be classed as advocates of open membership. They are Disciples of Christ perfectly loyal to the great ideals cherished by the Disciples. Though of necessity, for one reason or another, they are largely inarticulate in our national conventions, they are entitled to consideration when any action affecting so seriously our life as a people as the one under consideration is contemplated.

3. The proponents of the report are many of them from the ranks of those who through years have criticised our organized agencies and sought their dissolution. Some of them, to win their point, have withheld support from these agencies and in other ways have sought to hinder the work. The report of the Peace Committee on its face represents the basis upon which these people propose to cooperate with the U. C. M. S. Since, however, it is well known that many of the measures for which they have been contending are not included in the report of the committee, and since it is reliably reported that they are now saying that they have only

begun, what basis is there of hoping that they would co-operate with the U. C. M. S. even if the action of the convention was literally enforced?

4. In a democracy such as the Disciples represent, where annual meetings are held any action taken may be set aside or reversed in any succeeding convention. Under all the circumstances it is difficult to believe that the action of the Oklahoma City Convention will be allowed to stand for any number of years. It would seem unwise, therefore, to interrupt our world-wide work by any drastic enforcement of the terms stipulated in the report of the Peace Committee.

5. There can be no question that there are a great many among us who hold the conviction that the action of the convention is in violation of principles which have been recognized as basic and sacred throughout the history of the Disciples. It is credal in its implications and no amount of argument can camouflage this fact. It does set bounds to the liberty of many people who desire to work in the fellowship of the Disciples of Christ and who throughout their lives have demonstrated loyalty to Christ and to the fundamental ideals of the Disciples of Christ. The report of the committee cannot, therefore, be considered a peace measure. Those who oppose it cannot submit to wearing such a yoke of bondage and while they are willing to be patient with their brethren who endorse the report they can not remain silent, and therefore the question is sure to be raised again and again. It is divisive in the same way that every credal pronouncement throughout the history of the church has been divisive.

6. It is my conviction that to follow literally the action of the convention is not only to belittle the U. C. M. S. and those who are at work under its di-



rection, but to make well nigh futile the work which is being carried on. This statement could be argued at length, but I prefer to let it rest at least for the present with the simple statement of it.

Perry J. Rice, Chicago.

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That so-called peace committee knew the rooters that were there to cheer; perhaps they did not take account of all the listeners-in on the radio—fans who were so busy doing the Lord's work in the great variety of ways necessary today that they could not root for others in the game. It has been said that open-membership is not before us, but from this report, it is evident that it is the real bone of contention. If I were to present myself for employment in the society they would examine me. I should be asked, Do you believe in open-membership? Would that not be setting up a creed? Was a still more sinister influence at work in the convention when our great millionaire arose and said, "I have given as much money as anyone to the cause of foreign missions; I move that the discussion be closed"? Our people were to be a comprehensive and not an apprehensive people in the religious world. I believe in our essential principles of unity and progress. I believe we can both apprehend and comprehend and thereby in love realize all the purposes which Jesus has in store for His kingdom.

George B. Stewart, Dayton, Ohio.

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To the Executive Committee and Board of Managers  
of the United Christian Missionary Society:

The Central Church of New York, in its annual meeting assembled, desires to register with the Executive Committee and Board of Managers of the

United Society its regret that on account of the Oklahoma City Convention our missionaries are to be disturbed in their great task by an investigation which has nothing to do with their service or their character.

We deplore the classification which it creates in making a definition more than ability and devotion. We regret that because of the action of the convention the energies and finances of the society must be expended in this un-Disciple interrogation.

Finis S. Idleman, Pastor.

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Dear Leftwich:

I write to congratulate you on your write-up of the Oklahoma City Convention in the recent Scroll. I think I ought to write a postscript and remind the brethren of some of the activities of the secretary which were not mentioned in this splendid write-up.

I have hoped to write you concerning plans for enlarging membership of your Institute but my own round of daily toil has prevented this. While so many others are gaining immortality in the pages of the *Christian Standard* and the *Touchstone*, you and I ought to be able to kick up something that would get us at least honorable mention.

McLain.

## Needed—A Substitute for Salvation

By T. V. Smith

Christianity, like other great religions, arose as a doctrine of salvation, as a method of escape. The early church was, accordingly, solicitous not so much about the quantity of its membership as about its quality. Jesus himself laid the basis for the view that salvation is a prerequisite for membership in the divine community in calling upon men to make ready for the approaching kingdom. "Except ye repent, ye shall all likewise perish." "Verily I say unto you, Except ye be converted . . . ye shall not enter into the kingdom of heaven." Proceeding upon this basis, the first organized Christian community admitted to its membership only "those who were being saved." Once within the fold, God and the church would provide for man's future; but let him who would flee the wrath to come see to it that he is purified upon entrance into the fold. It is useless for man to start unless he can really start new: only out of a purged past can grow a purified future. And so "except a man be born again, he cannot see the kingdom of God." It is this insistence upon attending to the past, upon a genuinely new beginning, that has helped traditionally to set off the Christian church from other institutions devoted to human welfare.

Since, however, man himself has no available means of radically rectifying his past, of squaring his dead deeds with his living hopes, he must let God help him. Conversion becomes the mystic point of contact between God and man, the process through which man's extremity is made God's opportunity. The precise method by which this meeting of the

human and the divine comes about has been ever obscure. Mystic experiences of similar great and unexpected perturbations of human nature have been the forms that have attracted most attention as avenues of grace. The church has never, it is true, been at one in the belief that such are the only modes through which genuine conversion takes place; but because of the intrinsic mystery of such phenomena and the compelling conviction which they have left both upon those who witness and upon those who experience them, it is from these that conversion has derived its more or less standard form.

Secondly, the standardizing of conversion upon such a pattern has not only excluded many, but has tended to make of one kind those who have found membership in the church. On the whole, those who have found Christianity most congenial have been those who, like Jesus, tend to look away from earth and time for the values that invest life with meaning; not so much that the church has uniformly demanded other worldliness as that this standardized form of conversion itself has guaranteed easiest access to those who never feel fully at home in the world.

Thirdly, the peculiar restriction that the form of conversion put upon membership has at times tended to make ambitious seekers belie their own experience. I do not for a moment mean to insinuate that hypocrisy has been often practiced as a means of admission to the church. But it is an undeniable fact that if one wishes membership, he tends to force his experience to fit the standard of admission. The fixing of this pattern as to the *modus operandi* of God's initial and supreme grace has had three outstanding effects upon the nature and the growth of the Christian community.

First, it has lessened the membership of the

church by putting as an indispensable test an experience that many have not had and that many apparently cannot have. That there are very few genuine mystics the novelty of them, when they do appear, fully attests.

*Needed, then, a substitute for salvation.* It hardly seems likely that for so many centuries the church has wholly misread human nature and has completely misinterpreted human need. If it can be granted that there is a genuinely human need at which the church, however poorly, has aimed, then both for those who confess no need for such salvation as the church has to offer and for those who confess a need but cannot seem to lay hold upon the salvation, there is desperately needed an available equivalent or, if possible, a scientific substitute for salvation. But where shall we seek it, and what shall this equivalent be?

Let us first seek to understand the nature of the human need that conversion has served. So far as the actual human data are concerned, there is general agreement here among both theologians and psychologists: the need of conversion has arisen from a divided condition of the self. One set of impulses—variously designated in the aggregate as the lower nature, the carnal man, the flesh—is so fundamentally contradictory to another set of impulses—variously called the better self, the spiritual nature, the inner man—as to make the soul a battleground of incessant internecine strife. Anything that either set of impulses permits the other forbids. Each wastes its energy pricking against the goads of the other. The unfortunate soul thus suffers division of its sovereignty among two mutually incompatible rulers, each bent upon thwarting the other to the unutterable woe of the soul. The greater the effort of one to act, the greater the effort of the other to ob-

struct action. The soul, becoming paralyzed by this unbroken impasse, calls out by day and by night: "Who shall deliver me from the body of this death?"

Pitiable as is this state of the soul divided against itself, it is a condition that is completely authenticated and one that is widely prevalent. The inner division may only breed inefficiency and unhappiness, or it may become so pathological as to objectify itself into the world, incapacitating the person and leaving him either a neurotic or a lunatic. But whether it displays the more serious or the less serious form, here is an all too general human situation that cries to heaven for relief; for whether or no the dualism resulting from the hiatus of the self be but a microcosmic representation of the great cosmic gulf bordered by heaven on the one side and by hell on the other, there exists here and now a state well worthy of these words from one who has been initiated into the tragic meaning of such a condition.

"When I tried to be a god, Earth struck me down,  
And now that I try to be Earth, it is a god that  
betrays me."

"The real sin is in being divided against yourself:  
In wanting one thing and doing another."

Upon the reality of such a tragic human condition and upon its crying need for amelioration, the most conservative churchman and the most radical psychologist can agree. There seem to be so far but two general methods of attempting a cure for the divided soul.

The first is the traditional method of the church. We can well afford to steer clear of the cosmic significance that the church has historically affixed to the process. We can the better afford it since the church itself, being no longer certain of the verity of its ancient cosmic dualism, shows a growing de-

sire to regard both heaven and hell as indigenous to earth and time. Caught in this mood the church can the more readily agree with the psychologist that, be the future as it may, any relief here and now from the divided self would be a great salvation with most gracious immediate fruits of joy and peace and efficiency. Whatever more ulterior the church has actually saved men from heretofore, it has sometimes saved them from this precarious condition of their own inner lives. In countless cases, when the soul had reached the end of its rope, in a moment of unreserved despair it has thrown itself back upon itself and in a mysterious manner more appreciated than understood, has come forth a united whole, a saved soul. The mystery of precisely what happens in this sudden relief of a divided self, traditional religion has not sought diligently to understand. It has found it more satisfactory to adore than to comprehend the process; and so it has covered a multitude of questions by simply saying that the process is the beneficent work of the Holy Ghost, directed by God, who moves in mysterious ways His wonders to perform.

The second method, then, of dealing with the divided self is, as Browning suggests, the method of unifying through a just organization one's total assemblage of impulses. It must proceed upon the ground that no human impulse is evil in itself; and it must see to it that the total organization called the self is of such a nature as to give healthful expression to all impulses. This is, of course, a difficult task; but it is precisely the task that analytic psychologists have not only undertaken but have been performing in recent years with marvelous results. The technical process is called Psycho-analysis. I cannot seek clearly to explain nor at all to justify psycho-analysis in this brief study. If there be among my

readers those who still confuse psychoanalysis with hypnotism or any other form of suggestion, I can only beg them to inform themselves better before passing final judgment upon this paper. The increasing stream of scholarly books issuing from the press each year put explanation of psychoanalysis within reach of all. My purpose here is merely to indicate that insofar as salvation is from anything that the modern man understands or appreciates, it is conversion from the unhappiness and social inefficiency that grows out of a divided condition of the inner life. This condition psychology is coming to understand, and psychoanalysis is the method through which psychology is bringing all the technical information it possesses to bear upon the amelioration of such tragic conditions. The work so far done has put analytic psychology to its severest test, because in the main it has dealt with cases in which the divided self had become pathological. And yet in Morton Prince's classic of the inner life, Miss Beauchamp, who is possessed of more than five personalities, distinct and separate, is by his careful and patient art made whole again. There seems no room for reasonable doubt that religion may learn something of vital importance from this new psychology.

At any rate while the church is not thoroughly certain which way to turn, it could hardly be amiss to investigate the claims that are being put forward by the analytic psychologist. "Prove all things; hold fast that which is good." In this spirit let the church choose its strongest men and send them to scientific schools to master the principles of psychology and the technique of psychotherapy. Let these men give to this healing art all the sympathy for which the church has become honorably noted. Let them bring to the technical perfection of science the



completing counterpart of a universal benevolence, and with this equipment harmonized and completely unified by several years' study and internship let these men go out to become co-pastors with those who already minister in the churches. Let them minister to the youth in the name of religion such timely salvation as Walter Healy has given in the name of the law to the youth of Chicago; let them give to young and old alike such attention as Pastor Oskar Pfister (through combining with his technically religious ministry his scientific therapy) has for years been giving his German parishioners. Let them furnish the best advice and treatment that the modern science of psychology can provide those whose mental conflicts are constantly leading to misconduct, to inefficiency, and to poignant unhappiness.

There are two current tendencies in American Protestantism that prevent this proposal from being a radical one in any sense. The first is a tendency to revive the healing ministry of the church, and the second is the apparently growing friendly envy that Protestants hold for the Catholic confessional.

At different stages the Christian church has made pretensions to a healing ministry. Why this interest in the healing art has been intermittent is a question too intricate and complex to tackle in this paper; but it is enough here to note that now the interest is returning. No more concrete proof of this assertion is needed than the fact that a church that traditionally has tended to hold aloof from such matters has recently held under its auspices throughout America healing missions by a noted English churchman. The response to these missions has been so great and the results so satisfactory that the missions have been continued by local forces under church auspices after the original healer has gone on. Be the re-

sults of such efforts what they may, there is in the healing ministry a religious interest so large at the present time that organized attention is being paid to it. There have, on the other hand, always been Protestants who felt that the Catholic church has much beneficent influence through the confessional; and the Roman church by holding on to such a means of grace at considerable inconvenience to its priesthood shows its abiding faith in the service that is rendered through it. Every form of religion makes provision for the purging effects of confession in one way or another. And Protestant ministers (some of them openly) have now and again in modern times expressed a need for the formal confessional in their work.

Psychoanalysis is but the scientific method of putting into one the means for satisfying both of those felt needs in Protestant churches; for it has duly demonstrated its ability to produce rationally the same healing results that the church has at different times produced mysteriously; and it has equally demonstrated its ability to bring under technical and scientific guidance the balm to minds distressed that for so many centuries the Catholic confessional and Protestant imitations of it, have brought. Psychoanalysis offers, therefore, to the church a peculiarly attractive opportunity, through the time-honored custom of confession, to bring genuinely "lost" men to spiritual health.

The church should certainly not be deterred from appropriating to itself this new technique by any fear of having thrust upon it gratuitously an alien metaphysics. It is true that some have from the beginning looked critically askance at psychoanalysis because of their aversion to Freudian theories; but only those have continued to do so that have shut their eyes to the merit of the new technique as a

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means of beneficent social and moral control. Many who have come to scoff at the Freudian metaphysics have remained to apply to human need the art, supplying whatever theories they themselves desired. According to the church, a tree is to be known by its fruits, not by its roots. Finding the fruits of psychoanalysis good, the church can supply whatever hypothetical roots satisfy it. There is no apparent reason why even the traditional terminology of the church cannot be used, if the church feels the necessity of thus assuring historical continuity. Surely the Holy Ghost who has often deigned to use the humble mourners' bench as a means of grace will not hesitate to make use of the wondrous mind of man. But no further suggestion is needed. For a church that has shown facile ingenuity in adapting itself to a round world after having been made for a flat one, or to a dynamic world after having been made for a static one, or to the service of man-the-product-of-evolution after having been made to serve man the center of the universe and the excuse for its existence—such a dynamic institution as the Christian church has proved itself to be has, fear not, ample grace remaining for all future adaptation.

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We are down here in the Ozarks, the coming country of the world. Like it fine. It is sure fine that a few of you men have the grace to get under the load and help boost the world up and not just push it along on the level. The world trend toward conservatism, in all phases of life and thought, I reckon ought to make a fellow feel that upward progress is sure slow.

J. Sherman Hill, Neosho, Mo.

## A Christmas Letter

North Pole, December 25, 1924.

My Dear Marguerite and Robert:

Because I love you a great deal, and because you are so good, I am sending you three little friends to keep you company through the winter and spring. They are the three children of the Polyphemus family and their names are Faith Polyphemus, Hope Polyphemus, and Love Polyphemus. I am going to let them tell you their own story just as they have told it to me.

"Time was when we three were only three little white eggs, no bigger than pinheads. But we were hidden very carefully underneath some willow leaves by our wise mother last June.

"Soon the warm sun hatched the little white eggs, and there were three tiny brown caterpillars, so small that you couldn't see them unless you knew exactly where to look. But we were very hungry little caterpillars, and we liked willow leaves so well, and ate them so fast, that in a short time we grew to be good-sized caterpillars. We grew so fast that every few weeks our coats were too tight, and we had to change them, but this was fun because each time we changed, we had a more beautiful coat than the old one was. It was always great sport to climb around in our new jackets the first day we had them.

"All summer long we lived in the tree-tops and we were very happy. We loved the gentle breeze, the warm rain, the moon and the sun, and the starlight. We were too busy eating and being happy to worry about anything. Each day we grew larger and stronger, and when at last the cool days of the fall came, we were great big caterpillars, as large as your thumb, and nearly twice as long. Our coats

were a pale green, as soft and shimmering as the moon-light, and there were little spots of gold and brown.

“Then the days grew shorter. At night we began to be chilled, and we shivered. The leaves curled, turned yellow and brown and red, and were soon falling from the trees. One night there was frost. We were almost frozen, and thought the dawn would never come. There was a strangeness about it all which frightened us. We didn’t know what to do or where to go. We wandered about restlessly for days and sometimes were very sleepy. Then there was frost again. Next morning we were very numb, and it seemed as if we were going to die. We wrapped up as best we could in some leaves and tried to pull them about us more closely.

“And then a most wonderful thing happened! As we kept grasping the edges of the leaves, trying to tuck them more snugly about us, there appeared as if by magic, a small silken thread, which seemed to attach itself firmly wherever we touched a leaf, and it was just like wrapping ourselves up in little silk beds. The thread was of purest silk, and almost as fine as a spider’s web. It shone like silver in the sun-light, and there seemed to be no end to it. It gave us new hope to see it, and we began to work very fast, weaving about us a warm, silken home.

“All day we worked. Frantically we wove our silken strands, for we knew that there would be frost again that night and we dared not brave another night of cold. Besides, we were growing very sleepy, and seemed to know that if once we went to sleep we should sleep a long, long time. And this was why, as evening drew near, you couldn’t see three bright green caterpillars any more, huddling in the leaves, but if you looked sharply enough you could find three new silken cocoons in which your

three little Polyphemus friends had curled up and gone to sleep for the winter.”

And now, dear children, old Santa sends you these three Polyphemus children because he wants you to love them as he does. They have such unusual names, Faith, Hope, and Love, because they come to you on the birthday of a man who tried very hard to teach people to keep faith and hope in their lives, and above all, to love all life. Remember that as you celebrate His birthday, and think of it when your three friends awaken next June. The first to awaken will be Hope. Then some fine morning you will see Faith spreading her new wings in the warm sunshine—and Love will not be very far behind the others. This is what they said, just before they went to sleep:

“We are very happy now, because we know that our friends will not hurt us, and when we awaken in June and spread our new wings they will be good to us and will let us fly away. Then we shall lay our eggs as our mothers did, and once more there will be baby caterpillars swinging in the tree-tops through the long summer days, and in the fall there will be silken cocoons to hunt for and to treasure through the winter.”

Now tack these three up in your window, and next spring they will pay you well for your trouble.

SANTA CLAUS,

By W. H. Sheldon.

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I am sending my three “iron men” under sealed orders, as follows:

Go ye three “iron men” take a stroll,  
Till ye come to the place of The Scroll;  
Then work with a zest  
And do your level best  
To bring light to some “Spot Light” soul.  
Eldred, Ky.

## Notes

John Ray Ewers spoke at Yale October 30th. His fine, unique new church in Pittsburgh is under construction. Few ministers keep at their work with such everlasting zest and verve as Ewers. He is carrying football enthusiasm all through life.

Finis Idleman of New York has a good idea in getting the church, as a church to go on record with reference to such departures from the faith as occurred at Oklahoma City.

We are glad to have the outline of a sermon by John P. Givens, Monmouth, Illinois. We want to know what topics our men are talking about and how they treat them. We hope to have at least one outline of a sermon each month.

Unless you have sent in "three iron men" since last July, it is your duty to do so. How do you think an army can be kept up without men? How can they fight without ammunition?

We shall hope to see you at Columbus, Ohio, on December 8. It will not be a meeting of the Campbell Institute but several of them will be there. They are glad to help along the struggling forces of progress among the Disciples.

Mr. Elmo B. Higham has moved to Niles, Ohio, where he is pastor of the First Christian Church.

We are promised substantial aid by several of the men who have helped so much to make the Scroll and the Institute significant in the past. We are more than ever convinced that we have great resources of scholarship and character to make these agencies vital factors in this eventful day in which we live.

Evangelist Allen Wilson writes that he has accepted the position of State Secretary for Kentucky, succeeding H. W. Elliott who has held that office for thirty-four years. "So you see I am busier than a one armed paper hanger with the hives."

All the contributors to this issue are members of the Campbell Institute. Mr. T. V. Smith is Assistant Professor of Philosophy in the University of Chicago. He is a graduate of the University of Texas and was once identified with the Firm Foundation! Mr. W. H. Sheldon is Instructor in Psychology in the University of Chicago. He is a graduate of Brown University.

This number of the Scroll is being distributed very widely with the expectation that it will interest many new readers to send to the Secretary the subscription price of one dollar for the ten numbers of the year. It should be noted that there is no other publication representing the liberal mind of the Disciples of Christ. The growth in the circulation of late has been encouraging but our ambitions are for a much larger circle of readers.

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My Dear Mr. Leftwich:

One of the pleasures that must be credited to Scroll and to the Campbell Institute is this kind of fellowship with men whom some of us do not otherwise meet. I do not remember having met you except as a fellow member of the Institute and am glad to presume upon our acquaintance thus formed to enclose herewith my check for three dollars. Your notes on the convention are not written from exactly the same angle as the others I have thus far read. It is splendid to know that we have "peace."

Holmes, U. of Pa.



## Correspondence

A desperate effort to clean up my correspondence file has uncovered a letter from you dated May 22 in which you all but overwhelm me with an appeal for "three iron men."

I became a member of the Institute at the Cleveland Convention last October, paying the required fee at that time. Doesn't that payment keep me honorably on the membership list until the same date this year?

By the way, the time is so close any way now that I might as well dig up! So here goes. The check is enclosed herewith. But the Scotch in me—Scotland, forgive—demands that I ask that this fee be credited to next year's dues, beginning about the middle of October.

Undaunted and unashamed I subscribe myself to every word above.

McPherson, Ohio.

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I have long been wanting to affiliate with the Campbell Institute and had some correspondence with you about it while I was a student in Union Seminary. I am now more out of touch with the liberal influences in our Church and should be glad if you would present my name for membership and enter my subscription to The Scroll.

I received my Degree at Union Seminary a year ago and have just finished my first year of work in this interesting city. Our church is small, but we are making satisfactory progress. Indeed, the Confederate South seems receptive to Union ideals. The enclosed leaflet shows the work of the Church the past winter.

Recently one of the teachers in the College here handed me a booklet by yourself on "The Disciples

of Christ." I have read it with profit and would like to have a quantity of them if they are still in print. They are invaluable in this virgin territory to give to new members. I could use at least twenty and can you direct me where I might obtain them? This teacher's name is Miss Guledge, and although not a member of our church has been very faithful in attendance. I thank you for getting her interested in our Church; send down some more from the University.

At present, I am interested in a cotton mill study of this section. The survey is being arranged by Dr. A. W. Taylor, who is representing the Federal Council in this instance. \* \* \*

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Dear Fellow Ames:

We've moved to Manila and after waiting six weeks for my pants and typewriter, they have arrived and I am taking care of back correspondence. It is strange but true that you dated this letter on the 22nd of May and my sight draft book shows that I dated a draft for the three iron men the very next day. Making allowance for the difference in time, we were probably both thinking about those three "bucks" at the same hour on the 22nd. That is a psychic phenomenon for you. We might use it to save postage hereafter.

I had a delightful time for five weeks in Hong Kong last April and May while I was supply preacher for the Union church there. It is almost entirely composed of British members. The experience was new and interesting.

E. K. Higdon, Manila.

# THE SCROLL

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No. 5

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## Christmas in Bethlehem

By Roy C. Flickinger

We celebrated Christmas year before last on the sixth and seventh of January! This came about through no wish of ours to initiate a new fashion in this matter, but merely from the fact that we were in Palestine and conformed to the calendar of the Greek Othodox Church. By action of the various governments since the war, the thirteen-day discrepancy which has long obtained in the calendars of western and eastern Europe has now been rectified in civil affairs, and it was thought that the Greek Church would take similar action; but for some reason this expectation was disappointed. When one sees the confusion which even now arises from the attempts of various denominations to observe the same festival at the same hour and place and realizes how much greater would be the turmoil if still other communions desired to participate in the same observances, some advantage can be detected in the existing arrangements, however illogical in themselves.

Accordingly, on the morning of the day before Christmas (January sixth) an American automobile rushed us from Jerusalem to Bethlehem with the double object of visiting the Church of the Nativity before the crowd arrived and of being present at the beginning of the public ceremonies at noon. The church belongs to the Greeks except that two altars in the north apse of the transept belong to the Armenians. The contiguous Church of St. Catherine, which may be entered through the

same apse, belongs to the Latins, *i. e.*, to the Roman Catholics. The sacred grottoes extend beneath both buildings, and the tradition which localizes the birth of Jesus in one of them is one of the best-attested and oldest to be found in connection with any site in Palestine, being carried back to Justin Martyr in the second century. The Greek Church, moreover, is believed to contain much of the actual basilica erected here by the Emperor Constantine in the fourth century, and certainly reproduces the simplicity of style and primitive characteristics of that early structure. At the west side three doors originally led from a large paved space into the vestibule of the church; but the two side doors have long since been closed entirely, and the central door has twice been reduced in size so that now one has to stoop very low to enter. It was explained that this was made necessary in order to prevent spiteful Moslems from driving animals into the sanctuary. Formerly the transept and principal apse could not be seen from the nave or aisles because of a wall which the Greeks built across the front of the nave in accordance with the usual practice in their churches. But since the war this has been removed, to the great advantage of the architectural ensemble, and we were told that it was done at the direct suggestion of General Allenby.

The body of the church was already thronged with a scurrying multitude; but when we descended into the chapels, the pushing crowd and the candles which they bore rendered progress slow and the air almost intolerably close and noisome. The most important grotto is a cavern known as the Chapel of the Nativity. It is situated beneath the choir and its length, width, and height are, respectively, forty, twelve, and ten feet. I stooped to see the inscription which ran about a silver star incased

in the pavement of a recess on the east side, the *ipsissimum sanctum* of the shrine, and read the words: "Jesus Christus natus est hic de Virgine Maria." Every worshipper was showering rapturous kisses upon this sacred spot, kisses such as wear away brass and marble at all the hallowed shrines in Jerusalem. Above hang fifteen lamps, of which six were furnished and are replenished by the Greeks, five by the Armenians, and four by the Latins. The guide books solemnly rehearse such information in reference to every sacred place, and ecclesiastical rivalry evidently considers this a matter of profound importance.

Opposite and three steps lower down is the Chapel of the Manger where the newly born child was laid and in which reposes a wax doll to represent the Holy Infant. At the Latin celebration of Christmas this puppet is taken into the Church of St. Catherine and plays a conspicuous role in the ceremonies. Nearby is the Altar of the Adoration of the Magi where the wise men of the East are said to have placed their gifts. These two spots belong, as the Roman Catholic boy who acted as our guide proudly informed us, to the Latins.

According to Baedeker, water is reported to have burst out for the use of the Holy Family from a round hole just around the corner and "in the fifteenth century the tradition was invented that the star which had guided the Magi fell into this spring in which none but virgins could see it." Our guide discreetly passed by this fantastic tale in silence, but it is disconcerting to have the age of every tradition thus set down in black and white in our guide books. Still worse is the way in which so many diverse incidents are grouped about every important site. Thus, in the adjoining grottoes which lie under the Church of St. Catherine but which could

be entered through a passageway under the Greek Church except for denominational jealousy, are shown the Chapel of the Innocents where several children who had been brought here by their mothers were slain in accordance with Herod's order (another fifteenth century tradition), another chapel where the angel commanded Joseph to flee into Egypt, the Chapel of St. Jerome where he dwelt and wrote his books, and the tomb of the same church Father. I have not exhausted the list, but these will serve as examples for the point I am making.

Of course, the Church of the Holy Sepulchre at Jerusalem is the most flagrant exemplification of this grouping tendency. Here within the confines of a single congeries of buildings we are shown not merely where Christ was nailed to the cross, was crucified with the thieves on either hand, was anointed for burial, was laid in the tomb, and appeared on the resurrection morn to Mary Magdalene and His mother, and where the true cross was found in the time of Constantine (however unlikely it is that these events took place on these particular spots or anywhere within so small a radius), but also where Abraham began the sacrifice of Isaac and where Adam was buried! Frankly, the first plunge of a visit to Palestine is not calculated to strengthen one's faith. In the presence of such absurdities your first reaction instinctively is like that of the small boy who has just learned the truth about Santa Claus, and feels that all the Sunday School teachings belong in the same category. Of course, as the sense of historical criticism returns, sober judgment teaches us to distinguish between fundamentals and trivial errors. The important thing is that somewhere within the boundaries of this small land, Christ lived and taught and died and

rose again for the salvation of mankind, and it does not greatly matter that we often cannot identify the precise place where he performed this miracle or uttered that parable, or that in spots even the street level where he walked in Jerusalem now lies as much as fifty feet below the present day level, buried beneath the accumulated debris of the ages. We must recognize that the shrines of today are mainly valuable for sentimental reasons, and as having received through centuries the homage of devout (but more or less credulous) men.

Still it is no small thing that great churches have put the official stamp of their approval upon spurious sites by erecting altars and chapels and keeping holy lights burning within them in commemoration of events which occurred elsewhere. Yet it is easy to see what has happened. The historical development of events left the Greek Orthodox Church, for weal or for woe, in possession of most of the important hallowed spots in Palestine. In the whole length and breadth of the country you will not find a single ancient shrine in the possession of Presbyterians, or Methodists nor a single Baptist lamp hanging in a sacred recess. Even in the case of an older communion like the Church of England Baedeker records that the chapel of Abraham is "the only spot within the precincts of the Holy Sepulchre where Anglican clergy have been allowed to celebrate the Holy Eucharist," and this chapel moreover is not really a part of the Church of the Holy Sepulchre itself, but merely in one of the wings. No wonder the Anglicans are more interested in effecting church union with the Greeks than with the Latins! Such a rapprochement would at once give them entrance to all the chief sanctuaries in Palestine and would give them a place of high advantage in further nego-

tiations with the Holy Father at Rome. But what were the more ancient Christian churches to do when all the sites with any claim to authenticity had already been preempted by others, and all the main events in the life of Jesus had already been located? If they were not to be left out in the cold like the Protestants of today, they could attach themselves to major shrines already in existence either by seizing upon minor matters in the New Testament or by locating Old Testament incidents on or near New Testament sites. The Latin altar of the Magi at Bethlehem illustrates the former method of procedure, and the tradition, originating not earlier than the seventh century, that the trial of Abraham's faith took place in the vicinity of Golgotha, exemplifies the latter.

But in the meanwhile the crowd has been increasing in the court and street before the church, and their cries can be heard within the holy edifice. Our guide urges us to conclude our visit and ascend to the balcony which has already been reserved for us at an adjoining house. The open space on the ground has already been occupied except for a narrow lane which has been kept open from the point where the Jerusalem road debouches into the square, up to the west door of the church. This lane is constantly patrolled by police. It is a relief that this work is no longer done by brutal Turkish musketeers, even if Arab police on foot are assisting the British officers, who are mounted on prancing steeds. The business is handled with great good nature on both sides, just as would be the case in England or America.

I glance about from our lofty balcony. Every point of vantage has been called into requisition, not only the flat roofs of the houses but also the belfries and even the neighboring minaret. The



crowd is evidently made up of every nation under heaven, with costumes to match; and I am interested to observe that we are far from being the only Americans present. Closely by, a girl, perhaps in the early twenties, entirely unescorted, has secured a long ladder from some source and is now balancing herself and her kodak on one of the highest rungs, at the same time glancing about complacently at the success of America initiative.

About half past twelve a huge oriental rug is unrolled in the open lane down towards the end of the square where the Greek Patriarch will dismount from the carriage which has brought him from Jerusalem. Some fifteen minutes later the bell begins to toll in the belfry of the Church of the Nativity, and at the same instant the abbot of the church, followed by his clergy, acolytes, and choir-boys, all in gorgeous vestments, advance from the west portal in slow and dignified procession until the abbot has reached the tapestry above mentioned.

At one o'clock the bell suddenly stops just as the Patriarch's carriage appears at the far end of the square. He walks slowly to the center of the rug where the abbot and the other clergy reverently bend low to kiss the official ring upon the patriarchal finger. The British governor of Jerusalem also appears from some unexpected quarter and adds his official welcome to the occasion. The patriarch then proceeds to the church's portal between double lines of the abbot's party which falls in behind him in reverse order. All the way the incense boy with burning incense drives all evil spirits from his path, and the Patriarch himself at every step graciously bestows his blessings upon the attendant throng.

There followed a service within the church, consisting principally of chanted scripture and choral

responses. Curiously enough, the Armenians had chosen about the same hour for a service of their own, before their two altars. The music and chants, which even previously had sounded none too melodious to western ears, became still more cacophonous. This conflict, more than anything else, reconciled me to the discrepancy between the civil and religious calendars. I could imagine the babel in the Church of the Holy Sepulchre if Easter were to fall upon the same day for all denominations represented there and if services were held at every altar and in every chapel concurrently!

After about an hour and a half the service was suspended to be resumed at ten o'clock in the evening. The crowded church, the smoking incense, the flickering candles in the hands of every celebrant, the echoing voices, the thrill of expectancy in every breast made up an impressive service, which terminated in a paroxysm of enthusiasm as the belfry bell tolled out the hour of midnight. Christmas Day for the Orthodox Greeks of all the world had come!

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## Laoag Noises

By E. K. Higdon, Laoag, P. I.

There are other things in Laoag besides noises. I have somewhere in my system the outline of an article with the striking and original title, "L-A-O-A-G Spells Opportunity." It stands for opportunity among the 2,000 high school students. We have just closed a Bible Study campaign which enrolled more than 300 and graduated almost 200 of them. It spells opportunity among the Masons. Many of the leading city and provincial officials are members of that order and friends of Christian

work. It spells opportunity among the teachers. Several of the strongest high school instructors, Filipino and American, help in our two Sunday Schools and in the two churches. It stands for opportunity among the leading women who gather in the Woman's Club, Catholics, Protestants and Independents. It spells opportunity for friendship with everyone. For the people of Laoag are known far and wide for their friendly spirit.

Then there is another article to be called, "On the Water-Wagon in Laoag." Of course, it will say nothing about a water-wagon but in keeping with the practice of journalism, will suggest one thing and talk about some things. All our water for drinking, washing, bathing is carried about half a mile from the river in five-gallon gasoline cans. The carrier comes daily with one can on each end of his three-foot bamboo neck-yoke. We pay him two and a half cents a trip. On wash days he carries fifty or sixty gallons. Two or three water men have wagons (here we get dangerously near the subject) with little wooden wheels and they push them around over our rough streets with forty or fifty gallons in each. Women carry earthen jars that hold two gallons each and it is a very common sight to see two or three of these piled on top of each other and borne on the head of a square-shouldered, sure-footed Filipina. Small boys and girls haul water in five gallon cans, each fastened to a bamboo pole on one end of which is a wooden wheel. The wheel takes the place of a second carrier and the outfit makes a quite cleverly improvised wheelbarrow. The Constabulary have a cart to which they hitch an old horse when they make their daily trip to one of our slowly flowing artesian wells.

But to get to the subject. This town makes me

ashamed of what we used to call noise when I was in college. Sometimes our class or our frat or the whole *durned* college would get out and raise Cain and keep him well propped up for hours at a stretch but that racket was like the ticking of a lady's watch in a boiler factory compared to the noise the Catholic Church makes here when it has a special day for some saint or other. I was president of the Booster Club once, the year we revived football in Eureka, and we thought up every means we could devise to give a life-like imitation of the late war. But one harmless looking priest here in Laoag can stir up seven times as much commotion with one-twentieth of the exertion of any yell leader I ever knew.

It is early in the morning of the special church day. About three o'clock the band tunes up and marches up and down the streets with special emphasis on the bass drum and the slide trombone. Does it wake you up? It does! You wake up a-steaming with certain redhot remarks quivering to be uttered. But the band passes on, you "cam" yourself and go back to sleep. In ten minutes here they come down the street on the other side of your house and if they haven't added two snare drums, a saxophone orchestra and a battalion of cornets, it must have been a bad dream you were having. This keeps up for about an hour. Then just as the last toot dies out and you think you are going to catch a few winks before it is time to get up, the bells begin to ring. There are four or five of them in a high tower in the center of the city. They are big lusty fellows whose duty it is to scare the boots off the people if they do not come to church. Thank goodness, they are not ALL cracked. It is not uncommon for them to ring for an hour at a time without a stop for rest or recreation. I never hear them,

especially at four o'clock in the morning, without thinking of a jingle I read somewhere during the war:

“The bells of hell go ting-a-ling-a-ling  
For you but not for me.”

Bands and bells. Bells and bands. And when there is something very special, they shoot off cannons. Not the canons of the church with which you and I are familiar through the study of church history but the other cannons which go off with just as much noise and probably more sense. The ones they fire are made of bamboo tubes into which they pour kerosene and then touch a match to it. But they make the well-known welkin ring.

If any one in college imagines for a moment he can make a racket, just send him out here and we will introduce him to an untamed, untrammelled noise that will make him wonder where college students ever got the idea that their yells were anything but sugared whisperings in the old porch swing on a night when the moon was doing her best.

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## An Unamerican American Church

By U. R. Bell

“And they sought to do this by taking the direct power out of the hands of the mass—something which inheres in a democracy and which it vehemently demands—and, while giving the mass adequate representation, imposing upon it salutary restraints in the exercise of its power.” These are words taken from page twenty-four, line twenty-nine and following, from a very able article written by John Britton Clark for the current autumn num-

ber of the North American Review. I wish to use these words for a text.

The thing to which the text refers is the purpose in the minds of the framers of the constitution. The author of the text has developed a most interesting discussion upon the misuse and the misunderstood use of the term democracy. For the most part I am in sympathy with his conclusions. But since I am by reason of my calling in life more interested primarily in religion than in politics, a similar discussion carried over into our religious life as expressed in and through the church might be interesting. At least it so seems to me.

The Disciples of Christ, for example, once were a small people geographically and numerically speaking. In that body of religious folks the people ruled. They ruled directly and gloried in the fact that they were independent. They were the protestants of the Protestants. They boasted that they constituted a church that had carried over into it the ideals of American democracy. Therefore, it is often times said that the Disciples of Christ is the great American church. Upon convention platforms and elsewhere when our people come together to praise themselves and to listen to fluent, flippant and grandstand orators the word democracy is always put to the fore-front. "We are a great democratic people" the orator exclaims. "The will of the people must and shall prevail. We demand the same rights in the church that we demand in politics. Before God and in the church we are all equal, and I for one intend to have my say." And some of them would intimate that in *spite* of God and the church they intend to have their *way*.

Such language always brings a hand. But it is not missing the mark very far to say that the great

mass of the people who listen to that sort of thing and believe it word for word, from cover to cover, do not know that they are not living in a democracy under the constitution. They are not aware that they are in reality living in a republic. For democracies have never been successful, and our forefathers did not attempt to establish one. They knew, and so do we, that democracies never will succeed as long as the majority of the people are unqualified by reason of a lack in training and experience to form a judgment that approaches a possible universal application. It is sometimes said that religion will make the world safe for democracy, and therefore since the church is a religious institution it is especially capable of setting up a democratic form of government for and within itself. But religious people lacking in intelligence, even though they are absolutely sincere, cannot be trusted to form judgments that are to be applied to all the people concerned. "Democracies," Madison is quoted to have said, "have ever been spectacles of turbulence and contention." The democracy of the Disciples of Christ has been one splendid exhibition of Madison's conclusion. Our political forefathers realized the dangers in a democracy and sought not to set up a democracy, but rather a government in which democracy would be safeguarded "by taking the direct power out of the hands of the mass."

But when it comes to our church government the direct power that controls the destiny of our organized work rests with a geographical section of the mass. If there is any objection to such a statement why should anybody be concerned about any action that our convention takes such as its recent action with reference to the so-called peace resolution? And especially is the situation more complicated now since the recommendations committee of our

national convention is no longer in control of what our national convention shall act upon. For any resolution submitted to the convention may be amended from the floor of the convention without recommitting the resolution or the amendment.

If we were, in fact, a real democratic people as we take a good deal of pleasure in assuming, an important issue such as the so-called peace resolution would be submitted to every member of every church for a vote. To say, as some have said, that every member has a right to vote if he goes to the convention is the same thing as saying that every American citizen has a right to vote if he goes to Washington where the votes are cast. But our fathers were intelligent enough and knew history well enough to write up a constitution that set up a republic in this country and a lot of people are apparently none the wiser even to this good day. Yes, many people think that they are living in a democracy. Our church orators would have us believe that we have a political democracy and that the Disciples of Christ have followed in the footsteps of our political forefathers and set up on American soil an American democratic church. As a church we have done no such thing. If we have any government at all that decides the policy and the conduct of our general organized work that lies outside and beyond the jurisdiction of the local congregation it is a geographically mass controlled convention. That is all we have, and we call that democracy. It isn't a democracy, nor is it a republic. By all means, it is not American.

In the first place, our effort to be democratic in our national convention is all in vain for the reason that the Disciples of Christ are scattered over too much territory. Moreover, we have never made any serious attempt to overcome the physical impossibil-



ity of being democratic with a membership of over a million and a half of people, many of whom would vote if they could on important issues. Furthermore, geographically speaking, we differ in point of view on many questions. That is to be expected in religion as well as in politics. Environment, tradition, and ideals differ with localities.

In the second place, if the mass meeting which the Disciples call a convention did represent the opinion of all geographical sections it would be even then the height of folly to turn over to such a meeting the power to determine and to control a highly specialized work such as is the missionary and benevolent work of any great church today. It is folly for the reason that the average layman who hasn't made a study even of local community benevolences doesn't have any conception of how best to handle such a work. Much of the local benevolent work done in our local communities by God-fearing and sincere people contributes to the pauperism and degeneracy of our dependents. And that is not the exception either. Then we invite any one who wants to come to our national convention to cast his vote on important issues that pertain to national and international benevolences to say nothing about the complications of missionary work. It is no discredit to the popular vote to speak of it in such language. The popular vote is engaged in the normal pursuits of life and local church work in a limited way that doesn't afford the necessary experience and training to qualify it to pass judgment upon important matter pertaining to the great organized work of the church. "Direct power" to determine the policy and the conduct of our organized work must be taken out of the hands of the mass, or the Disciples of Christ will go the way of all previous attempts at democracy.

As our text further states, this power that shall be taken out of the hands of the mass inheres in a democracy and it vehemently demands it. That is the thing for which the mass clamors and to which it has a right. Our fathers in writing the constitution did not fail to recognize that fact. That was the crux of the situation. It was this thing, this power that inheres in a democracy and which it vehemently demands that our fathers preserved. The fact that they preserved it leads many to jump at the conclusion that we therefore have a democracy. But just because every citizen has a vote, and that vote is as good as any other vote it isn't necessarily an indication that we are living in a democracy, for the fact of the matter is that we are not living in a democracy at all. We are living in a republic in which the democratic spirit prevails. So when we talk about an American church that has taken over into its life the ideals of our political forefathers who built upon a solid foundation we are not talking about the Disciples of Christ as the situation now is. The intent may have been there, and may be there now, but in practice we have long since failed to measure up to those ideals that have continuously stabilized our political government. Some of us believe in an American church that is American in its ideals. We would have that intent put into practice.

Wherein, then, have we failed in practice? That brings us to the third part of the text which seems to me to be most suggestive. "While giving the mass adequate representation, imposing upon it salutary restraints in the exercise of its power" is the crux of the situation that we face in our national church life. That's exactly what the framers of the constitution did. Let us note that the text says "adequate representation." There is a difference between adequate representation and a delegation.

One of our weekly religious journals has sensed the situation that exists and is advocating a delegate convention. That sort of thing was thrashed out in the minds of our forefathers when they were drawing up the constitution and they realized the delegates who were supposed to represent the interests of their constituency rather than the interests of the government as a whole would lead the nation into difficulties.

A representative was supposed to be chosen because of his ability to administer the affairs of the whole government for all the people and not primarily in the interests of his own constituency. He was not to be a mere machine, a mere figurehead, but a trusted servant of the people who can be unseated or reelected at each election time by the will of the majority of the people who cast their vote for or against him. Our government, therefore, in the minds of our political forefathers, was a bigger thing than any geographical section, and if a man is qualified to serve his government as a representative he is in theory at least a bigger man than his constituency. He represents the people and is not a mere constituency delegate.

What is true in this respect with reference to our government is also true of the Disciples of Christ. The church and its organized work is a bigger thing than any geographical section, or any other kind of a section. It has long since outgrown the demand for a delegate convention even though it never had a successful delegate convention. The time has now come when the situation demands representative control of the policy and conduct of our organized work. Instead of a mass meeting or a delegate convention we need a congress of some kind to which representatives will be sent from as many geographical sections as seems wise. These representatives

ought to be chosen by the people from the sections from which they come, and they ought to be chosen because of their ability to represent the church rather than to be the mere mouthpiece of a group or constituency. Thus and only thus shall we ever be able to impose the necessary restraint in the exercise of a dangerous power.

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## Little but Significant

We ventured to say in the last issue of this periodical that the SCROLL is the only liberal national publication among the Disciples of Christ. We felt the humiliation of it when we said it and we feel it still more as we are reminded of it in letters and in conversation. The facts are these: *The Christian Standard* and all its works are hopelessly fundamentalist, albeit frankly and noisily so; *The Christian Evangelist* is sweet and serene but does not deal clearly and definitely with the issues of our life; the *Christian Courier* is liberal but it is a sectional paper not by intent but in fact; *The Christian Century* is the finest liberal religious paper in the land, outspoken and informed, but it is serving all the religious forces of light and cannot deal at length with the poignant problems of our Israel. Perhaps it does the Disciples who read it all the more good for that reason. The field of liberal thought, so far as a periodical within the brotherhood is concerned, is therefore left to the SCROLL! We know that this amuses the slashing swashbucklers of the old order. It gives them immense comfort. We smile ourselves. But our laughter, while not so loud, has a note of confidence. When the roaring derision of the conservatives surges up around us we think of the powers which are in league with us—the ideals of the

leaders whose faith sustained them in seeking a non-creedal Christianity as a basis for union; the wisdom and spiritual insight of the great religious souls of the present time in all religious communions; the eager convictions of the educated youth of today who are not content with words and with forms of authority but who strive to get at the realities of the religion of Jesus and to make them effective in concrete ways in dealing with the flagrant evils of the present time; the living poets and prophets of love and beauty who sing for us songs of hope and of deliverance; the vibrant and illuminating words of Christ himself still quietly saying that the great commandment is love, and that wisdom is justified of her children, and that those who know the truth shall become free.

E. S. Ames.

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## A Tragic Experience

The following letter was not written for publication but it is all the more important that it should be widely read. It is symptomatic of the tragedy which is being enacted in many sensitive souls among the Disciples. Perhaps the individual is partly to blame but we should be more concerned with that part of the blame for such an experience which rests upon all of us who remain within the fold and should be endeavoring to make religion vital and effective for ourselves and our churches.

"I am sure you people are doing a good piece of work for the Disciples, and I send you my heartiest greetings and best wishes for a great future. I think you have a real future before you.

"I suppose it marks me at once as a small creature to say so, but I speak the truth as I see it when I say that what appeared to me a battle of giants—refer-

ring to the conflicts of which I was an anatomic part—now seems to me a rather small affair. It seems to me that the major part of the action by the “Liberals” of the Disciples has been rhetorical, dramatic—rather than real and prophetic. No doubt I am greatly wrong in this attitude. It seems that I am, generally speaking, wrong . . . due to obtuseness of perception and lack of symmetry in the art of expression both as to form and time; but so long as a windmill looks like an animate enemy to my best judgment I’ll tilt at it, despite the squeals from the “pit” or “gods.” It seems better, in my judgment, to tilt at concrete windmills than to belabor dead issues—dead to all purposes other than that of debate. Religion is a life—not an argument. It’s a heluva thing to have your inmost sincerity blah’d at by a syllogistic ass—to have your best efforts bludgeoned at by a contingency based on a very questionable speculative assumption. Well, before I become heroic and spring on a horse and ride off in several directions at once, I’d better quit.

“Notwithstanding, best wishes to the SCROLL and the heroic few of you.”

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## A Query

“I am impressed with the fact that the need of the day is great and the opportunity a challenging one. I am writing to you to get your opinion of books to be read that will be specially helpful and of sermons to be preached that will help meet the peculiarly distressing circumstances that are abroad in these days. The fires lighted in Tennessee are bound to bring flaming reactions from university professors. I will appreciate your suggestions.”—Chas. M. Watson.

This is the searching kind of question which all conscientious ministers must ask themselves in the

present storm and stress. We have just been reading Kirsopp Lake's *Religion, Yesterday and Tomorrow*. It is good for what ails us. His classification of religionists into Fundamentalists, Institutionalists and Experimentalists is a neat classification and scarcely needs explanation. It does need emphasis, however. Most of the middle of the road liberals among the Disciples are not able to think freely because they are overly sensitive about some kind of institution they feel responsible for, such as the U. C. M. S., or their college endowment campaign, or the local church. These are, of course, important, but they are not as important as the souls of the preachers and the people. "The Sabbath was made for man and not man for the Sabbath."

The sermons of Burris Jenkins now happily published in his parish paper each week would be a vast help to many ministers. Send to him for samples of the *Linwood Christian*.

Other books we have lately read are, Otto, *Things and Ideals*; Leuba, *The Psychology of Mysticism*; *Watchers of the Sky*, by Alfred Noyes. The last is poetry and is an attempt to put scientific astronomy into poetry. Scientific works of Beebe, the naturalist, who writes often for the *Atlantic Monthly*, and the popularizations of science by Slosson are of immense value.

The American Institute of Sacred Literature at the University of Chicago is getting out a series of "Popular Religious Leaflets." The first of these is a very interesting introduction and translation of the story of Jonah by J. M. P. Smith. Copies of this widely distributed would help a lot of people to see that this is far more than the crude fish story it is popularly thought to be.

Every preacher ought to have at hand or in a neighboring library the *Journal of Religion*, edited

by Professor G. B. Smith, or the *Journal of Religious Education* for the notices and reviews of books if for nothing else.

We have found it of great value to preach series of sermons for a month or six weeks on some one topic, such as Human Nature and Religion, The Value of Devotion to a Cause, or Constructive Liberal Religion.

E. S. Ames.

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## Outline of a Sermon

By John P. Givens

### Paul's Compensation

Text: Ye are our glory and our joy.—I. Thess. 2:20.

Introduction: A workman and his production vitally related. Every production, literary or otherwise, is the raw material plus the producer's stamp. All kingdom work is the product of the worker much as the web is the production of the spider; not of the hands but of the soul, the inner man.

Glory and Joy. (1) The church in Thessalonica was a child of Paul; he had digged it out of heathenism with anguish of heart and travail of soul. An eternal memorial to his faith and perseverance. (2) This church glorified God as does every church; God was enlarged in the earth through it, His powers were augmented, His name lifted up. (3) The Thessalonian church was a re-incarnation of Christ; through it Christ spoke to others; by it His powers were exemplified to men; in it He lived again and wrought in the hearts and lives of those around the church.

Compensation. Much of the kingdom work today



is done gratis: Sunday School workers, missionary propaganda, and charity. The ministry is poorly paid. Brethren, over against this shortage, let us appropriate Paul's words and have glory and joy out of our labors.

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## Christmas-1925-Chicago

It was Sunday, December twentieth, and the God of Beauty was enrobing the drab city with ermine snow. Church-bells were ringing out Christmas hymns; worshippers were hastening to their shrines; children in the streets were making images of Saint Nicholas out of the snow. Here comes a Packard filled with a group of shouting fraternity men, hastening to their House; here is a son of toil cursing the ——— wet snow which has to be shoveled every thirty minutes; here is a late-rising father sitting in his comfortable sun parlor enjoying a good cigar while he reads the "funnies" and pretends to listen to Christmas carols, broadcast from Orchestra Hall.

"Yes, it's Christmas Sunday and we ought to go to church today. Now, let's see, where shall we go today? Gee! It's nearly eleven already and we must hurry. Here is the church announcements; let's see. Oh, Helen, Billie Sunday is on at Moody today, but we've heard him already! Preston Bradley, they say, is good—we must hear him some time! Daniel Protheroe is producing the carols, it says, today, but we will get them on the radio! Say, Helen, how would you like to drop in on the University Service at Mandel Hall? I'd like to hear Shailer Mathews once. Oh that's so, it is Convocation Sunday and we couldn't get in, like as not. Well, we might just as well go to Ames' Church—yes, the one on the corner

where they have the fireplaces and incense. Their music's good and they serve good meals; what do you say? Oh, Helen, I've always wanted to hear Eugene V. Debs; he's on at the Ashland Annex this afternoon at three o'clock. And, say, Helen, Harry F. Ward speaks on China this evening at eight at the Apollo. Listen, Helen, did you ever—there is a debate on at the Eighth Street Theater on EVOLUTION, between Dr. Riley, the FUNDAMENTALIST, and an EX-CATHOLIC PRIEST from England—say, I'd sure like to get in on that. Oh, pshaw! It is not until Tuesday—why do the papers mix things up so. Well, Helen, that's about all there is to choose from; we must hurry up and decide. WHAT, HELEN VIOLA SMITHERS! You do not mean to say it's eleven thirty? IT CAN'T be that late! Why didn't you tell me it was so late? Oh, well—it's too late to go anywhere today; we might as well give it up until next Sunday, and it's all your fault. Say, Helen, I'm awful hungry; how long before dinner?"

It was twelve-thirty on Sunday—Christmas Sunday. The snow is covering every muddy walk and worshippers are walking home on a new path of Peace. The snow men have been deserted by the children; the Packard stands by the curb deserted—except by the chauffeur; the bells ring out "Joy to the World, the Lord has come." The snow shovel is again removing the snow from the walk, but still it is more snow. Sleigh-bells are heard in the distance. A big man is unconsciously whistling an old tune—yes, it's Luther's CRADLE HYMN; he heard that at the church this morning. Here come six "sweet girl graduates," with marcelled bobbed hair and wearing black flowing robes that defy the torrents of snow. The world responds to the spirit of forgiveness and mirth. And far up on the third floor front

in the warm sun parlor in the big armed chair, our over-fed Christian father slumbers behind a fragrant cigar and the Sunday Christmas edition of news, while the radio resounds with "PEACE ON EARTH GOOD WILL TOWARD MEN."

L. L. Leftwich.

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## Our Plea

Careful investigation and frequent frank discussions give God an opportunity to express Himself in human language and those who thus engage themselves an opportunity for growth. Surely such activities are one way to obey the injunction "exercise thyself unto godliness." All who try to work for humanity need such exercise; some crave it. The Campbell Institute is an agency for stimulating and promoting such exercises among its members and for making known far and wide that there is a large and growing group of preachers and laymen among the Disciples who believe in and try to follow such "a daily dozen."

Those who exert themselves to maintain the Campbell Institute do so because of the satisfaction they get from its ideals, friendships and activities and because they desire to provide others an opportunity to enjoy similar satisfaction. The members have been blessed by diligent study, intimate friendships and frank discussions. We hold that it is the duty of those among the Disciples who have faith in such disciplines to make their faith known through the most effective available agency. We believe the Campbell Institute is that agency.

Wilford H. McLain.

## Notes

A New Year motto—"I O U";  
Send 'em to Leftwich—"P. D. Q."

"Here are three smackers I intended to put in my last letter."—Nelson.

"Inclosed are the three iron men. They have been good workers for many years and I hope they will do as well with you."—Dickinson.

"It is worth three dollars to be a member of an organization today that makes no creedal requirements of its members."—Bedford.

"It may possibly be a news item for C. I. men who know me that my son, Paul L. Boynton, is assistant professor in the department of psychology in the University of Kentucky at Lexington. He is now in his third year with that institution."—Edwin C. Boynton.

John G. Hirschler is with the Y. M. C. A. in Honolulu and is also teaching vocational subjects in the high school there.

The Yale Divinity News says, "Rev. W. Vernon Lytle is now teaching in Doane College, Crete, Nebraska. He is professor of religious education."

Professor Louis A. Hopkins is on leave of absence from the University of Michigan for the present semester. He is in Europe but will return for the beginning of the second semester in February.

One of his colleagues writes: "Dr. Clarence Rainwater died after a prolonged illness. He was very popular in the University (of Southern California) and will be very much missed in the community. Mrs. Rainwater is teaching in one of the junior high schools and lives at the Neft Apartments, 901 Exposition Boulevard, Los Angeles."

"We hope to be in America next spring on furlough. As yet we do not know just where we shall

be but in all probability it will be in some quiet center, where we can secure suitable schooling facilities for our children."—W. C. Macdougall, Jubalpole, C. P. India.

"My two convictions with reference to our conventions are: first, we should work for a strictly delegate convention; second, we should seek to substitute conference for controversy. It would be good if we could hold conferences from time to time with representatives of all shades of opinion. In conference the spirit of good will and fair-mindedness obtains, and a true solution to difficult problems is most likely to be reached."—George A. Campbell.

"I feel that the action of the Committee on Recommendations urging the rejection of the report of the Peace Committee may be regarded as the action of the Brotherhood at large. The Oklahoma Regional Convention spoke for the southwest. The recommendations of the Peace Committee must now be interpreted by the Board of Managers and by the Executive Committee of the United Christian Missionary Society. I cannot believe that a majority of either group is in sympathy with the Peace Committee recommendations, and I look for resignations from the Board of Managers, the Executive Committee and the secretarial forces. I would not venture a guess as to what will happen abroad until I know what takes place at home."—H. P. Atkins.

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## From a Letter by G. W. Sarvis

The following is in connection with a conference with a group of the leading young Chinese who are in responsible positions in the administration of Christian colleges. About a dozen men were present. "We hadn't gotten started very far into the prob-

lem before we drew fire from H. L. He is in educational work in the Y. M. C. A. The question was raised as to how to get satisfactory Chinese co-operation if the institute were financed from America. He said at once that unless it were staffed and dominated by Chinese it would encounter most serious opposition on account of the prevalent anti-foreign feeling. I suggested that inasmuch as most of the money would probably come from America for the present, it would be necessary to have some control exercised from there. He fired back that if the people who are giving this money could not find any Chinese whom they could trust, they had better not give the money. There was a sort of pained silence, and the conversation turned in other directions. H. L. has had thousands of dollars spent on his education by the Baptist Mission, and is the most anti-foreign returned student in my acquaintance. I had a long talk with Hanson this morning on the question of missions putting money into students to send them abroad, and he has come to the conclusion that is bad mission policy—on the basis of the results. He has not made an actual count of noses in the Baptist Mission, but there is certainly a good deal of evidence pointing to the conclusion that the gain is not worth the risk.

Hongkong is a British colony and when it was ceded to Britain was a barren island with no habitations. It is now far and away the greatest port besides Shanghai in the country. I believe there is some question as to which is larger. "There is a wonderful auto road all around the island, and I judge that the entire distance is something like fifty miles. One panorama after another of sea and sky and hill opens before one, and the prospect is truly entrancing. It is one of the things one cannot describe. There is scarcely any one living on the

island except the people of the city itself. It is really one of the most remarkable circumstances I have known, for the entire city lives off the services it renders to other people. There are about a million inhabitants, and it is said that the taxes are the lowest in the world. The city is remarkably clean, but there is almost no open space and very few level areas indeed. The cost of building must be terrific. The day was not quite perfect for our trip, for the sun peeped out from the clouds only once as we went around, and for this reason the coloring was less bright than it would have been had there been blue sky and sunshine. **Still, the whole experience was wonderfully worth while.** There are blooming flowers (January) outdoors, although not of many varieties. There are many ferns and much semi-tropical vegetation. The air has a soft quality, although I needed to button up my raincoat tightly as we whistled through the wind. We had a big six-cylinder car, and the engine purred smoothly as we rushed along. I am always impressed with a fine machine like an auto engine."

At various points on the trip we were impressed with the fact that property of the government is run-down, and this is particularly true, I think, in Canton. "The train is indescribably run-down. They say that it used to be known as one of the best trains in South China. Really and truly the cars are in much worse condition than those on the City Railroad in Nanking. For instance, the steel side of the car we came in was rusted clear through in many places. The cars are very dirty. There is more or less discussion every time a ticket is bought. This seems to be rather typical of conditions here. Everything is using up its capital, and the Chinese (there were no foreigners with us) from Canton Christian College complain of the exorbitant exactions of all sorts that are imposed by the government."

"We were much interested in the differences between the south and the north as they came out in one way or another. All the streets in this part of the country, apparently, are of the same sort they used to have in Canton, about six feet wide and paved with stone. In some of the villages we visited yesterday a drain, uncovered, runs right down the center of the street and is full of dirty, stagnant water. In these larger towns, on the main streets where we were, at any rate, there were no open drains. However, in all the country villages we visited there are very few poor houses. The great bulk of them are built of stone or brick. The ancestral halls are the finest structures in the villages and cities. Yesterday we visited one in one of the smaller villages, and found it beautifully decorated. Many more things revolve around the ancestral hall in South China than in the central or northern regions. In fact, Taylor says that ancestral halls are rarely seen in north China. The road over which we walked was built almost entirely of stone slabs about four feet long and a foot wide, laid against each other side by side across the road, making the road the width of the length of the slabs. One very noticeable thing here is that one doesn't see the wheelbarrows, and hence the grooves in the stone roads, to which we are accustomed, are entirely lacking here. Irrigated rice is the staple crop, and they get two crops a year. In addition to this they get a crop of vegetables if they desire. It is a great fruit region also. There is every evidence that the people are much better off on the average than is the case with us."

Pretty much everything in Canton is disorganized at present. We stayed at the "Y." "We have to pay \$3 a night, without food, with two of us in a room or \$2 if there is only one, and the rooms have mighty



little in them. Of course, when this is stated in terms of Nanking currency you have to deduct about 25 per cent to make it equivalent to ours. There are ten dimes in a dollar in Hongkong, and there are also ten dimes in a dollar in Canton, but the dimes in Hongkong are Hongkong currency and those used in Canton are the same as those used in the north, except that in the north there are, of course, thirteen dimes plus in a dollar. About one-third of the twenty-cent pieces one gets are bad, but I have yet to find out the basis upon which the decision is made. I can't detect any difference in the ring, and neither can the Chinese who are with us."

We met many interesting people in Canton, among them the president of Kwantung University, who is a well-known and strong anti-Christian. On the way we stopped to visit a gambling place where there was a gallery for the visitors where they could look on from above. There was a soldier on guard, as there is in each of these places. The game was guessing as to the number of discs that would remain out of a large pile partly covered up, when the discs were removed in 4's. One could buy three chances or two or one. On each purchase there was a commission to the house. These gambling places were very numerous indeed and are on the main streets and in sight of everybody. It is said that they have been licensed and permitted to run openly only since Dr. Sun Yat Sen has been in charge and that the explanation is government need for money. Opium dens are also quite numerous and open and are known by the title "Places for Conversation."

"As we passed along one of the streets we saw a big streamer stretched across advertising an anti-Christian mass meeting which was to take place that evening at the Kwantung University. When we reached the university the president was lying on

his stomach writing characters on a stone tablet, and we were ushered into the guest room to wait until he had finished. In due time he came up, and we had a satisfactory interview with him. All these men are very careful to inquire into the nature of the thing we are driving at, and all are uniformly courteous and non-committal."

We visited in Canton a very interesting hospital in charge of Dr. Todd. He "left a good deal of the picture for us to fill in, but the essential fact is that he had been here a good many years, had come out under a mission board, but was at the time (opening of the hospital) in private practice here. He undertook to take the school over, or, rather, to get the Chinese to do so. He got a considerable number of influential Chinese, chiefly non-Christian, to take out life memberships in the hospital by paying \$100, and had it understood that if the institution should be in need of funds they would stand willing to contribute substantial amounts. Dr. Todd said he never asked less than \$500 of these men. The institution pays current expenses out of current income. The moral is that institutions can be run with Chinese in charge employing foreigners, and that if they are the right foreigners (and the right Chinese!) they will be given a free hand. Dr. Todd put the matter in a very neat way when he said that there is a very great difference between getting the Chinese to cooperate with you on the one hand and you co-operating with the Chinese on the other. The essence of the distinction, he said, was that in the first instance you had the right to hire and fire, while in the second they had the right to hire and fire."

# THE SCROLL

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## A Vital Church

By E. S. Ames

There are many kinds of churches and there are different ways of conceiving the "true" church. Some persons think it must be very old and have a venerable tradition. Some think it is found where there are great numbers. Some identify it with the church which is the most familiar to them, while others expect to find it in the newest sect. Many times it is felt to be the church which has answered some particular need of the moment, such as health or intellectual awakening. Again the ideal church may be thought of as one which surrounds itself with the greatest mystery, professes occult powers or proclaims an esoteric doctrine of divine truth.

All of these conceptions show themselves upon reflection to be partial and inadequate. Perhaps it is better not to talk of the ideal church, but only of a vital church. A vital church is one that offers to people the fullest, freest, and most enlarging life in the circumstances in which they are living and in those wherein they will live tomorrow. What is the best kind of a church in a given community here and now? If we forego any attempt to derive the answer from proof texts and preconceived theological opinions we have left the practical experience of religious history and enterprise. There have been great changes in the conditions of life in different periods of Christianity. Many problems which pressed upon the early Christians no longer exist. The old persecutions have ceased, there are no slaves, the empire has fallen, the kings have departed. We have new forms of government, new

inventions, new kinds of cities, new public schools, organized charity, and a vastly better understanding of the life of man.

Communities within the same city are highly differentiated. An industrial neighborhood needs a different type of church from that of a rural or a residential urban center. Certainly churches in different countries or among people of different nationalities must take account of varying customs and stages of culture. In the actual adaptation of religious work the vital church takes careful account of its constituency and provides methods and forms of interpretation most effective for developing the religious life. The question must then be made quite specific, remembering meantime that it is a universal faith which is to be cultivated within the concrete situation. What, then, would be the nature and work of a vital church in a residential section of a large city which is also a great educational center? Suppose the membership contains business men of the executive and clerical class; a smaller group of professional men and women such as lawyers, physicians, teachers, and artists; and a small but influential class of university faculty and students. All are living a highly specialized and exacting daily life; most of them have many social connections and activities in clubs, fraternal orders, philanthropic organizations and cultural sets; and in general their economic circumstances are comfortable but circumspect. What should the church try to do for them and what should it expect them to do? Obviously they have not much time for its work aside from Sunday morning and a few hours in the week. For convenience these questions may be answered in terms of work, of ideas, and of symbolism. These cannot, of course, be sharply separated and

are not in actual life held apart so much as specific statements about them might suggest.

*What, then, should the members of such a church do?* The most inclusive and significant answer is that they should carry the spirit of their religion into their daily life with its varied interests. They are constantly told that religion is a way of life in the concrete and practical world. There is no distinct line between the sacred and the secular. What the church trains and inspires people to do cannot all be done in the church building or within the church agencies. An analogy may be drawn from the work of other institutions. The law school trains lawyers, but it sends them out into the world to practice. Women buy food in the market, but take it home for use. Men purchase clothing in the stores, but do not remain there to wear it. A certain amount of organization and of attention to the practical life of the church is necessary, but it is impossible to provide enough offices and committees to give such employment to all members and if it were, such activities would be but a small part of an adequate expression of the religious life.

Other specialized agencies have been rapidly developing in our modern society and they often embody the good will and idealism of Christianity with more skill and efficiency than specific church organizations could do. Their workers receive technical training and achieve professional thoroughness and expertness. It would be impracticable for the church to extend its roof to cover schools, hospitals, industries and arts. It cannot carry on extensive industries nor conduct assemblies of state to sign peace treaties. Yet it has a very vital and genuine responsibility with reference to all such enterprises of civilization. It can help to create the spirit of

good will, of justice, and of mercy which motivates fruitful social reforms and happy daily living. Churches do more for charity today by their cultivation of the disposition of generosity and fellow feeling for the poor and the unfortunate expressed through community organizations than they ever did by the direct method of doles.

The use of money as a medium of social action has facilitated wiser and larger beneficences for religion, as it has extended and deepened industrial and commercial undertakings. Just as business is now mainly carried on through great social distances by mechanisms of credit and exchange, so religion accomplishes vaster results in relief and enlightenment by the same economic devices. Investors in stocks and bonds are developing mines and factories and industries through their co-operative vision and will. The church might well regard itself as a promotional agency for gathering and distributing spiritual power by means of its gifts. The results may materialize far from its altars but they are indubitably real and productive.

It is the function of the church services and atmosphere to make clear the needs and the opportunities for social benefaction and spiritual illumination and to induce an intelligent, sympathetic attitude toward them. To this end church members contribute by their presence in the church and by their loyalty to its ideals and good works. For most individuals these attitudes are most surely awakened and maintained in face to face association with other people seeking the same ends. Persons seated in a congregation need not be merely passive listeners and recipients. If they are sympathetic and intelligently in earnest they vitally contribute to one another and to the whole institution an atmosphere charged with spiritual energy and high purpose.

The psychologists have discovered the stimulating effect of the unconscious demeanor and slightest gestures of the individuals in a crowd. Every public speaker knows the difference between an audience which is alert and responsive and one which is cold and uninterested. He himself is but one factor in gaining the desired mood and direction of purpose. Every attendant contributes to or detracts from the proper spirit of the place.

Members may also promote the cause of religion by their "daily walk and conversation." Human beings live, so far as their significant existence is concerned, largely by conversation. Even the passing exchange of greetings has its part in determining the tone and spirit of a group. Buoyancy, good nature, friendliness have their subtle facial expression. But so also have cynicism, indifference, selfishness and false pride. The self-centered person who does not "see" any but those from whom he hopes for advantage or prestige obstructs the flow of spiritual life. Probably the church must take some account of different social sets within its fold and encourage an intimacy of friendliness among them which may not be possible for any one toward all other members equally. But this need not interfere with the sense of a genuine companionship of interest and of co-operative enthusiasm throughout the whole membership. After taking into consideration all proper regard for the delicacy of personal relations there remains a wide area of common life in which all human beings meet upon a common plane. And all who are genuinely loyal to the church will feel a real partnership with all others who "belong." The church is a voluntary association for the promotion of the religious life among its members and to the farthest reach of its influence. Therefore it devolves upon each one consciously and

thoughtfully to sustain and enhance that life by all the resources he possesses. A consistent member of the ideal church will accordingly give some time for participating in its services and social life; he will contribute generously of his money in reference to his ability and not merely with reference to what others give; he will radiate in conversation and by unconscious expressions a wholesome, unifying, and buoyant faith in its work and purpose. Every person must in large part decide for himself the measure of his gifts of every sort. It would be a generous devotion for some members to give as much interest to religion as they give to football or the theatre or the opera. Some men belong to the City Club but do not often visit its building. They might give more to it and get more from it but the club would not wish to have them withdraw because they cannot always be on hand. Their names are on its role, they pay their dues, and in conversation they are loyal to its enterprises. Some persons are so situated that they cannot give much more than that to a church but that kind of adherence to a religious institution is better than none and may reasonably be expected from any person who wishes to render aid to constructive social forces.

*In the second place, a vital church cultivates free and effective thinking.* It is inevitable that human beings should think about the interests which they feel to be vital to them. Their thoughts may be merely routine and custom-bound, but again they may be quite free and enlightened. In the ideal church of the type here described the members will strive for clear and adequate knowledge. They will not accept a creed in the usual meaning of that word but they will have ideas about life and duty and destiny. It will be a real part of their religion to seek an understanding of the world they live in and



they will readily turn to the wise men, the scientists and thinkers of the time, for help and direction. No longer are people content to accept ideas just because they are old or widely believed or written in the Bible or in the Vedas or in the Dialogues of Plato. A certain discrimination and selection is exercised. Any of these sources may yield treasures of wisdom and comfort. Modern discoveries, inventions and conceptions of life through scientific thought offer a great emancipation. Children in the public schools, and especially youth in colleges and universities are encouraged to look upon life with their own eyes, to estimate the real and the illusory for themselves, to seek new facts and new meanings. For such persons, independence of thought, initiative, discovery and expectation of improvement become habitual virtues. The same attitudes are carried into their religious experiences. They cherish the saying, "Wisdom is justified of her children"; and find joy in the assurance, "Ye shall know the truth and the truth shall make you free."

We have been more successful in discarding and questioning the old than we have in formulating the new. It is easy to deny miracles; it is not always easy to recognize the mysteries which remain. It is not difficult to dissent from the traditional creeds but it is difficult to build up a satisfying philosophy of life and to hold it subject to revision without paralysis or cynicism. Yet this forward moving spirit is an essential of true religious faith. It involves more than trust in history or heroes; it requires trust in life itself. The great testing of religion at the present time centers in this fact. The conservatives hold to a fixed body of doctrine, a static system of truth. The liberals believe not so much in revelation as in discovery and in a continuing, creative process of knowledge and faith. Pro-

fessor Kirsopp Lake has classified religionists as Fundamentalists, Institutionalists and Experimentalists, the second group mediating between the other two. The Institutionalists are for keeping the peace and will concede only as much to the Experimentalists as may be appropriated without endangering the welfare of the church or its constituted agencies. They are given to compromise, to expediency and not infrequently to obscurantism. Their opportunism is not satisfying to either extreme, however valuable it may be in conserving an external harmony and practical co-operation.

The members of an ideal church will know what these distinctions mean. They will find their way more and more into sympathy with the Experimentalists but they will not be intolerant of those who linger in the other camps. The final test of the validity and the significance of ideas and systems of ideas for religion is the freedom, power and satisfaction which they bring into life. The great end of religion is to gain life and life more abundant. By this standard many traditional ideas are being discarded. For example, perhaps the world had no beginning. If science points to such a conclusion religion is not thereby undermined but only an old theory of creation is given up. Religion may well take us where we are and ask how we may become better. When this religious outlook is won many solving ideas appear with it. There occurs a new perspective and a new horizon. I well remember the thrilling experience of discovering and adopting certain new ideas about the order of the world. They opened fresh vistas, created attractive opportunities and awakened measureless enthusiasm.

One such insight came in the study of the religion of Israel when it became plain that this people had passed through successive stages from primitive

hunting tribesmen, through nomadic shepherd life to agricultural and city life. The Bible became the luminous record of the struggles, the faith, the heroism and the growing religious idealism incident to that process. There were the different levels of morality—an eye for an eye at first, and then the cities of refuge and then the court of justice and the dawning idea of a society to be motivated by the golden rule. Another fruitful thought came from a fifteen minute talk on the idea that the world is young and that the process of creation is now going on. That brief, quiet talk by a learned professor in a college chapel furnished all subsequent years with fresh interest and meaning. It prepared a welcome for the modern hymn which begins,

Creation's Lord, we give thee thanks  
That this thy world is incomplete;

\* \* \* \* \*

That thou hast not yet finished man,  
That we are in the making still.

That thought has been an inexpressible relief from old puzzles as to how this actual world of stress and pain, of partial justice and defeated hopes could be the finished work of a perfect Being. Many events, disasters and bereavements, which in the old view had to be accepted as the workings of an inscrutable Providence, may now be frankly viewed as accidents and miscarriages which were never deliberately intended or purposely visited upon mankind. It is also possible now to understand how many calamities may be avoided and eliminated.

It becomes evident that while existence is precarious it is not clouded by angry threats of suffering for no cause or reason. Life is not wholly a weary

pilgrimage in a completely hostile and hopelessly evil order of nature. It has its measure of genuine joy, of fruitful achievement, of realizable ideals. Religion is justified in celebrating joyously and confidently many actual events and many reasonable hopes here and now. This melioristic optimism is strengthened by the growing scientific conviction that human nature is not set and fixed in a fatalistically determined pattern or character. A better knowledge of infancy, of the flexibility of behavior under nurture and training, through an indefinitely long period of plasticity, opens the way to promising experiments of education and eugenics. The marvelous achievements of scientific discovery, invention and organization in the physical realm are beginning to be regarded as significant of equally great possibilities in the psychological and social life of mankind.

Such ideas suggest the increasing power of the race to develop a greater use of reasonableness, of exact and serviceable knowledge, and gradually to attain more and more understanding and control of the means for securing and enhancing all the spiritual as well as the commoner values of life. It therefore becomes the opportunity, not merely the duty, of religious people to use their intelligence to the utmost in the pursuit of the highest ideals. The fact that this is an arduous and endless task does not lessen its appeal or destroy its incentive. From such insights and suggestions new religious outlooks and new ventures of rational faith emerge.

How transforming and solving is the idea that the doctrine of the Trinity is now relatively of little importance; that the truly modern thinker is neither unitarian nor trinitarian; that it is not the birth but the life and thought of Jesus which should be considered; that popular amusements may be used re-

ligiously, bringing joy and natural comradeship into life; that cities are helpful to the moral as well as the physical and intellectual life; that the missionary attitude is present in foreign trade and politics as well as in religion and therefore the "missionary" is just as natural as any kind of idealistic promoter; that it is easy to be liberal in theology and difficult in social and political matters; that experimentation often leads to discovery of important ways of making religion vital and benign.

*The third characteristic of a vital church is its symbolism.* A symbol is something—an object, a word, an act, a personality—which suggests far more to the imagination than is present to the senses. A cross may be only an upright piece of wood with a shorter piece fixed at right angles to the upright and at two-thirds of its height. But as a marker for a soldier's grave or as a sign above an altar it becomes the symbol of divine love poured out for the redemption of broken and undone humanity. In a world of defeat and loss it is the token of victory and hope. It signifies that the love of God is adequate to blot out the shame and heal the wounds of every soul. Who does not need to be reminded of infinite mercy by some such simple yet profound sign of divine love?

The church building itself becomes a quickening symbol to the congregation which gathers in it, especially when age and use have made it a place of rich and vivid memories. A very plain chapel which has been the scene of inner conflicts and of aspiring faith undergoes a transformation. It becomes in truth a House of God, and a very gate of heaven. A beautiful and suitable building stirs and releases the imagination with still greater power and illumination. It is inviting and hospitable like the love which created it. The warmth and friendliness of

its aisles and pews are reassuring and its arches are sheltering and uplifting. Its seeming distances, though within small dimensions, have the effect of setting the soul in an open place yet surrounding it with that mercy which is "like the wideness of the sea."

The congregation is itself a symbol. Usually, in a modern church, not half of the members are present at the regular services. Those in attendance represent the whole group, and on occasion act for them. But the congregation is still more widely symbolic. It suggests the universal experience of humanity, seeking light and companionship and salvation from its burdens. The church offers an idealized fellowship, not only with those visibly present but also with those great souls of the ages who have wrought and conquered and bequeathed their works and spirit to the race. And at the center of that fellowship, vivid and dominant, is the sense of a divine presence. It is humanized and brought near in the thought of Jesus Christ. It is magnified and lifted up to infinity in the speculative doctrines of faith. In that world of aspiration each human soul learns to see himself in two widely contrasted relations. Now he is of earth and time, set in the vast order of the universe and subject to the decrees of the divine will; again he is taken up out of his limitations and finiteness into sonship with the eternal, sharing in the mysteries of the powers of life and of death. That dual roll of man is cast in many dramatic forms. One is that of the prodigal son. Man is selfish, wasteful and rebellious. But at last he is spent and hungered. Then he returns, confesses his folly, is welcomed by divine love, is given the seat of honor, and shares in the feast of rejoicing. In some form that is the experience of all men. They fall into some blighting sin or error; they dis-

cover their plight through suffering and make their way back, early or late, to the love and compassion which restores and comforts them.

In our own time there is a deep and widespread craving for an enrichment of public services. In every communion, even in those which in the past have inclined to confuse all symbols of beauty with popery, there is evidence of a longing for something more than extemporaneous speech and an impromptu order of service. They are seeking nobler hymns, they experiment with the surplice for the choir, they venture upon processions, they retrieve some lines of gothic architecture, they light a candlestick, they put flowers about the altar, they place stained glass windows, they celebrate Christmas and Easter, they give pageants and indulge in festivals. Even the moving picture and the radio have been consecrated here and there to sacred uses.

Religion, in its free, normal expression, has always employed the great forms of art. Only in some age of reaction and austerity has religion been barren and puritanical. Today it is recovering the richness and beauty of symbolism which protestantism too much excluded. But that symbolism will necessarily be more than a reproduction of the forms of the past. It will adopt such of them as are consonant with the spirit of a religion of adventure and discovery, but it will not hesitate to find new rituals, poetry, music and drama as it has already appropriated and invented new forms of organization, new methods of instruction and new programs of reform. So long as it keeps the spirit of freedom and spiritual understanding it will not allow its symbols to become bonds and chains, or think of any of them as necessary to salvation or essential to Christian character, but will permit the widest variation without prejudice or exclusion. When a

symbol is mistaken for an ordinance it loses its value; when an ordinance is viewed as a symbol its power is enhanced.

More and more the church service takes on the forms of the pageant and the drama. The importance of organ music is increased. The sermon tends to be transformed from theological discussion and textual exposition into story, picture and parable. The minister is impelled to be more of an artist and the services of religion are made into celebrations of the high moments of spiritual experience. The human life cycle furnishes much of the motive and structure of this dramatic action and noble pageantry—the christening of infants, the confirmation of children, the marriage of youth, the discipline of maturity, the serenity of age and the remembrance of the stars above the valley of the shadow of death. Over all the minister of religion lifts a hand of blessing and speaks with a voice of comfort and of faith.

A vital church will continue to seek and to create more expedient and effective ways of cultivating the religious life in close co-operation with the enlarging and deepening life of society. It will endeavor to keep its members alert, dynamic centers of idealism and good will; it will encourage them to think and to attain all possible knowledge; and it will enlist them in the production and use of diverse forms of art by which the heart and will may be profoundly moved to feel and act in harmony with the finest possible visions of human well being and destiny.



# The Fundamentals of the Christian Religion

By William Mathews, Bloomington, Indiana

Not a great while ago I heard a man give the fundamentals of Christianity. This man was worth about a million dollars. He, together with some others who count their wealth in like figures, was making a gift in money to a college. He said that this college was going to be a modern college; it was going to teach modern learning. And, he continued, it is going to be fundamental; it would teach the fundamentals of Christianity. My ears were now alert, for he announced next that he would tell what the fundamentals were. He was a man of over three score years and ten. I wanted his mature judgment, for I also, claim to be a *fundamentalist*.

These were the fundamentals which he named, (1) the deity of Jesus, (2) the Scriptures as the infallably inspired word of God, (3) the bodily resurrection of Jesus. He might have named the other two also: the blood atonement, and the second coming of Christ. These, according to the judgment of our mature speaker, were the fundamentals of the Christian religion. I was disappointed, for I wanted him to go on. To me there was something vitally lacking in his fundamentals. Surely, he could not stop with these three, or even the other two, and lay claim to be a fundamentalist in Jesus' religion.

According, then, to our gray-headed brother, these were the things which Jesus had lived to establish, and for which He had died. But this trinity of fundamentals seems to lack that something which characterized the teaching and the life of Jesus most. These were not the things emphasized by Jesus as fundamental.

True our New Testament narrates the story of a virgin birth, but Jesus, so far as we know, never mentioned it. To Him it was perhaps not a fundamental concern. The thing that this belief implies was the thing which concerned Jesus. God was His heavenly Father. God dwelt in Him, for God is a Spirit. Of God's indwelling He was certain. Of course, this is one of the very important beliefs which Christianity teaches, namely, that God dwells in human life. Jesus' life was the highest expression of how this is possible. God was His heavenly Father. Thus He thought of God, and thus He spoke of Him. God was His spiritual Father. No physical birth is necessary for this.

The disciples of Jesus recognized that Jesus was motivated by God's spirit, that He shared His character, and that He possessed His compassion for men. This is the most vital relationship of Jesus with God. God dwelt in Jesus. In this is a great hope for all mankind. You recall how Jesus prayed for His disciples and for all who believed through them (that includes us) "that they may all be one; as Thou, Father art in me, and I in Thee, that they also may be as one in me." Thus, God's indwelling spirit may be in us as it is found in Jesus. There is no virgin birth necessary for this. We all like to believe that our birth, whether spiritual or physical, was the expression of that highest and most lofty virtue of life—love.

Regarding the second, we may say that we believe the Bible is God speaking through the men of the past. These great writers of our Bible interpreted God's will as seen through the great experiences of life. Jesus treated the Hebrew Scriptures with the most profound respect. To them He often made His ultimate appeal for authority. No one ever treated them with more reverence; nevertheless he

asserted His right to explain the spirit of the Scriptures; He distinguished, and taught His disciples to distinguish, between the letter and the spirit. And furthermore He surged far beyond the sophisticated exegesis of His day where men had fettered themselves by literalism, and were unable to gain freedom of the truth. Let us dare to follow Jesus.

Of the bodily resurrection, what shall I say? Beyond question our New Testament reflects the Hebrew beliefs which were current in the time in which the Bible was written. The Hebrew thought of a bodily resurrection is reflected in many passages. However, another strain is seen running through the New Testament, namely, the spiritual resurrection. In our modern world we are more at home in this kind of thinking. In the light of present knowledge of the facts, it seems more reasonable to us to hold that "flesh and blood cannot inherit the kingdom of God"; that "this corruptible must put on incorruption and this mortal must put on immortality; that the physical body is buried a natural body, it is raised a spiritual body," and that "we have a house not built with hands eternal in the heavens."

If these beliefs are absolutely essential to your belief and faith in Jesus' religion, I would not for a moment take them from you. What I am trying to say here is this: to many of us they have ceased to be fundamental, and I shall try, in a few words, to show you why. Furthermore, I shall try to show you that, with a belief in other fundamentals, our faith is an ever expanding, ever increasing, ever deepening hope and confidence in God and men.

My plea is for a change of emphasis. The church in the past has placed its first emphasis on theology and doctrine. Now, it must give its emphasis to life. Theology must become secondary. I am aware that

theology is considered by many as the queen of the sciences, and I would not dethrone her; but the church in building her doctrines and defending them has often lost sight of the very facts for which those doctrines were formed.

With the formation of creeds and doctrines the church has placed herself on the defensive, for doctrines once set up must be defended. The future of the church will never realize its fullest possibilities until the church leaves the defensive and assumes the offensive. To carry on this offensive effectively one great change is needed. Christianity of the past has been a religion about Jesus; the Christianity of the future must be the religion of Jesus. Christian civilization can go only so far on a religion about Jesus, but unlimited progress is possible with the religion of Jesus. We have reached the extent of our progress on the old emphasis. The "trinity of fundamentals," or the "quintette," is not sufficient to grapple with the problems in an ever increasing and complex social order in which we find ourselves. Our complex social order must be permeated by the fundamentals of Jesus' religion.

Several of our modern prophets have already pointed out to us that our present day Christianity has gone far from the ideal of Jesus. Jesus in the midst of our church life, beholding Christianity today with its forms and frills and fundamentals, must be moved to say, "If this is Christianity, then I am not a Christian." Let us get the mind of Christ. Let us try to gain His perspective and to endeavor to see life as He sees it. Then, and then only, can we produce His spirit and His deeds in life.

What, then, is fundamental in Jesus' religion? Life is fundamental. Love, and the kind of living that goes with it, is the most fundamental charac-

teristic of the gospel according to Jesus. All else sinks into the secondary. Life, characterized by love and other high spiritual values, is primary.

The end of life is the spiritual life, the eternal life—life, beautiful, meaningful, abundant and everlasting. Christianity or better let us say, Jesus' way of life is a means to this end. Love and the other high and noble spiritual qualities of life inevitably lead to the desired end.

On the occasion when Jesus was confronted by the rich young man with the question: "Good Master, what must I do to inherit eternal life?" He recalled to this young man's inquiring mind the commandments having to do with human relationships; and, then, he summed the matter up by putting the young man to the test of whether he was willing to undergo heroic sacrifice for others and to place the treasures in heaven first.

A lawyer once tested Jesus by asking him the same question concerning eternal life. And Jesus said to him, "What is written in the law? What do you read there?" And he answered, "Thou shalt love the Lord Thy God with all thy heart, with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as yourself," and he said to him, "You have answered right. Do this and you will live." When Jesus was asked "Which is the greatest commandment of the Law?" He replied with practically the same words, and added that on these hang the whole law. Love of God and love of neighbor, to Jesus these are fundamental.

Nicodemus came to Jesus apparently with this same fundamental question about eternal life. Jesus explains, that a change of emphasis is needed. It requires a spiritual regeneration, in fact, a new birth, for "that which is born of the flesh is flesh and that which is born of the spirit, is spirit." He comes

again to the fundamental of love as a means to life: "For God so loved the world that he gave his only begotten son, that whosoever believeth on him should not perish, but have eternal life."

On the last night when Jesus was with his disciples he came again to his great key note of love. He realized the end was near. He must face rejection. The shadow of the cross was before him. In that memorable heart to heart talk with his little band of disciples he said, "A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. By this shall men know that you are my disciples, if ye have loved one another."

It was not by belief in a virgin birth, nor the verbal inspiration of the scriptures, nor the bodily resurrections, nor the blood atonement, nor the second coming of Christ by which men were to know that they were his disciples; but by love one for the other. He did not lay down baptism as the test of discipleship. Neither did he say that the partaking of the emblems in bread and wine were the test. I do not for a moment wish to discredit the worth of the sacraments, nor the great symbolism in them. These and others give us a great lesson. My point, however, is this: love is the supreme test of discipleship. And in the religion of Jesus love and the other spiritual virtues are fundamental to life.

How futile the fundamentals of some groups are compared to the fundamentals of Jesus' way. If it were not so tragic, it would be ridiculous to see the way some of our church assemblies are carried on. It is a cruel joke. So much of their time is spent over hair splitting and worn out dogmas, doctrines and practices, but so little time is given to the anguish of life.

Before there will be a change of emphasis sufficient to produce telling results, church leaders will have to change. The leaders must see and understand and interpret life's fundamentals. In the church all too often have we been placing the secondary matters foremost as if they were primary. Some would-be church leaders have distorted the views and perverted the vision in our churches. We have submitted to the shameful controversy of so-called fundamentalists too long. The preachers of America must dare to emphasize the fundamentals of Jesus. If every preacher in America were to preach the fundamentals of religion as he believes them, we would have a transformed church and, with a transformed church, a transformed world. Let us get down to the fundamentals of living in the church, and place these before form.

Do you realize that while the church is standing by squabbling about form, a floundering world is going down? Away with your doctrines of by gone days, relegate them to the past where they belong! The evangel of the new day is concerned with life's fundamentals, the greatest of which is Love.

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### COMRADE'S HYMN

Tune: Tannenbaum

O God, we praise Thy holy name,  
God of love, O God of love.  
Our gratitude we here proclaim,  
Hand in hand, and heart to heart.  
For every gift, for every friend;  
For fellowships that never end;  
Our hearts their song will ever blend;  
God of love, O God of love.

—E. S. A.

# Religious Experience Versus Syllogisms

By Orvis F. Jordan

As I look over my library, it seems to me I see a complete change in method in a quarter of a century. Here is a shelf of books written by the "fathers" of the religious movement. In these books one finds the deductive logic. Major premise, minor premise and conclusion fill page after page. The newer books are built on the inductive logic. Here is Hocking with his "Meaning of God in Human Experience" and Glover with his "Jesus in the Experience of Men." The difference is noteworthy. One may see this difference reflected in the attitudes of the older and the younger Christians in the church.

The other day a member of the Seventh Day Baptist church presented himself before my elders for reception into the church. He volunteered a statement of his change in religious position. Once he had been concerned with the argument from a scripture text, "Remember the sabbath day to keep it holy." He still does not see how to escape the logic of that position. But he is willing to belong to a community church and to mix up with various kinds of Christian people because, as he says, "I cannot see that the people who rest on Saturday are any better Christians than those who rest on Sunday." Without knowing just what has happened in his thinking, he has gone over from syllogism to Christian experience.

Or here is an Episcopal minister attending a conference on social methods in the churches. The theory of his denomination is that some particular grace flows through the bishop's hands at ordination



that does not fall upon ordinary ministers. The bishop confers a "validity" to an Episcopal minister that no free-church minister ever receives. The old-time logic proved it to be true. But common sense and social contacts prove it to be false. Episcopal ministers are not better preachers nor better pastors than other men.

Here is a young Dunkard minister who now preaches to a union church. He confided to me the other day how he wrestled with himself to come to the position he now holds. His Bible has a clear command on feet-washing that is obeyed by only a small section of the Christian world. All but Dunkards are either ignorant or rebellious against divine authority, Dunkard logic says. But contacts with Christian people give both of these statements the lie. His neighbors are equally well educated, or better, and they are equally pious. Something must have been wrong with either major or minor premise.

A Catholic family united with my church the other day. They have been brought up on a strict interpretation of a scripture text, "This is my body." For years they were fed the actual body and blood of Jesus Christ to give them spiritual power. Logic says it ought to work infallibly. But Christian experience says they have been starving on the actual body and blood in a wafer. They have come to seek the spiritual Christ that may be apprehended only through religious experience. This family does not know what is wrong with the syllogism, but they do know there is something wrong with them.

And now comes an old-time Disciple. He was taught that there were three steps into the kingdom of God, faith, repentance and baptism. The Scriptures recognize only one baptism. Hence, logic compels him to say, Those not immersed are not Chris-

tians. But his church never could quite follow this logic. Unimmersed people shared the communion. They had no more right than Buddhists, according to deductive logic. Methodist ministers preached from the pulpit, though logic pronounces them pagans. This Disciple does not yet know what is wrong with his syllogism. But he refuses a point of view that is totally at variance with the way he has to live. His heart tells him the people of these other denominations are Christians. At last he follows his heart rather than a head that has somehow not functioned well.

Jesus said, "The sabbath was made for man, and not man for the sabbath." Would he not say the same of ordination, the Lord's Supper, feet-washing, baptism and all other institutions of religion? The service that these render humanity is the test of their value.

And meanwhile what is wrong with all this deductive logic? For the most part it is an uncriticized major premise. An infallible church or an infallible Bible is postulated. The dogmatist refuses to examine his major premise. He calls you an infidel if you try to examine it. Grant Calvin his divine sovereignty without criticism and you have Calvinism, the most logical of all theologies. Grant verbal inspiration to most of the Protestant sects, and confine your attention to a single text and you get their system.

Each of them wants his own text taken literally and the texts of other sects taken allegorically. The Catholic shouts, "This is my body." The Dunkard says, "Ye also ought to wash one another's feet." The Seventh Day Baptist insists, "Remember the Sabbath day to keep it holy." The Disciple protests, "Repent and be baptized every one of you."

But Christian experience gavels down the shouting sectarians. "It is the spirit that quickeneth." A man's religion must be within. This does not rule out days and ceremonies and governments. Perhaps each sect may one day develop a new apologetic for its practice. If the universal church adopts foot-washing, it will not be because of deductive logic, nor because of a proof text, but because something happens from this religious ceremony that we cannot afford to do without.

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### A QUOTATION

If the good were as wise as the clever,  
Or the clever as kind as the good,  
The world would be very much better  
Than ever we dreamed that it could.  
But, alas! it is seldom or never  
The two hit it off as they should,  
As the good are so harsh to the clever  
And the clever so rude to the good.

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There is no reason for hard words or hard thoughts on either side. There are some, it seems, who have really persuaded themselves that there is a conspiracy of traitors who wish to break up the Christian faith by betraying the fortress from within. What possible motive could there be for such a plot? Ambition and self-seeking would never prompt a man to be a liberal theologian. There are no doubt some students who forget the deep and vital interests which are intertwined with the historical and scientific problems which they discuss; but even they should be acquitted of any sinister intention.

—Dean Inge.

### THE COLUMBUS CONFERENCE

One outcome of the Oklahoma City Convention last October was the awakening of many persons to a vivid realization of the dangers of extreme conservatism toward which that convention tended. If these resolutions against the employment of missionaries who hold to certain practices and beliefs are enforced then they will be followed by others until the Disciples who have boasted for a century that they had no creed or ecclesiastical dictation will become creed-bound and fettered just when their neighbors are becoming free. Can a more ignoble fate be imagined for a people who were once in advance of most protestant communions, at least in theory? Our fathers set out to trust to the guidance of the Bible and to the spirit of Christ without the intervention of human authority or mandatory doctrines. Now some of the very men who were valiant champions of that creedless, free faith, come bent with years, leaning upon their staffs, to plead for its surrender by the enactment of these amazing resolutions.

The one really heartening public manifestation of the larger and freer spirit of the Disciples was the conference held at Columbus, Ohio, on the eighth of last December. There were laymen of the character and influence of Mr. E. M. Bowman, of New York City who presided; and pastors like Drs. Ainslie, Idleman and Ewers; and college men such as Professors Lumley, Gabbert and Willett. It was evident that this body of men and women were not satisfied with the action of the convention and that they felt it their duty to make protest against it. They were not thinking of the mere formulation of dissenting resolutions, but rather of a far reaching and long continuing plan of education for the churches. The most important action of the con-

ference was the decision to inaugurate a project for more adequate insistence upon the necessity of adapting the training of ministers and members of churches to cope with the crucial problems which confront the churches today.

It is significant that the initiative in calling and in conducting this conference was taken by laymen. Business and professional men in the churches have a great advantage in the advocacy of the larger view and the forward step. They are independent of the control of official boards and national secretaries. Among the Disciples they are as important as ordained ministers, for we do not recognize the "clergy." The escape from the evils and from the threat of an ecclesiasticism is always by way of an intelligent and aroused lay membership. Again and again in the history of the church the bondage and burden of old forms have been thrown off through the efforts of the unofficial classes.

Today the ministry is too much awed and fettered by the conservative pews. The Disciples are not at the present time able to utilize their most capable and most adequately trained young ministers because the churches will not give them the freedom and cooperation which competent, robust men deserve. This condition can be remedied only by bringing forward the educated business and professional men in the churches to support a more virile and vital religious life and to uphold the ideals and practices which are effective in church work today.

It is not the intention of the people who gathered in this Columbus Conference to dictate a liberal policy over against the dictation by the convention of a conservative policy. It is rather its mission to recall us to the open mind and the daring adventure of our fathers who trusted to a creedless church led

by the spirit of Christ. They did not work by precedent or merely by texts of scripture. When there was missionary work to be done they organized a society to do it; when they felt the need of better music they introduced organs; when there was a recognition of the need for better educated ministers they founded colleges to train them.

It is not likely that this Conference will eventuate in launching another elaborate piece of machinery. The need is not for another organization to "join." It is rather for the formulation of attitudes of inquiry and experimentation and of faith in consecrated common sense. This may perhaps best be attained by conferences in small, face-to-face groups of church members with leaders like Mr. Bowman and Mr. Doan and Mrs. Harrison. It may also be accomplished by the distribution of pamphlets and books. Undoubtedly the least expensive and the most far reaching means of arousing thought and fellowship in a cause is the printed page. The subscribers to the religious periodicals at the present time represent sufficiently the alignment of the supporters of the views of those publications. Probably in the long run the readers of the literature which is created as one result of the Columbus Conference will measure the significance of that day's work.

Therefore it becomes important that all lovers of the light, all believers in "the faith of our fathers," all watchers for the dawn of the day of larger achievement should take account of the messages which these new leaders send forth to the men and the women in the pews.

E. S. Ames.

## Progress

The book, "Progress," published to celebrate the twentieth anniversary of the organization of the Campbell Institute contains interesting reading. The Scroll has purchased the entire stock of this work to distribute among the newer members and subscribers. A copy will be sent to each new member when he pays his dues. Note the authors and titles of chapters.

Introduction. Herbert L. Willett.

History of the Campbell Institute. E. S. Ames.

Questions and Answers. Ellsworth Faris.

The Disciples of Christ. The Editors.

Impressions of Twenty Years. E. L. Powell.

The Idea of Doctrinal Progress. C. M. Sharpe.

Newer Phases of Christian Union. J. M. Philputt.

Tendencies in City Religion. O. F. Jordan.

The Church and Her Allies. A. B. Philputt.

Social Solicitude and Political Reform. P. J. Rice.

The Social Task of the Church. H. D. C. Mac-lachlan.

Mysticism and Knowledge of God. Herbert Martin.

Roman Catholic Modernism. Errett Gates.

Progressive Protestantism. Burriss Jenkins.

Two Decades of Missionary History. F. E. Lumley.

Preaching During Twenty Years. J. R. Ewers.

The Religious Value of Science. Arthur Holmes.

Recent Tendencies in Philosophy. W. A. Parker.

Religious Values of the Fine Arts. W. D. Mac Clintock.

Poem. The Proud Farmer. Vachel Lindsay.

## Notes

Karl Borders is with the Russian Reconstruction Farms in the Volga river valley near Prikumsk. Writing in November he tells a very interesting story of this great experiment. He says: "My real and only job these days is superintending the carpenter shop, which means for the most part pleading with the Russian carpenters to leave off the pretties and use nails instead of mortising. An interesting thing happened today in the letting of a contract for laying a floor in our school room. We have a very good small planing mill. But to my surprise, I learned that those working at the job were laboriously doing the work by hand. I enquired the reason and found that they had insisted that the mill would deprive them of the work and would make no consideration for the planing in their contract."

Clarence H. Hamilton writes from the University of Nanking, China: "We await the coming of the commission appointed to study into conditions on the various fields. They will doubtless bring us the attitude of the Executive Committee which will be the reagent to precipitate the attitude of the missionaries. Just now the missionaries seem to be pushing on their work, awaiting further light before determining whether the situation calls for their retirement from the field."

The fact that we sent out an article by Professor Ralph W. Nelson with the last Scroll does not mean that we endorse the views he sets forth. But we are interested to encourage all Institute men to express themselves in print when they have made painstaking study of their subject.

The members of the Institute who are in arrears should send in their three iron men. It would not hurt us if you sent some extras for we are in need. In fact we have had to advance money to pay the



printer. It costs more money to send you special statements and we are getting nervous about taking any more risks. It would help some if those who do not pay would write and say that they do not care to receive the Scroll any longer. At the next annual meeting we may ask to have a committee appointed to investigate the financial standing of members who are in debt to Mr. L. L. Leftwich, 5815 Drexel Ave., the treasurer.

All who are in sympathy with the spirit and purposes of the Columbus Conference should write to Mr. E. M. Bowman, One West Sixty-seventh St., New York, and say so. He is chairman of the continuation committee. One suggestion now under consideration is to form a committee of a thousand to uphold the open mind and the tolerant spirit among our churches. It begins to look as if we might be at the beginning of a mighty movement to recall the Disciples of Christ to their original devotion to Christian Union, and also to a more adequate part in dealing with the great questions of the day.

We hear that Mr. W. B. Taylor, formerly of Bethany College, is now the pastor of an interesting type of church at Beach Bottom. Will some one of our readers, who is conversant with the facts, write us a little report on that experiment?

What is this, also, that we hear about the Student Church in Columbia, Mo., which meets in the Christian Church building Sunday evenings but does not adhere to closed membership? Please page Mr. Haushalter!

Mr. C. H. Winders in Indianapolis and his church have adopted "open-membership" and report rapid progress in building up the membership.

Another item of news is that the East Orange, New Jersey Church, practices the reception of the unimmersed and pays their pastor \$6,000 a year.

### THE CAMPBELL INSTITUTE

The Campbell Institute was organized October 19, 1896, during the sessions of the National Convention of the Disciples of Christ at Springfield, Illinois.

It is not a "secret society," nor an "esoteric coterie." The Institute has never promulgated any program of a political or managerial nature. It does not advocate any fads or sensational theories. It does not seek to promote "open-membership," "higher criticism," "evolution," "rationalism," or any special "views." The two interests which it cultivates are fellowship and scholarship. The object of the organization is precisely what the first draft of the constitution stated it to be in the following words:

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

The membership is open to any man who is a college graduate. All members pay an annual fee of three dollars which includes the year's subscription to the Scroll.

Anyone desiring to become a member should fill out and return this form with three dollars:

Name .....

Address .....

College ..... Degree..... Year.....

# THE SCROLL

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## The Far Horizon\*

By Edward Scribner Ames

Some years ago I was presented with a book whose title was, "The Far Horizon." It was given to me after the death of a good friend. Her daughter came one day bringing the book in fulfillment of her mother's request. She said her mother had read it many times during her long and painful illness and had found great comfort in it. My own reading of the book was attended by a double interest, that of the unfolding of the story and that of trying to understand why it had been such a great help and comfort to my friend.

She had been a woman of an active, happy life, devoted to her husband and daughter at home and to a considerable circle of friends. She was of a buoyant nature, loved the out-of-doors, enjoyed the game of golf, and occasionally took a hunting trip into the Rocky Mountains. It was a memorable event when she returned from one of these vacations and proudly showed her friends the skin of a mountain lion which her rifle had brought down. It seemed a strangely ironical fate that a person so athletic, so much given to life in the open should have been overtaken by tuberculosis of the spine and doomed to years of confinement and suffering shut away from the vistas of lakes and mountains and sky.

The title of the book she read so much carried the secret of her attachment to it. The Far Horizon suggested the release her soul craved. It is the story of a London bank clerk, retired by his

\*Sermon delivered in King's Chapel, Boston, March 2, 1926. THE FAR HORIZON was written by Lucas Malet and published by Dodd, Mead & Company, New York.

firm after thirty-five years of patient, routine labor. Over fifty years of age, unmarried, he suddenly found himself with empty hands facing an old age of loneliness and freedom. The world around him began to appear in new lights, often intensifying his solitude and his remoteness from its busy life, but at times touching him with illumination and quiet comfort. Thus on the evening of his first day of retirement, through the open window, came the voice of the great city herself in answer to his mood—a voice low, multitudinous, raucous, without emphasis, without briefest relief of interval or pause. London revealed herself to him in her solidarity, as a prodigious living creature, awful in her mysterious vigor, ever big with impending birth, merciless with impending death. He had the sense of being changed, of having shrunk to the point of nullity and final ineptitude, while she remained strong, active, relentless as ever. In his bewilderment he found his way to a favorite little open space, one of those breathing spots where the walls and the hard pavements of the city give way grudgingly for a bit of air and light. There in the dusk the twinkling, evasive lights led down to the river bank and to the mystery of the ebbing and flowing tide, the ceaseless effort seaward of the stream. It was the nearest bit of nature, unharassed, irresponsible, and it had long symbolized for the clerk in hours of depression, emancipation from monotonous labor and everlasting brick and mortar. There he could watch the dying sunset, and the outcoming of the stars, and be tranquilized and helped to see life calmly, and to bring himself in line with fact, to endure and to forgive.

As the story unfolds the bank clerk finds two other sources of solace and recovery. One is in a human friendship and the other is in the ministrations of religion. Through the friendship an un-

expected horizon is opened from which sympathy and understanding flow into his starved soul while it also called forth from him gallantry and unselfish devotion to one who had need of his help and rose to greater achievement through his encouragement. The other far horizon was that of religion symbolized by the high altar of his ancestral faith and by its power of absolution through which his soul at the last could be lifted through the gates of death into the eternity beyond.

As I read the story for myself I realized that my friend's fondness for the book sprang from her discovery in it of those far horizons which she herself had known and by which she was able to maintain a sense of the dignity and value of life under the utmost pain and seeming defeat. It had helped her to be conscious of the power to lift her imagination to the far horizons of life's greatest experiences and to gather strength and inspiration from them.

She learned voluntarily to lift her eyes to the hills, to the hills of nature, to the heights of fine friendship and to far-lying horizons of religious faith and hope. She deliberately sought them out and clung to them when suffering and disappointment might have bade her give up and let the darkness and the pain overwhelm her. It was a magnificent battle of the spirit against the principalities, against the powers, against the world rulers of this darkness. She refused to allow her life to be shut in by the four walls of her room. She kept open her soul's great windows of divine surprise and in memory looked out upon the giant forms of the mountains rising above the storms and the mists, with the sunlight playing over their summits. For any one who has ever stood upon one of those peaks and has seen the clouds far below covering the plains and the valleys, there is a lasting memory of exaltation and security. The power to

recover that vision is a means of spiritual poise and resilience. There is therefore a kind of moral obligation to have at hand upon our walls or in our books pictures of those hills which on occasion may make it easier for us to lift our eyes from the routine and the narrow spaces of our shops and counters to their distant, light-circled horizons.

My friend knew also how to enjoy friendships. With what eager wistfulness she would listen to the simplest conversations for they brought into her chamber the outer air of the active, busy world, and enabled her to live more vividly in the interests of other persons. She carried them all in her woman's heart, followed the children to school and to their play, cherished their successes and discounted their mistakes. If people went to see her to give of their strength and courage they came away deeper in her debt for she was already radiant with a cheerful comraderie which is given to those who suffer but are not defeated. She could forget herself in the role of her friends and thereby help them with their difficulties as if she had none of her own.

And then there were the far horizons of her religion. She was not of the pietistic type. Her own religion had been of the practical, non-mystical kind, but she was responsive to the symbolism of the religion which her favorite book described. That was the Roman Catholic faith. She could feel its appeal for the hero of the story. By its long tradition and its familiar symbols it stretched out a hand from the distant past and touched him with a light from another world. When he came down to the last ebbing sands of life, he turned to the church for the last rites and gained from them a strange peace and fortitude for the great journey into the hereafter. The Church symbolized the watchful, faithful care of a patient mother who never could forget her child, who had hovered over

him at birth with purifying rites and who would stand by him in the hour of death still holding a light above the darkening path. She held the symbols of a greater life than that of nature or of human friendship.

Thus my friend had found three real helps for her own spirit in the three things which have so often furnished strength and light to the heart of man in the moment of his extremity. Nature, human companionship and religion supplied her with far horizons. All of them lift the soul out of itself and suggest a larger world for contemplation and enjoyment. Man's capacity to respond to these ideal relationships is at once his hope and his despair. Insofar as he is able to see beyond himself and to find release in visions of larger worlds he lives above his commonplace and routine world. But the three kinds of horizons have different values.

We live in a period which cultivates the enjoyment of nature more widely and more eagerly than any recent time. It may be due to the fact that we so largely live in cities and therefore seek change from the pavements and the brick walls, from the noise and the smoke. It may be because we have studied nature more carefully and with better helps so that we see with larger understanding her landscapes and living forms, her atomic energies and her vast galaxies of stars. Nature's mysteries lead us out of ourselves into immense and incalculable realities. They astound and challenge us. They humble and awe us. They destroy man's conceit of his importance and reduce him to an infinitesimal element, vanishing after a swift, short hour of time. In the infinities of space and time the cares and troubles which beset him seem to fall away like unremembered pulse beats. Such contemplation of nature may remove the strain of self-consciousness

and relax nerves tense with anxious thought. It is healing and releasing like the vision of all vast, impersonal things,—the ocean, the sky and the stars.

It is, however, the exceptional individual who can be long content with the companionship of nature alone. All but the very few crave also the presence of the living mind and heart and the touch of a friendly hand. It is usually a kindness to visit a friend whom accident or sickness has long withdrawn from his ordinary associations. He is glad to get news of his habitual world, to hear of the little incidents of labor and recreation, of neighborhood life and enterprise, of love and work, which make up the story of the passing drama. None of us can know how vital this life of other people is to us until we are withdrawn from it. Only then do we realize how much the accustomed greetings of our neighbors, morning and evening, and the conversations woven into the day's work have come to mean to us. There is no punishment for men so severe as solitary confinement, and there is scarcely a pleasure greater than that of free and hearty converse with old friends.

And this human society is more than a means of recreation. It is essential to sanity and moral health. Men constantly measure themselves by the judgments of their fellows. As children need sympathetic spectators to enjoy their block houses, their songs, their drawings, their creations in the sand or clay, so adults have their friendly auditors, their censors and their impartial witnesses. Our minds are hesitant and tentative about their deepest thoughts until they are made vocal and get confirmed by some competent and understanding souls. Even those rugged prophets who break with their day and generation make their appeal to an inner circle of sympathizing spirits or to a more distant, future jury of their peers. Authors are eager to



have their manuscripts read by selected friends before they are given to the public. All copy is edited before printing and in effect censored before publication. Scientific men work in groups and schools, artists have associations, athletes belong to clubs, business men unite in partnerships and corporations, reformers create leagues, all men participate with their fellows to gain objectivity and verification for their thoughts and to furnish stability and guidance for the common will. In such companies of friends every participant shares a larger life. He becomes a member of an order which outruns his personal power and extends beyond his life. There is a mystical quality in such an experience which is generated by the very association of kindred minds in an ideal venture. Where two or three are met together in the name of the divine, there the divine is present in the midst of them.

Man lifts up his eyes unto the hills and finds quiet and strength; but in the horizon which the hills enable him to see he seeks the signs of his human kind. For it is in neighborliness and in the social sympathy of men like himself that he finds the longer ranges of vision and hope. And through the common aspirations of his fellows he rises to the contemplation of the divine. An American traveling in Europe is struck by the spires which ascend so high above the levels of the dwellings as if the very structure of the towns illustrated the fact that out of the associated life of men there is an outreaching for the divine. The cathedrals and temples are witnesses to the need for something vaster and eternal. They stand above the lower levels of life like sentinels of a heavenly world. Through them man's spirit ascends to its noblest heights and surveys its widest prospect. It is in his religion that man feels himself secure above the tides of time and the storms of fate. At her altars

he leaves all the dross, all the littleness of his nature. By her ministration he becomes free of his burden of guilt and fear, feels himself united again with the world's great heart of love, and beholds the far horizon of the spiritual world.

Nature is not always friendly and beautiful: human friendships sometimes waver and fail: but the divine love flows unwearied and undiminished. Nowhere is all this better illustrated than in the life of Christ himself. He loved the hills of his native Galilee. No more touching picture is preserved in the record of his life than in the simple statement that he went into the mountain alone to pray. But he did not remain. Presently he sought again the company of his disciples. He wanted them to watch with him. He craved their comradeship and the sustaining warmth of their faith. But they were not strong enough to bear him up. They fell asleep, they grew hungry and faint, they became confused when danger appeared. One of them at last betrayed him, another denied him with curses, and the rest fled. He alone remained calm and unresisting. But his refuge was in the thought of God. From God would come legions of angels if he summoned them. In God he could see beyond the tumult and the night and behold the far horizon where his triumph was secure.

After all, these horizons of our life are within the natural experience of men. They are within the power of the imagination and this is capable of cultivation. Men working at their desks occasionally turn their eyes to the window and let their thoughts run beyond the walls which shut them in. Or they close their eyes in a moment of reverie and escape into some distant scene of the past or into a gilded hope of the future. And this power of the imagination is not merely a means of escape: it may be made an instrument for setting the day's

work in the light of wider relations and deeper meanings. More than ever before men realize the marvelous delicacy and elaborateness of the patterns of life they are weaving. And that realization fills them with a new measure of reverence and of hope. Their souls are tremulous with the knowledge of the share in his creation which God allots them.

This sense of the far horizons of life, and the habit of turning to them for refreshment and strength, belong supremely to the religious way of life. For religion includes this practice of seeing the immediate and the commonplace under the form of eternity.

All shapes and sounds have something which is not  
Of them: a spirit broods amid the grass;  
Vague outlines of the Everlasting Thought  
Lie in the melting shadows as they pass;  
The touch of an eternal presence thrills  
The fringes of the sunsets and the hills.

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The old world waits the time to be renewed,  
Towards which new hearts in individual growth  
Must quicken, and increase to multitude  
In new dynasties of the race of men,  
Developed whence, shall grow spontaneously  
New churches, new economies, new laws  
Admitting freedom, new societies  
Excluding falsehood.

—MRS. BROWNING.

## A Community Church

By Mr. Frank A. Morgan

When the plans for the Bryn Mawr Community Church were first discussed in the fall of 1914 there were several difficult questions to be decided. Here was a community of considerable extent (almost a mile square) with a population of several thousand and looking forward to many more, and yet without a single church of any kind in our midst.

The Chicago Church Federation, composed of representatives from a dozen or more of the leading denominations, had made a canvass of this part of the city to determine the comparative strength of each denomination. They found Methodists, Baptists, Presbyterians, Disciples, and Congregationalists in about equal numbers, with many others represented.

We were left free to adopt our own church name, and covenant, and by-laws, and were not so much as required to pledge ourselves to send our missionary offerings to the Congregational Board. We were not even asked to choose our pastors from that denomination or to pledge ourselves to maintain a permanent denominational connection. We were therefore given all the liberty we wanted and as much money as needed at that time. I wish to say, however, that even before the question of money or a loan from any source was discussed, we decided unanimously in one of our neighborhood meetings that we favored a union church but with some denominational connection. We all agreed, after reviewing the history of some of the independent union churches, that some such affiliation would not only contribute to permanence and make it easier to secure able ministers, but would also assist us in rendering a useful service. After eleven years

of history the wisdom of this decision is clearly apparent.

In adopting a name for this church we chose one that tells what and where we are but without sufficient importance or history back of it to be worth quarrelling about.

The same considerations entered into the adoption of our covenant. The aim was to agree upon something which would unite instead of divide. Even the statement adopted was not considered unalterable and forever fixed and was not to be taken as a creed. To attempt to dictate to other individuals or generations in this respect was not in our thought. The theologians have tried that and made a sorry mess of it. The most of the contentions and divisions among Protestants have been due to the fact that men who denied the infallibility of the Pope have claimed infallibility for themselves. The controversy between the Modernist and the Fundamentalist is of this nature. I presume the most of us are Modernists but we do not require that others should be.

When it became necessary to pass upon some of the controverted questions of church practice or even individual habits, we have tried to exhibit the same open-minded liberality. We felt we could leave some things to be settled by the individual and his own conscience and his Lord and ours. If he is sincere in his views and conduct, why should we "butt in" and attempt to dominate or interfere in matters the Lord can take care of? We have enough to do in looking after ourselves and watching our own steps. The disposition to try to dictate to others has caused no end of trouble in the church at large.

Suggestions regarding the order of public worship were invited from the first. The controverted question of the mode of baptism was left to each individual to decide between himself and his God.

We believe we reflect the spirit of Jesus and the example of Paul in not attempting to dictate. Wiser and better men than we have disagreed on this question for centuries; who are we that we should attempt to be dogmatic?

And so in the matter of personal habits that disturb the peace of some churches; the practice of dancing, card playing, smoking, theater-going, or other even less important matters, might have caused serious controversy or even divisions. When some of our young people asked the house committee for the privilege of dancing in the social room of the church, we simply announced that the privilege would be granted if no objections were made and that we would gladly hear from any who felt the request should be denied on account of the church having been dedicated to the service of the Lord. But it was stated at the same time that we did not feel that any members could consistently object unless they forbade their children to dance on account of having dedicated them to the Lord. In our opinion the brick and mortar would not be defiled if the children were not. As all parents in this community permit their children to dance, we have yet to hear of the first objection to the use of the social room for that purpose. Some of the young folks whose first activity in the church was dancing are now among our best workers, and they do comparatively little dancing. The Psalmist says to praise the Lord in the dance. I am well aware that some say the men and women danced separately in those days. I do not know whether they did or not, but if true they don't know what they missed. At any rate the people of Israel do not dance separately now and I have opportunity to know as I live opposite the social room of a Synagogue. I do not dance, but if I did I certainly would not want to dance with a man. I am well aware also what some say as to

the evil effects of promiscuous dancing. My only reply to that is, "Let evil be to him that evil thinks." I can think of no better place to express one's joy in social pastimes of any kind than under the roof of the church.

It should not be forgotten that it was the declared intention from the first to take an interest and an active part in the social, civic, and physical welfare of the community and to erect a building adapted to all kinds of neighborhood activities—for the children, young people, and adults. Our pastor says the popular conception is too prevalent that the chief function of the church is to be a joy killer. We hope to kill that conception in this community.

Civic righteousness, better health conditions, more wholesome amusements, clean but interesting forms of entertainment for old and young, have all come within the purview of this church. The Woman's Club and Men's Club have found at our church an open door, even though neither of these organizations is controlled by the church and each of them admits to their memberships, Catholics, Protestants, Jews, and members of no religious society.

More adequate provisions are being made for the giving of plays to accommodate the Woman's Club and the young people of the community. This church has virtually said to all, "What interests you that is wholesome, or can be made so, interests us." Therefore the various kinds of organizations and the forty or more meetings per week now being held are strictly in harmony with that purpose.

Our aim has been to make unnecessary either a Y. M. C. A. or a Y. W. C. A. in this part of the city and to do much more than either of those fine organizations accomplish. Even more firmly has it been our aim to provide for all the usual church activities. No Sunday School in Chicago has been

better organized or more flourishing than ours; and much the same thing might be said of the other church organizations such as Woman's Auxiliary, Boy Scouts, and Camp Fire Girls, and the yearly campaigns for current expenses and missions and to our new building enterprise.

The fact that we now receive more than \$25,000 annually for current expenses and missions, and the Sunday School more than \$2,000 additional for the same purpose is a practical proof of this fact.

No one of the twenty denominations represented in our membership could have raised more than a small part of the \$700,000 needed to complete our building plans; and furthermore, no halfdozen different denominational churches could serve this Community as well as this church will be able to do. Except for this united effort there would no doubt have been that number of churches organized in this parish.

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## FAITH

*William Dean Howells*

If I lay waste and wither up with doubt  
The blessed fields of heaven where once my Faith  
Possessed itself serenely safe from death;  
If I deny things past finding out;  
Or if I orphan my own soul of One  
That seemed a Father, and make void the place  
Within me where He dwelt in Power and Grace,  
What do I gain by that I have undone?



## The Strategist's Need

U. R. Bell

The teacher of a Sunday morning Bible School class put this question to his men for a week's consideration, "What was the purpose of Jesus?" The first reaction to that question was that it was a foolish one. Any Christian ought to know that! But as the week went by and a little discussion here and there arose among the men of the class the very fact that the teacher put such a question aroused their suspicions. They suspected that their thought, which was to a very large degree settled in their own minds, was to be challenged. The result was that the bulk of the class had nothing to say. What did leak out in the discussion, however, indicated that in the back ground of their minds there was but one answer to it, namely, that the purpose of Jesus was to set up a plan of salvation which if adhered to to the letter would save men from the tortures of a place called hell and entitle them to the blessings of a place called heaven. That is the conviction of a host of churchmen especially if they have been converted under the preaching of the travelling evangelist, or under the preaching of a preacher untrained in history, philosophy and theology, or under the preacher who has been trained in these fields but who never makes any use of his knowledge preferring rather to play upon the ignorance of the people for quick returns. It's a long way off before the average churchman in the pew becomes versed in these subjects that should be the back ground of every preacher's preaching. To this host of laymen whose conversion was a real experience many years ago, often times, the purpose of Jesus was primarily that of setting up a plan of salvation which is preserved

in a church divinely ordained to be once and for all time the custodian of that plan.

As long as this situation prevails with regard to the purpose of Jesus and the church, and it does prevail, we might just as well talk to a southerner about the intermarriage of whites and blacks as to talk to this saved-by-divine-plan layman about church union, experimental religion or even liberality in opinion. He believes, and believes sincerely too, that he is on the one and only route that leads to heaven. Not only does he believe it, but his preacher believes it, at least he preaches it or infers it.

I am familiar with a city of over thirty thousand people and in that city not less than six preachers, some of them in prominent pulpits, two of them Disciples, are preaching openly and with no sense of shame that sort of thing. Others believe it, but do not openly preach it. Their flocks in a large measure believe it, and the preachers are willing to let them believe it, and in a round about way if not openly they promote such beliefs. It's one of the effective ways to produce a certain kind of church loyalty. Of course they are all Fundamentalists, and the strength of that sort of thing has been shown recently in the Fundamentalist movement. There are a lot of things in this present day struggle that are trivial and that will be killed in their own net work. But on this one point, the purpose of Jesus and the church, there is a long battle ahead. One of the meanest features of the fight is that the saved-by-a-divine-plan exponent doesn't know when he is licked. He is afraid to know anything else than that which he thinks he already knows. He doesn't want to know anything else. He is like the Russians who were described during the early part of the war by a speaker who said that you had to shoot a Russian in both the

head and the heart and then knock him over before he would give up as dead. I question the advisability of carrying on the kind of open warfare that would be necessary to defeat the Fundamentalist mind if it could be thusly defeated. The "refugee" casualties in such a conflict would severely and perhaps forever cripple the efficacy of the Christian faith in the world. The only hope that I am able to see for the experimentalist, unionist, or literalist is in strategy. The only strategy that is workable in this conflict is that of personal conference, personal contacts, and patient constructive preaching. **It is a waste of time to get all worked up in an argument with the saved-by-a-divine-plan believer about love for the brethren and trust in men.** He loves and trusts only the saved by a divine plan preserved and defended by his own particular church. His hope of salvation, as he thinks of salvation, lies only in that one plan, and to give up one article in that plan would be to him, and is, to rebuke his God, and he will not run the risk of any such a thing. He fears to take any such stand, and this fear is the basis of his religion and church loyalty.

The only hope that experimental religion has is therefore in a restatement of what salvation is, a statement that will be gradually acceptable to both the saved and the unsaved. If that is successfully done, and done it must be, it will be done only by patience and wisdom, and never by mass votes or council decrees. It will demand on the part of those who accept such a challenge the faith of a Christ who died on the cross in his faith in men. To line up on the other side of this struggle is the easy way. It's the popular way. It's the quick way to build up a local church membership. It's the way to fame. There are advantages to be gained that a blind man cannot fail to see. But it's the path of least resistance.

There is a real need today, therefore, for an organ of some kind that will bind the hearts of these fellows together who are out on the battle fronts where strategy is their only hope. They need to be reminded continuously that they are not fighting alone. It ought to be an organ in which the freest and the noblest sentiments of these warriors could find expression uncensored. It can not succeed as a party organ designed for the purpose of carrying on the fight against the enemy directly, for the reason that the enemy is not reading such party organs for more light. It reads them, if it reads them at all, for more ammunition. The greatest service that is being rendered today in this struggle in a journalistic way is the general discussion of religion in our better secular magazines. And as long as the enemy can be reached in that way let us forget a party organ designed to fight for liberty and the right to think. Let the men in the ranks do the fighting and the thinking, and let's have a real organ that will give them courage and confidence in what they are doing. They are the fellows who are in the trenches and get the body blows. They are often in mud up to their necks, and shell shock is not an uncommon experience.

A journal such as The Christian Century fills a very vital need in the lives of these soldiers of the cross, but it is not intimate enough. It is not designed to be a regimental organ. It's the organ for the whole army. It is hoped, therefore, that the Continuation Committee of the Columbus Conference will appropriate or devise some plan whereby such an organ as herein suggested may be effectively put into the ranks.

## Signs of a New Day

The following correspondence between Rev. E. M. Todd, and his friend, Mr. C. H. Pease, is interesting in itself and it is indicative of a widespread awakening interest in these questions.—E. S. A.

Harlingen, Texas,  
Jan. 28, 1926.

Mr. C. H. Pease,  
McAllen, Texas.

My dear Mr. Pease:

I read with great interest and appreciation your write-up of your visit to Mount Wilson Observatory. You have a very remarkable power of piercing to the center of a subject and grasping its essential principles.

You, I am sure, are not insensible to the difficulties raised by the modern view of the universe—which you have so graphically described—to religious faith. The vastness of the universe, the immense number of suns and worlds which it contains, the staggering immensities of space which separate us from these other suns and worlds, and the unthinkable stretches of time that have elapsed since “the beginning of creation”—all tend to appall us and make religion seem, after all, to be only a childish fantasy.

This, of course, is weakness, and scientists like the writer of this pamphlet, and philosophers like Henri Bergson and others, by giving us a spiritual interpretation of the universe, are seeking to lift our religious conceptions to a higher level where we can at once contemplate the wonders of the heavens and bow reverently before God. The trouble is not with religion, nor with science, but with our puerile and materialistic conceptions of God and religion. Religion today needs science to lift it out of pueril-

ity. The unscientific religion of the churches today is, for the most part, a poor and childish thing, and as long as it remains unscientific will increasingly fail to command the interest of intelligent people. Science is giving us a conception of God completely satisfying to the intelligence and the imagination.

I hope I haven't trespassed on your time and patience in saying these things. But there is no public for such ideas in our Delta as yet, which is wholly given over to the puerilities of so-called "fundamentalism." It is comforting to say them to some one who will understand.

Sincerely yours,

E. M. Todd.

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February 5, 1926.

My dear Rev. Todd:

I am greatly pleased with your splendid letter. Yours is the first comment I have had on the article to which you refer. I have been curious to know whether the subject matter found any response in the minds of the readers of the NEWS. If you can find any one who has read it I would appreciate it if you would make an effort to find out what the person got out of it. I have had a theory that the average citizen could be interested in the facts of science if they were presented to him in an appealing way, and I have wondered if the article in question struck home with any one.

What you have to say about the relations of modern scientific thought and discovery to religion touches upon a subject which has concerned me all my life. From my younger days, religion has made a very strong appeal to me, and several times I have tried to find some ground to reconcile the arbitrary standards of orthodoxy with my own intellectual independence, so that I might become affiliated with the church, but have found it impossible.

It seems to me tragic that the church has failed to adjust itself to present day conditions. I have been almost dismayed to note here in the west the comparatively insignificant part that the Church plays in the community. I have attended a number of church services, and found the congregation exceedingly small. On the contrary San Francisco is filled with societies teaching the weirdest of doctrines. In glancing over the church announcements in the Saturday papers there is New Thought, Theosophy, various Hindoo teachings that seem to outnumber the regular orthodox churches.

I have found one church that seems to be worth while. It is the First Congregational Church, in San Francisco, Dr. Gordon, pastor. He is one liberal preacher that seems to be able to combine high spirituality with the modern viewpoint. Neither the so-called Modernists nor the Fundamentalists in my judgment quite hit the spot. The Fundamentalists have more of the fervor and fire that somehow seem to be a necessary part of religion to me. But their insistence on belief makes them impossible. On the other hand, the Modernists, some of them, seem to be making so obvious an appeal to mere intellectuality that it fails to reach the spot.

In the presence of the great facts of science, we stand with bowed heads in the presence of the Creator. In the contacts with life, we touch the real, throbbing realities of existence. Here is all the material required to construct a living, practical religion. We need some outward demonstration, to give expression to the instinct of worship, but the essence of religion is to adjust ourselves to life and harmonize ourselves with our fellows. Then we need some hope to tie to, some strong faith. As things stand now, every one is at sea. The orthodox creeds are dead. Even those who profess to believe them and insist on their being necessary to salva-

tion, merely nominally accept them. Those who do accept them are either the extremely narrow minded, or else they are intellectually dead. The common mind is groping for some solid ground on which they can stand and the pity is that the Church, which should be the inspiration in the present state of confusion, should be calmly looking backward instead of forward, and repeating the same old formulas in the same old monotonous way as if there had never been a new idea ever conceived in the last two thousand years.

We are all experiencing a revulsion from the old materialistic philosophy. There is something real in the universe that can not be explained in terms of matter. It is something supremely beautiful and inspiring. Art, beauty in every form, music in its loftiest phases, carry us to the very gates of a realm that is neither material, nor intellectual. The human emotions are also something that can not be wholly explained or satisfied by what we know of the material world.

But what is the use? These things are beyond the power of mere words. My own impression is that we are on the threshold of an unseen realm. Sometimes we can get fleeting glimpses of what it may be. Life here would take on meaning and would be immeasurably enriched if we could only have this fact, if it be a fact, brought home to us in terms that would bring realization and conviction. Science has brought the evidence, but it must be sorted out, and prepared for presentation to the world of human beings.

Somehow the person of Jesus seems to stir something within the human breast. The great problem is to rid ourselves of the artificial dogmas that have grown up around his teachings and see if he can not be made to fit into our wider vision of the universe that science has opened for us.



I am glad to have a letter from one who has seen what you have seen in the story that I tried to tell. I hope I may hear from you again, for I have many times wished I might write some of the things I think and feel.

Very sincerely yours,

C. H. Pease.

2329 Hilgard St.,  
Berkeley, Calif.

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The most refined mysticism, the most exalted spiritual experience is *partly* a product of the social and intellectual environment in which the personal life of the mystic has formed and matured. There are no experiences of any sort which are independent of performed expectations or unaffected by the prevailing beliefs of the time. Every bit of our inner or outer life, however much it is our own, is shot through with lines of color due to social and racial suggestions. All our ideals of goodness, all our instantaneous decisions of conscience, our most inward light, and our most instinctive wisdom, have come to be what they are because we have been organic with our particular social group at this identical period of human history. Mystical experiences will be, perforce, saturated with the dominant ideas of the group to which the mystic belongs, and they will reflect the expectations of that group and that period.

—RUFUS JONES, *Studies in Mystical Religion*.

## Disciple Versus Saint

By H. P. Marley

The New Testament gives abundant proof that all did not go well between the followers of Jesus. The Disciple, Peter, and the Saint, Paul, were at "outs" over certain matters which eventually led to mob activity when Paul set his foot in the holy city of Jerusalem.

What happens in the year 1845 when latter-day Disciple is arrayed against Later-Day Saint? A strange bit of history which should not go unnoticed is that connected with the fall of the Mormon city of Nauvoo on the banks of the Mississippi in Illinois. Because of economic reasons which masked under the guise of religious prejudice it was decreed by the neighboring cities that Nauvoo must fall. Its wide streets and attractive shops were drawing too much attention. Following some initial outbreaks the Mormons were induced to leave and agreed upon the date of Sept. 24, 1845. Persecution became so bitter that the leader of the Latter-Day Saints of Jesus Christ set out with four hundred families across the frozen Mississippi in February and braved the anger of the elements rather than that of his fellow mortals. Those who remained to try and dispose of their property had a luckless time as the opposition now became more threatening. They were practically in a state of siege and several days before the time limit had expired there was actual conflict. No help came from the State authorities, so the residents of peaceful Nauvoo surrendered to the mob on September 13th.

Who should step out to receive the spoils of the victor, but a latter-day Disciple, a Campbellite preacher named Thos. S. Brockman, called by his mob, "colonel." Unquestionably this restorer of the

faith and zealot for Scriptural authority must have read to his mob the twentieth chapter of Deuteronomy before he assailed this modern Jericho. We can almost hear his battle cry taken from the Psalm: "who will bring me into the strong city . . . wilt not thou O God . . .?"

And Brigham Young, the Latter-day Saint, led his suffering people out of that land of "Egypt" and after many wanderings, during which time they raised some "manna" at Council Bluffs, they finally sent out the scouts who discovered the Promised Land, Jordan River, Salt Sea and all.

What strange things the early Disciples and Saints of Jesus Christ did in the name of Scripture. What ridiculous things they did in the middle of the nineteenth century. What alarming things they do today. When will we stop blaming the Scripture for our own shortcomings, our own prejudices, and our own petty hobbies? Only when we begin to realize that Scripture is a true record of these shortcomings of man, chastened by his victorious conflict with them. May the latter-day Disciples and Saints choose their Scripture with care, and in all things be true to this victorious element.

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## The Policy of the Scroll

I asked a group of members of the Institute what would help to make the Scroll more efficient. One of them said a new cover. Another said less high-browism. And one voice said a policy. We think all are important observations, but we attach most importance to the remark about a policy. We select this because it is nearer the truth and because it has always had a policy and this policy is exactly what has kept the Scroll alive for these more than

twenty years. It is not our lack of a policy but the failure to carry it out which is our weakness.

Let us state it. The Scroll is the organ of the Campbell Institute. The Institute was organized as a means of cultivating the ideals and the fellowship which are implicit in the germinal impulses of the religious life of the Disciples of Christ. One set of these impulses is found in those great central ideas and attitudes which belong to the religion of Jesus as set forth in the New Testament. Another set of impulses arose from the historical situation which Christianity confronted in America in the year 1809 when Thomas and Alexander Campbell and others consciously undertook to create a practical movement for the union of all Christians upon the basis of the religion of Jesus. During the past hundred years other impulses have developed in the experience of the living church which now also have their influence in the interpretation and practice of vital religion.

The religion of Jesus—which should be carefully distinguished from much of the religion about Jesus—consists of love to God and man. That love, as Jesus taught it, is free from forms and from all external authority. It subordinates the sabbath, it fulfills all of the law which is essential, it is the means of forgiveness and of all growth and service in the kingdom of heaven.

A century ago the divided state of the church and the bitter rivalry of sects stirred many sensitive, devout souls to seek through the religion of Jesus an escape from sectarianism and creedal authoritarianism. The Disciples of Christ have become the most numerous communion of American origin by endeavoring to realize that ideal of union by that means.

Today the Disciples are face to face with the necessity of making a searching estimate of them-

selves and their task in the light of the following facts: First, there is a much better knowledge of the New Testament than there was a hundred years ago. Scholarship has emphasized love as the central principle of the religion of Jesus and it has minimized to the vanishing point the importance of forms except as symbols and optional means of grace. Second, the history and the psychology of religion have shown that Christian union comes about not so much by a clear and logical theory about religion as by the experience and the practice of the spirit of union in the lives of the followers of Christ. Love, with false theories, may go farther toward Christ than true theories without love. Third, the Disciples are now embarrassed by the institutional success they have achieved. A century ago they had no missionary societies, boards, programs, secretaries, publishing houses and the like. They were not blind to such encumbrances on the part of their religious neighbors. Now they have cautiously to consider their constituency. Shall they move their College of Missions? Shall they have a Commission on Christian Unity? Shall they federate? Shall they exchange letters with sister churches of other names? Shall they appoint certain competent ministers to speak on the program of a national convention? Each question has to be answered not in terms of the merits of the case but in terms of the institution and the constituency. They say, What effect will it have on the revenues or on the morale or on the established customs?

The policy of the Scroll is to try to understand these conditions and to cultivate faith in the power of love and intelligence to find ways to fulfill the religious needs of our time and situation most effectively.

E. S. A.

## The Committee of a Thousand

There is a sound of a going in the tops of the mulberry trees. Let us therefore bestir ourselves. The laymen are rising. This is the first time in the history of the Disciples that the laymen have on their own initiative sought expression of their judgment and will. There have been individuals here and there who have made gifts under persuasion or who have devoted themselves to some fine constructive work, but this is the first concerted enterprise upon a large scale. The old laymen's movement was "inspired" by ministers and ecclesiastics. This Committee of a Thousand is the answer of the common sense and religious devotion of business and professional men to the narrowing spirit of a conservative tendency which culminated in the reversal of the century of freedom from creeds which the Disciples have enjoyed and which was their most distinctive glory. Now, so far as one convention can make it so, we are a creed ridden and authority burdened people. We have a yoke ready for us. If we wear this there are others and the manufacture of yokes is an enterprise for which numerous belated brethren and the powers of institutionalism stand ready.

But the Columbus Conference of December 8, 1925, marks the beginning of an awakening which will make such bondage and desolation impossible. This time the ministerial brethren will find the paths of freedom opened for them. They will discover friends of liberty and progress in the pews and on the official boards of the churches. Too long the liberals in the churches have fallen into a deep silence whenever a conservative talked. In many local churches the finest people have sometimes become discouraged and have withdrawn from active effort because of the fear of being considered divi-

sive. But the liberal and progressive members of our churches have just as good rights as conservatives. The theory has always been that each congregation could make its own interpretations and conduct its own affairs. We have boasted of tolerance and liberty in matters of doctrine. Now we shall be called upon to exercise these virtues. It will at least be educative, and it will probably be very quickening and refining in the long run. Meantime the thousand laymen are signing their names and studying the signs of the times.

E. S. A.

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## Realignment in Religion

By Professor Herbert Martin

In the early 16th century Copernicus, a Pole, revolutionized theory and practice in the field of astronomy. In the late 18th century Kant, a German, introduced like modification of view and method into the domain of philosophy. Does the present, the opening days of the second quarter of the 20th century, presage the possibility of equally revolutionary change in the traditional alignments of religion? Jesus, a Jew, broke with the religious traditions and priestly practices of his people and day. In the early 16th century Luther, a German, defied the powers of the hierarchy and marked out a new channel through which the religious life of a great body of Christians has since flowed. Is it possible that another shall arise out of Judah to call the sons of God, both Jew and Gentile, away from their legalisms and traditional loyalties and cause them to take common ground and make common cause in the spirit of Jesus and the earlier prophets of God?

The recent utterances of Rabbi Wise concurred

in, report says, by other eminent liberal Rabbis, justify the raising of such possibility. His views, as reported, deserve reflective consideration. He accepts, I understand, the fact, the principles, and practice of Jesus. He regards him as one of the great Hebrew prophets of history. He differentiates between the historical and the theological Christ. He would dissociate him from the Christ of Christian tradition, would free him from the theological accretions that have gathered about him during the procession of the centuries and would, and does, accept him as a great prophet of righteousness, as a revealer and vindicator of the ways of God to man.

To such a view, or shall we say platform, would the liberal Jews, a considerable and growing number, be attracted? The Unitarian (unfortunate term) movement, already occupying this position, would welcome such pronouncement. A large and increasing number of intelligently devout Christians in many other communions, who have long desired that Christ be understood as presenting and interpreting to men a way of life rather than as a promoter of doctrines and formulas, would be challenged and won to such a program as that which Rabbi Wise might easily present in view of his position.

The daring of such a program, coupled with the considerable constituency practically ready at hand for such undertaking, would make considerable appeal and have a large initial momentum. Its novelty, its objectivity, its transcendence of religious and racial prejudice would make appeal to adventurous and seriously minded souls. The possibility of some such alignment should engage the best minds. There is enough in this situation to make it pregnant with the possibility of a religious revolution. In view of the situation the problem is here suggested as a stimulus to reflection.



## Notes

We are very grateful for the kind words of appreciation which we have recently received from readers of the SCROLL. A number of people have actually written letters and paid the postage to tell how much they enjoy these pages. Let us hear from others. We fatten on approval and we are stimulated by criticism, so we benefit by everything that comes. It is silence and neglect and studied inattention which break our heart!

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The Editor had a grand time down in old Boston preaching the true gospel in King's Chapel. Several things are different from our accustomed surroundings. The Church was organized in 1686. The liturgy is revised Anglican. The doctrine is Unitarian. The pulpit is high and reached by a winding stairway. The preacher wears a gown. The audience is largely invisible and on the radio. The sermons are generously reported in the daily press.

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We were happy to see that Dr. E. L. Powell declared in a communication to the Christian Evangelist that he is a member of the Campbell Institute, and quoted at length from the pages of the SCROLL. We are glad to note that Dr. Powell is launched on his fortieth year in his great pastorate. His record is unique among us. May he live for many years and continue his fearless and fruitful work.

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Professor Flickinger is head of the department of Latin and Greek in the University of Iowa. He writes the following report of an interesting phase of his work:

It has been the custom here for eighteen years

to appoint a member of the faculty as Annual Research Lecturer. He visits about fifteen colleges of the state and delivers a lecture dealing with his own investigations in his field. The purpose is to stimulate interest in creative scholarship and to encourage the undergraduates of the state to undertake graduate work. This job has been "wished" upon me and now I am engaged in the task of visiting all of these schools. I am delivering a lecture entitled "The Problems of the Ancient Theater," illustrating with slides partly drawn from my book on the Greek Theater and its Drama and partly from pictures which I took on my recent trip abroad from July, 1923, to August, 1924. You may be interested too in learning that a third edition of my book on the theater will appear early in the spring from the University of Chicago Press.

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The great men of culture are those who have had a passion for diffusing, for making prevail, for carrying from one end of society to the other, the best knowledge, the best ideas of their time; who have labored to divest knowledge of all that was harsh, uncouth, difficult, abstract, professional and exclusive; to humanize it, to make it efficient outside the clique of the cultivated and learned, yet still remaining the best knowledge and thought of the time, and a true source, therefore, of sweetness and light.

In determining generally in what human perfection consists, religion comes to a conclusion identical with that which culture likewise reaches. It places it in the ever-increasing efficacy and in the general harmonious expansion of those gifts of thought and feeling, which make the peculiar dignity, wealth and happiness of human nature.

—MATTHEW ARNOLD.

# THE SCROLL

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## Where I Find God

By Charles R. Wakeley

I find my God not in the gaudy flare  
Of worldly pomp or ritual or creed,  
Or where Profession, blatant, sounds its screed  
With strident voices or with trumpet blare;  
I find Him by the lonely altar stair,  
In gardens where the loyal hearted bleed,  
In paths where life responds to human need  
And love is born,—I find His presence there.  
I find Him in those unexpected ways  
Where men, dishonored, true to faith have trod  
Through darksome nights and agonizing days,  
Tortured, belabored by some social rod;  
Patient, withal, repaying scoffs with praise;  
Here find I Beauty,—here behold I God.

## What Difference Does Religion Make?

By Edward Scribner Ames

Religion sows its word far and wide in the soil of the human heart,—preaching, teaching, publishing, picturing its ideals of life. It is not easy to know exactly what is accomplished. Some of the mightiest forces in the world are difficult to detect. The motion of the earth through space is not apparent but it is traveling at the rate of more than a thousand miles a minute. The eye cannot discern the growth of a lily but a series of photographs may be taken and then speeded up on the screen showing the whole process from seed to flower. Still waters run deep and their current is often surprisingly swift. The enormous pressure of the atmosphere upon the surface of the body is borne with entire unconsciousness under ordinary conditions.

There are also many important things which are overlooked because long habit has made them familiar. In these days of mechanisms serving the comfort of man we have become oblivious of electrical currents which are all about us waiting for the slightest touch to illuminate our houses, or to transport us, or to bring the voice of a friend, or messages from the air. We are so accustomed to have water flow from the faucet that we forget the giant engines pumping night and day, and the faithful engineers keeping watch, to guarantee instantaneous supplies for any need. By the same psychology it is clear that the great on-going powers of the state, the school, the home and the church may fall below the threshold of attention and be lost to our appreciation.

It is of value now and then to remind ourselves of the place which religion has in society. Is not religion as important as its physical symbols, chapels, churches, cathedrals and temples? These are on every hand. The traveler may see in every town through which he passes the spires thrust up conspicuously against the sky as if to proclaim the presence and the importance of religion. At least it makes a difference in the architectural effects of all towns and cities. The church properties of this country are estimated to have a valuation of something like ~~two~~ billion dollars. The annual expenditures of all the churches total something like \$500,000,000. Religion may be said to make at least that much difference. But the true estimate of the significance of such expenditures must take account of the results they accomplish, of the value of the agencies they sustain. There can be little doubt that we get more for our money in some investments than in others. Some enterprises go farther than others. This nation spends far greater sums annually for commodities which make much less difference than religion. We spend four times as much for candy as we do for religion, and we spend four times as much for cosmetics, perfumery and the like as we do for religion.

There are more than 200,000 ministers in this country. They represent a vast amount of energy, of thought and of idealism poured into the stream of the common life. They touch the lives of millions of people, often in the most intimate and stirring experiences of life. Would anyone doubt that the work of 200,000 farmers made a difference in the life of the world, cultivating the soil, sowing the seed, nursing the plants which grow the food? The minds and hearts of men represent deeper, richer soil, more sensitive and more responsive to cultiva-

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tion. Any political party would be happy to have the support of these ministers; any insurance company or commercial or advertising agency would consider its fortunes made if they could be assured of the cooperation of these men, by just an occasional letter or favoring word here and there. It is scarcely conceivable that 200,000 men should be so powerful through their incidental influence on behalf of secular interests and not be much more potent in those things to which they passionately devote their whole thought and will. Some writers and talkers seem to imagine that the churches could be closed and the ministers dismissed into other tasks without greatly affecting the on-going and the welfare of society. May it not be more likely that it would disturb the direction and the momentum of the human world somewhat as the orbit of the earth would be affected if the influence of one of her sister planets were withdrawn?

Religion is constantly sowing seed. It does so with a lavish and generous hand on stony ground, on beaten paths and on good and fallow fields. It is not merely occupied with rooting up weeds or destroying tares. The object of religion is not negative and inhibiting but positive and creative, to give life and life more abundant. Nothing in this world is more adventurous than the spirit of religion. It has not been daunted by the worst places or by the most forbidding conditions. General Booth in the slums and crime-haunts of London; Livingstone in the jungles of Africa before the days of anthropology or geography; Dr. Grenfell on the barren shores of Labrador; Wesley preaching to the proletariat; thousands of doctors and teachers and social engineers throughout the world are witnesses to the dynamic, productive influences of religion. And it was religion which set them upon these great ad-

ventures. They were not physicians, teachers and engineers searching out the needy places on the earth, who just happened at the same time to be Christians. They were first of all Christians and then trained themselves to make their religion effective by the best methods of science and practical skill. A man who has the disposition to serve his fellow men is likely to find the tools for his purpose; but a man may be equipped with the finest tools and accomplish nothing because he lacks the will and the ambition to devote himself to some real, though it may be a simple and a humble undertaking.

Even the more casual people, who attend religious services, are exposing themselves to powerful influences. The records of religious autobiographies testify to the frequent experience of individuals being wakened out of complacency and purposeless living by some word or song or some indescribable sense of opportunity or duty. These are the commonplace testimonies of evangelical Christianity and they have been written down in the authentic records of the scientific investigations of the varieties of religious experience. Psychologically they are not peculiar to religion but are in principle like the moods which sweep over the soul in the presence of a sunset, or at the touch of a child's hand or in reading an old and long-neglected letter from some loved one. Religion awakens the tender emotions and thereby may reach the mind with a new idea or the will with a fresh impulsion. Persons who do not wish to be influenced by suggestion even toward good things, or who do not care to expose their thought to any expansion or revision, should avoid the places where religion exerts its power. These are dangerous places for self-satisfied people, and for those who suppress their conscience, and

for those who once set their hand to a noble resolution but have turned back, and for those who are living on a plane of life lower than that which in their best moments they respect and approve.

Nothing is more quickening to men than the influence of a group of friendly, congenial men and women devoted to an ideal undertaking, such as this of religion. Devotion to it takes away many antipathies between people, for in the measure in which they are truly devoted to it they forget themselves and their selfish interests in loyalty to the success of the ideal. The history of political parties illustrates abundantly the effect of a common purpose in subordinating individual opinions and preferences to the common will. But religion summons men to a far greater enterprise and to a still more unselfish service on behalf of its reign of righteousness and love. It therefore binds them together in closer ties of brotherhood and co-operation.

There is one other difference which religion makes: it contributes a certain freshness and poetic grace to life. (This, I think, is what many mean by mysticism, though it is not the mark of any one form or order of religion.) It is highly important to happiness to feel that life is worth while and that we have a real part in it. The religion of Jesus radiated that conviction. The flowers seemed to him touched by a beauty which was the direct evidence of the handiwork of God, and if God so clothes the grass of the field which lives but a day shall he not much more care for his human children? And there are the sparrows. They are ever present reminders of the divine providence. Winter and summer, in the streets of the city, darting under foot of man and beast, snatching crumbs of food, chirping and calling, undismayed and ever returning, they are symbols of a great unfailing source of life and care.



Not one of them falls without the notice of the heavenly Father. Whoever believes that, cannot fail to believe still more surely that there is a divine watchfulness about the path of every man, woman and child. Sometimes it is possible to rationalize this faith without weakening it. To think that God works through natural means, through parents and friends and teachers and kindly people makes intelligible the conviction which deeply religious souls enjoy that we are sustained by the everlasting arms. One may rightly feel some surprise to find his name and address and correct number in the telephone directory among all the hundreds of thousands of names of his fellow citizens, and it may justly give him a sense of some importance to be enumerated in so large a company of people. But religion magnifies that recognition of the individual to the point of making each person of immeasurable worth in the sight of the infinite God. The assurance that some one regards a man as having worth and merit is often the surest way of inducing him to be worthy of that regard. By treating human beings as deserving of respect they are persuaded to deserve it. It was such treatment of Zacchaeus that touched him to great generosity toward the poor. It has been the secret of the most successful influence over wayward children and over the criminal and vicious classes. Everyone needs the support of the approval of a friendly soul. The wiser and more powerful that friend the greater the comfort and courage. To be on God's side, as Abraham Lincoln expressed it, is the supreme source of strength and poise for the hardest kind of trial or duty.

The finest opportunity for the ministry of religion in our time lies in this humanizing and social-

izing of our life. The two most distinctive characteristics of the age are science and business efficiency. Both of them tend to emphasize the impersonal and the mechanical aspects of life. Both train us to eliminate the personal equation or to recognize it only to make use of it for the practical ends sought. Science is mechanistic, even in biological and social fields. The sciences which pertain to the most intimate phases of human nature, such as psychology, are endeavoring to deal with these phenomena in terms of so-called behaviorism, disregarding to an unprecedented extent any spontaneity, self-direction or even self-feeling. The implications of this scientific tendency for the work of education and of social idealism are among the most disturbing problems for the future. The work of public charity in some communities has already suffered from an entirely well intentioned undertaking to be efficient. The difficulty is to be sufficiently cautious and intelligent about cases, and at the same time to be genuinely human and neighborly. Science seeks everywhere order, law, definable relations between events in terms of cause and effect. But religion exalts personal relations and social interaction. It recognizes the reality and the satisfaction which belong to friendship, to love, and to mutual sympathy and cooperation. It welcomes science as a means of understanding and guiding the work of idealistic enterprises, but it insists upon its respect for personal experience as valid and authoritative in itself.

† The other distinctive feature of the age is technical efficiency. Men make themselves into machines for the production of power measurable in financial terms. Industrial life has been mechanized into the processes characteristic of its master, the machine

—the machine driven by steam and electricity. The workman has become an attendant of his tool, where once his tool was the instrument of his intelligence and his will. There can be no doubt of the advantages which the industrial age has brought. It has created new wealth, shortened the hours of labor while increasing production, made travel easy and cheap, furnished means of communication and made possible marvelous public and private works of utility and beauty. But has not the price paid in human life been too great? Are those who have profited most, both on the side of capital and of labor, happier and finer? Are they living fuller and nobler lives? Do the luxuries and the pleasures obtained by our machinery and organization increase our idealisms and our grace and strength of spirit? Are not all our achievements menaced today as never before by a spirit of fatalism, of pessimism and cynicism?

Religion is in danger of being choked by a certain hardness of intellect which science fosters, and by the astonishing luxury which industrial efficiency has brought to all classes. Do the gains involved outweigh the loss? William Dean Howells, in a little poem, entitled "Faith," asks particularly with reference to this impersonal and orphaned view of the world which results from modern thought, "What do I gain by that I have undone?"

If I lay waste and wither up with doubt  
The blessed fields of heaven where once my Faith  
Possessed itself serenely safe from death;  
If I deny things past finding out:  
Or if I orphan my own soul of One  
That seemed a Father, and make void the place  
Within me where He dwelt in Power and Grace,  
What do I gain by that I have undone?

## Pessimist or Optimist?

By Undergraduate Students

First Student—Am I a pessimist or an optimist? Let us see. Here is a “bad week.” My diary might appear thus:

Sunday—Awoke feeling fresh and in good trim for studying. Wrote a theme for English. After dinner Father suggested a drive into the country because the snow was melting and the sun was shining—we have very few nice days in winter. Came home late because we had to change a tire. Fire out, had to make a new one. Did no more studying.

Monday—Felt a cold “coming on” and sprained my ankle. Forgot to bring my English theme to class. Missed the train home because of a street car jam. Home at 8:30. Tired.

Tuesday—Bad cold. Ankle very painful. Weather cold—6 degrees below. Forgot to go to chapel (this makes three times and I lost half a grade point). Handle of my brief case had been loose for some time; today it came off.

Wednesday—My cold is worse and my ankle is worse; had to cut gym. Forgot to fix brief case and had to carry the clumsy thing under my arm. Street cars held up again by the cold; missed train and got home for the second time this week at 8:30. Burnt my fingers trying to heat up something to eat.

Thursday—1 degree below zero and a strong NW wind. Quiz in physics—couldn't solve the problem because I thought  $6 \times 9$  was 72! Went to Father's office and took a quartz light treatment for my cold. This cut out my studying.

Friday—Still zero weather. Turned my almost-well ankle—very painful! I must have weak ankles. This week tired me out completely, etc., etc.

Such a week makes one a pessimist—makes one ready to give up, but still there is the gloomy joy that better times have been and better times will come again in spite of misfortune after misfortune (“Ein Unglück kommt selten allein,” says the German).

My cold leaves me and my ankle has become strong again. Another week might pass like this:

Sunday—Snow melting. Took a ride into the country to get some eggs. Saw a cardinal, downy woodpecker, northern shrike, black capped chickadee, and several blue jays along the road—the cardinal must be lost, for it is strange to see him north in winter.

Monday—Instructor read my theme before the class—said it was good. Guess I’ll pass English after all.

Tuesday—Played two games of chess and won both, although I haven’t played a game of chess for a year. Nothing much happened today.

Wednesday—Temp. 40 degrees and a bright sun; however, there are still to be some cold days yet. I am reading Theodore Dreiser’s “Book About Myself”—it is plain, and gives a clear description in an interesting style of newspaper work in his time.

Thursday—Just freezing, but pleasant. Beautiful sunrise. Worked problem in weekly physics quiz correctly. Stayed for Botany Club lecture on the Painted Desert. Good pictures.

Friday—Temp. about 30 degrees. Usual routine. Etc., Etc.

This week passes swiftly with little harshness. The weather is not very cold, the sun shines now

and then, the train is not late, but above all I am in good physical health. I am optimistic or more correctly, more or less innocent of any such feeling. I take more interest in my work and less in the why and how—although I am quite introspective.

Thus it is seen, if I may make a hasty generalization, that such a philosophically vulgar thing as health determines whether an individual is happy or miserable—optimistic, melioristic, or pessimistic, other things being normal.

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Second Student—The world does not discourage me; but it does make me impatient. It is not, I hold, the worst possible world, or even a very bad one; nevertheless, it is a far worse one than it need be.

I see nothing in the process of life that makes me despair. I do not agree with Schopenhauer that life is a bottomless abyss of the will, a series of cravings, never all satisfied and always causing us pain. I understand that those cravings, and the work they inspire, do much to make life worth while. I understand that we have moments, brief and rare, but real, when we desire little or nothing, and are very happy; and I believe that they balance those other moments when we desire much and have no hope of attaining it—moments when we are very miserable.

We are, I think, making the world better. It is true that we still live in danger of storm, fire and flood; that we spend more or less of our time on the sickbed; that thousands of our fellows live in crowded, unhealthy, and uninspiring homes; that untimely death causes much bitter sorrow; that the jails are full of thieves, swindlers, murderers, procurers, etc., who will never become in their hearts anything

else but thieves, murderers, etc.; that still greater numbers of these run at large among us; that homes are broken up by quarrels, infidelity, and selfishness; and that every generation of mankind has its own particular war, more deadly than any before it. Yet all these (except perhaps the last) comprise a small and diminishing item as compared with the good—comfort, happiness, health, “fullness of life,” kindness, and unselfish service—that is (I think) pervading the world. I recognize evil as backwardness persisting here and there in a forward-moving world. It can not halt the advance—but *it can delay it.*

There is my complaint. Sickness, crime, sorrow, and war, are not retreating fast enough for me. Man, whose job it is to drive them back, delays. He is inefficient; he is asleep; especially, he is a pessimist. He glances once at the foe, and gives up. War, says one citizen, simply can not be stopped; man is a fighting creature, and will always fight. Tell this citizen to try the job anyhow, to study it a little, and he will call you an idealist. It is well to dream, he will say with an indulgent smile; but we must be practical; we must deal with bitter reality.

And so one of man’s tasks remains undone for another century or two.

It is this prosaic pessimism, this dead, cold, bleary-eyed despair, that provokes me. I like a man who sees the evil of the world; but I despise one who is terrorized by it.

Well (I now stop to ask myself), what do *I* propose to do? Will I rise up, as the man of the hour, the hero who looks the dragon in the face, and slays him? I fear not. The pessimists will hoot me off the stage. Not that hooting will embarrass me

much. I will speak anyhow, in my loudest voice. If I see a chance to improve the world, I will proclaim that chance, for my own satisfaction in proclaiming—I fear little better will come of it. Even with a far better equipment than I have, even with a truly analytical mind, and a truly comprehensive education, I should fail for want of colleagues.

“He is a good chap,” a certain editor would say, smiling benignly; “but he’s an idealist.” My goose would be cooked.

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Third Student—I am a pessimist. Everything in life and even life itself seem utterly superficial to me. What are these laws that make innocent people suffer? Who is this God that makes innocent people suffer? That is what I cannot understand and that is what makes a pessimist out of me.

With its cruel competition, its unfair methods, its hatreds, and its deceits, is life worth living? We lie, cheat, steal, and even murder—all in order to live. Why? Life has no right to demand this of people. Governmental officials steal money from the people who put them in power, men kill their mothers, pastors are incestuous with women of their church—this is life.

Is there any wonder then that a person who realizes this has no respect for man. Face the facts, in the papers or from your own experiences, and you will realize that what I say is true. No class of society is free from this; the only difference is that some classes think less of it.

For one summer I drove a taxi, and for the first time realized the utter filth and rottenness of our companions. Nice people and people who are not so nice—all are the same. Everything is for pleasure and that pleasure is in most cases merely mo-



mentary. Days and weeks and even months are spent for one moment of joy. I ask you if it is worth it.

Joy. That is what most people seek in life. Any means are taken to procure it without regard to the happiness of others. We push down and tread on people who stand in the way of our pleasure. The only reason that we were not pushed down in their stead is that we fought harder or used worse tactics. Beat your neighbor, it is the only way.

This is what I think of life. This is what my experiences and matter-of-fact thinking have shown me to be the truth. Perhaps you think different or perhaps you are an idealist, at least you must recognize that what I have said is the truth, but you interpret differently.

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We misrepresent religion and do it much harm if we let our young people think of Sunday as a day of mere restriction and irksome restraint.

The Christian idea of Sunday is expressed in the words of our hymn, "O, day of rest and gladness; O day of joy and light." A day of joy and light does not mean a day of needless restrictions and artificially created gloom.

While worship must have first place on Sunday, wholesome recreation and pleasure have their right places also. There is nothing wrong in a game of tennis or golf or baseball on Sunday afternoon. We need to speak out quite clearly on this matter for the sake of our young people so that they may know that the church is in full sympathy with all that is good and wholesome and helpful in their lives.—Bishop William T. Manning.

## City Churches

By Marvin O. Sansbury, New Orleans

Our city churches furnish the material for an illuminating study and a challenge that is unequalled. In the twelve cities in America with a population of 500,000 inhabitants the Disciples of Christ have 129 churches. Only thirty of these churches have as many as 500 members. Anyone familiar with the city situation knows that a church with a membership of less than 500 members is always in a precarious condition. In these greatest cities of our American people, one person out of every 375 is a Disciple of Christ, while in the total population of the United States one person out of every seventy-five is a Disciple. In all these twelve cities—New York City, Chicago, Philadelphia, Detroit, Cleveland, St. Louis, Boston, Baltimore, Pittsburgh, Los Angeles, Buffalo, San Francisco—according to the 1924 Year Book, only two churches baptized as many as 100 people during the year 1923-24. An adequate program of evangelism for these cities, with their population of 15,000,000 souls, would keep us busy for the next twenty-five years if we had no other interests whatever as a brotherhood.

In the sixty-eight cities of 100,000 inhabitants and over, there are 365 of our churches. In sixteen of these cities the Disciples of Christ are not represented. Of these 365 churches, only ninety-eight have as many as 500 members; and of the 365 churches only fifteen of them baptized as many as 100 people during the year 1923-24. It seems to me it is rather evident that we are not capturing the cities very rapidly. Personally, I believe we will become a disappearing brotherhood if we do not take the cities.

## Temple Membership

By Peter Ainslie, Baltimore

The Christian Temple is an open-membership church, along with the Central Church, New York; First Church, Philadelphia; East End Church, Pittsburgh; University Church, Chicago; Linwood Church, Kansas City; and other leading churches among the Disciples.

One hundred years ago the Disciples started as a Christian unity movement. They did the revolutionary thing of inviting to the Lord's Supper all Christians, irrespective of their church membership; they, likewise, invited into their pulpits ministers of all denominations. They were pioneers in the practice of open-communion and open-pulpits; but, in requiring Christians coming to them from other denominations to be re-baptized, they discounted and very nearly lost their message for Christian unity.

In recent years, however, there has come among the Disciples a revival of Christian unity, emphasizing the equality of all Christians before God, which necessarily includes receiving into our churches persons from other denominations without re-baptism, thereby presenting a really Christian position for the fellowship of the whole church. In 1922 the official board of the Temple voluntarily took up this issue and unanimously advised its practice. Two years later we joined with the other forward looking churches of the Disciples in the practice of open-membership.

Persons of other denominations who have chosen the Temple as their church home are as cordially welcomed into our membership as at the Lord's Table, irrespective of their form of baptism.

## Trying the Pharisees

The following clippings tell an interesting story. They were sent in by our field correspondents, one of whom suggests an editorial on "reprisals by trying the Pharisees for their major sins, for still they tithe mint and anise and cummin, and omit the weightier matters of the law, judgment, mercy and faith."

Palmyra, Ind., February 24 (A. P.).—Because he organized basket ball and football teams, encouraged Sunday Roller-skating and band practice and built a community house, where he permitted checker playing and amateur plays, W. Clyde Martin, 40 years old, farmer, educator and athlete, must face trial at the Church of Christ here Sunday on charges of recreational practices unbecoming a church worker.

Mr. Martin, a native of this village, returned here after graduating from Winona Agricultural College, where he played football and basket ball. He became principal of the Palmyra High School. Immediately he had the Board of Trustees tear out a partition of the school, which he turned into a gymnasium. The school then began turning out basket ball and football teams and also an orchestra.

The citizens of the town did not approve of his recreational activities and at the next election voted to put back the partition.

Martin then constructed a community hall, paying for it out of his own pocket, which soon became the center of the young social life of the town.

Dancing was not permitted in the house, but plays were given on the community stage by Palmyra talent. Checker boards were in the place, but card-playing was barred.

When he allowed the plays, one of the deacons of the Church of Christ demanded he be excluded from taking an active part in the church, saying he was too worldly.

Mr. Martin demanded a public trial. Three judges, one selected by Martin, one by the church, and one by his accuser, will preside. He announced he will conduct his own case, saying he will prove from the Scriptures that modernism isn't irreligious.

"The trial will be of great value in spreading some ideas of recreation," Mr. Martin declared.

Palmyra, Ind., Feb. 27.—(INS)—The world at large will never learn just why certain members of the local Church of Christ believe W. Clyde Martin, farmer-teacher-athlete, guilty of heresy because he climaxed the introduction of sports in a school of which he formerly was principal with the building of a personally owned community hall where he permitted acting of playlets, instrumental music and the playing of checkers.

Martin's scheduled trial before three officials of the church collapsed today when he told his intended judges if he were brought to trial he would insist that fifteen fellow members, including his principal accusers, be tried on charges of "un-Christian acts," details of which he had included in documents then on their way to the church building.

Thereupon, the judges washed their hands of the whole matter and adjourned with the suggestion that "all concerned get together in the spirit of Christianity and good will and iron their differences without the aid of either elders or outside judges."

The suggestion was accepted.

So ended what had started out early today as a solemn, almost Puritanical church trial.

## Disciple Authors

Formative Factors in Character. By Herbert Martin of Drake University. Longmans, N. Y., 1925. Pp. 345.

Preface: This book has been written under the growing conviction of the need for a re-emphasis of moral values in the life of the nation. It is believed that the strategic approach lies through the childhood of today. This ministry to our children must be rendered through the awakening of our parentage and teachers. Our homes and schools must see the moral development of childhood as their common enterprise and therefore to be wrought out in a co-operative way. In terms of insight into the child's nature the initiative must come through the schools. By this is meant that the teacher in the course of his preparation must be led to see the problem and be prepared to solve it intelligently. With this equipment the teacher will become the prophet of the new evangel to the parents of his community. The hope is entertained that this volume may prove serviceable as a text in the preparation of teachers and in the intelligent enlistment of parents in the moral development of their children.

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Do Fundamentalists Play Fair? By William Mentzel Forest, Professor of Biblical History and Literature, University of Virginia, author of "India's Hurt," etc. Cloth, 12mo. Probable price, \$1.00. Macmillan.

Conservatives may well take the stiff cross-examination, to which their easy-going assumptions that traditional views of the Bible are correct are here subjected, as a challenge to a re-examination of

their arguments, if not of their conclusions. Modernists who have been betrayed into naturalistic and mechanistic views of the universe, and who have allowed opposition to miracle and the supernatural to rob religion of its spirituality, will find the book a call to a faith that will let vital religion live in the modern world.

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Means of Social Control. By Frederick Elmore Lumley, Ph.D., Professor of Sociology at the Ohio State University. Published by the Century Co. 415 pages.

A clear, interesting, and straightforward description and analysis of the most frequently employed means of social control, and an illuminating investigation into the histories, methods, and results of these devices. The volume emphasizes the limitations of the physical-force methods of control and the far-reaching effect and importance of the more highly refined human-symbol methods.

This book has been prepared especially for use as a college text and also to serve the needs of the general reader. As far as possible it is free from technical terminology. The purpose of the book is to show what happens when one varies to a marked degree from the accepted social code, and to describe the resources and instrumentalities available to those who take a hand in the work of control.

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Night has a thousand eyes,  
The day has one:  
But the light of the whole world dies  
With the setting sun.

The Mind has a thousand eyes,  
The Heart has one:  
But the light of the whole life dies  
When Love is done!

## Personals

Rev. Elmer Ward Cole sends us the South Bend, Indiana, Christian, his weekly church paper. It is a new venture and must be a great help in his large parish. We also get the weekly parish papers from Pittsburgh, Baltimore, Kansas City (Linwood) and one from Cleveland which is not orthodox.

Prof. Walter C. Gibbs sends an interesting report of The Bible College of Missouri, which is evidently a flourishing union school these days. There were 340 different students registered for this second semester.

A. T. Whitt, president of the Winchester, Kentucky Bank, writes when sending his check: "I enjoy reading the Scroll and don't like to miss an issue. It has no equal and all open-minded Christian people should read it."

A subscriber from Pennsylvania, not in Pittsburgh, writes: "No publication comes to my study table that I relish more than the Scroll . . . . Altogether, I have only one fault to find with it, there should be more of it. Please accept my thanks for the splendid fellowship you are creating and fostering."

A wise missionary, not in China, writes: "Yes, I do think the conservatives have over-reached themselves. But they have secured only the beginning of what they really want . . . . What we need now is to be led out of this quagmire and not to be buried with compromise."

E. M. Todd, writes from Texas: "I am writing to express my high appreciation of your article in the current issue of the Scroll. It is in every way



adequate and admirable and does credit both to your intellect and your heart. It is sure to meet with a wide response and to give stimulus to the highest impulses of our time. Your work has always been splendidly constructive but none more than this. If iron men will avail to send out stuff like this you shall have mine as long as I can dig them up. So here are my three."

Stephen J. Corey has an article in the March World Call on "Baptism on the Mission Fields," which ought to be read with care by all who practice close-baptism by immersion.

Dr. Peter Ainslie says he never uses the expression "open-membership," but always speaks of "Christian Equality." We think that might help some.

Mr. J. Leslie Lobingier, Oberlin, Ohio, the successful educational pastor of the Union Church there, has recently undergone an operation for appendicitis and is recovering nicely.

Mr. G. E. Breece and L. L. Leftwich, now graduate students in the University of Chicago, have accepted appointments in Cotner University, in sociology and religious education.

Dr. Herbert L. Willett returns to the University of Chicago for the spring quarter after spending the winter in California. He has been engaged to preach regularly for the Community Church in Kenilworth, a beautiful suburb of Chicago on the north shore.

Dr. Burris Jenkins is about the busiest preacher we know of, with five services on Sunday, clinics every other day, editing a paper every week, debating with Clarence Darrow every once in a while, making addresses in different parts of the country, writing a book now and then and planning a great

big hotel-office-church building for his growing work.

We asked Dr. Peter Ainslie recently for a list of the hundred churches now practicing open-membership, according to a statement he made last year. But he just laughed and said, "Oh, I say now there are a hundred and fifty." We have heard of several lately of which no news had reached us before.

Ye Editor was given one of the major prizes of The Christian Century Campaign, through the industry and generosity of members of his church. They did all the work and then surprised him with the announcement when it was all over. That's the kind of a church to have, especially after you have had it more than twenty-five years!

W. E. M. Hackleman, the indefatigable Secretary of the Congress has produced another annual program which represents a lot of skill and labor in getting advertisements and arranging the various sessions. It will be interesting to see how it works to have three Congresses this year. The topics for discussion are timely and in good hands. The atmosphere should be good this year for an interest in these gatherings, but we are reminded of what we are saying elsewhere in this issue, that the Disciples have largely lost their zest for free, vital discussion because the average minister is cowed into silence. He has been saying that ideas and doctrines are not so important as making calls and managing machinery. Therefore the Congress, like all similar agencies, has to resort to high pressure financial methods, to moving the Congress around, and to avoiding many of the most real issues. The days of the old "Lectureships" seem to have passed. Besides, not one of the great weekly journals gives this Congress of the Brotherhood

respectable publicity. It might cause some disturbance in some placid pool of slumbering orthodoxy.

We had a delightful visit with Mr. and Mrs. Harry Foster Burns in Boston last month. Mr. Burns broke down in health during his pastorate in Baltimore and spent the past year in England getting well. He is back to normal now and is looking for a pastorate. Sometimes he thinks of considering a Community Church. Having gone all the way from the Baptists through the Disciples to Unitarians, he should be well qualified to take care of a Community Church.

Rev. Vaughan Dabney is still thriving in his pastorate of the Second Parish of Dorchester in Boston. This is a large Congregational Church, prosperous and ministering to a large constituency in a residence neighborhood. They are now spending \$125,000 on a new Parish House.

Dr. Clifford U. Collins, of Peoria, is a comforting reader of the Scroll. He writes: "I am sure that the Scroll is doing a lot of good. . . . When I am through reading my copy, I pass it on to our minister. In return, he sends me occasionally, copies of the Standard. In that way, I keep him fairly well liberalized and he says he keeps me from getting too liberal."

Dean Sarvis, of the University of Nanking, China, writes: "There is nothing fresh to report from China. I have just returned from the biennial convention of those engaged in Christian Higher Education in China. The government has recently issued regulations intended to force mission schools to register and providing that there should be no compulsory religious teaching in any of the schools, from the kindergarten up. The matter becomes a

conscience question with a good many of us. Unfortunately, there has been a fairly clear-cut division between Chinese and foreigners on the question, the former being in favor of registration and the latter against it. The result will inevitably be further negotiations and ultimate compromise of some kind." Mr. Sarvis and family will sail for this country in June for a year of furlough.

We had a letter the other day from a very conservative brother who thinks the writing of Editor Morrison in *The Christian Century* is not up to what it was when he wrote the *Meaning of Baptism*. His explanation of this is that Morrison is getting old and careless! This reminds us of the days when the *Scroll* first began its existence more than twenty years ago. Then the great crime of the liberals was that they were young. Now the tables are turned. The writers for the *Standard* are a young lot and the makers of the liberal thought of the *Disciples* are old!

Louis A. Warren has become a recognized authority on matters pertaining to the life of Abraham Lincoln. He has published important documents resulting from his researches and his "Lincoln's Parents and Childhood Environment" will soon be published by the Century Company. Mr. Warren gave the principal address at the anniversary of the Chicago Historical Society this year. He is pastor of the Disciple Church at Zionsville, Indiana.

Lawrence Lew, after a year at the College of Missions and two years of graduate work in the University of Chicago, has been teaching in the University of Nanking, since his return to China. He has married a Chinese girl who studied at Oberlin and they are very happy in their new home and exert a very fine influence among the students.

Dr. R. B. Moore, son of W. T. Moore, and at one

time a professor in Christian College, Columbia, Missouri, has been awarded the Perkins medal, presented to the American chemist making the most outstanding contribution to applied science and considered one of the highest honors that a chemist may attain. The presentation ceremony took place in New York City January 15. Dr. Moore was at one time chief chemist of the United States Bureau of Mines, but since 1923 has been manager of the Dorr Company, engineers, New York City.

Dr. C. J. Armstrong, pastor of the Christian Church, Hannibal, Missouri, delivered an appreciated lecture at Eureka College December 17 on "Incidents in the Life of Mark Twain."

We submit the following from Professor F. D. Kershner, in the Christian Evangelist of January 28, as the latest and most complete surrender to the open-membership position. If nothing but "formal correctness" requires the practice of immersion, then we are sure it will be gradually discarded: "It should always be remembered that open membership does not involve the recognition of vital but rather of formal correctness. Those who do not practice open membership accept the vital Christianity, that is, the Christian character and life, of their paedobaptist brethren just as fully as the open membership advocates. What they object to is the recognition of the formal correctness of their paedobaptist position as embodied in the practices of christening and affusion. By the practice of open communion they give full credit to the vital Christianity which they so gladly recognize in the paedobaptist world while they do not recognize the correctness of their formal position concerning baptism. This attitude is logical and consistent, and in no way involves, when properly expressed, anything which savors of discourtesy or unkindness."

## Notes

By E. S. A.

It has been suggested that the annual meeting of the Campbell Institute be held this year on October 19. On that date the Institute will be exactly thirty years old. October might be a better month than July for some members. The national convention is to be held in November this year. How many would attend in October? Let us hear from you.

On the twentieth anniversary we published a book "Progress." That book was worth while and has a lot of dry powder in it yet. What shall be done to properly celebrate the thirtieth anniversary? We might well increase our membership. We might extend the circulation of the Scroll to twenty thousand. We might get out an illustrated edition of the Scroll with pictures of the charter members then and now. May we have further suggestions?

The Campbell Institute is unique in one respect; it is evidently less loved by its members and more feared by its enemies than any other organization in the world. According to its enemies it runs the U. C. M. S., the International Convention, the Board of Education, and practically all the other Boards and official agencies of the Brotherhood. There is one thing we have not yet seen charged to us and that is that we run the editorial policy of the Christian Evangelist. We do claim a very great influence over the Christian Standard, and the Stone which is tied about its neck, but this influence is of a negative and largely hypnotic kind.

Now that Spring has come we intend to make garden. There is plowing to be done and some harrowing, but already it is time to plant seed. We have had seeds sprouting in hot houses which we now intend to transplant and set out under the sky

where the sun and rain and wind may bring a mighty harvest.

Do you know where the true freedom and hope for the Disciples are to be found? I will tell you. They are to be found in the live local churches. These churches hire the kind of minister they like, keep him as long as they like, pay him as much as they like and believe as much of his teaching as they like. Many of them print little parish papers and they are cultivating independence and experimentation and adventures in religion which are the hope of our Israel.

Institutionalism is capable of becoming a great curse. We have seen good men, strong and fearless in their youth, shrivel up into copyists and sound like phonographs before they were fifty years old, because they were secretaries or other officials of something or other. Their youthful impulses have become dangerous. Tact is now the great word. Peace is the great concern. No one asks any longer about "truth" or "freedom" or "experiment" or "progress." As institutionalists they need money to pay the bills of their organization and therefore they cannot express, and since the last convention cannot even hold any ideas which are not already accepted and endorsed.

If this institutionalism had been so developed and so timid sixty years ago we wonder how the organ would ever have come to be introduced into public worship. How would the missionary societies have come into being? How would the colleges ever have started? Is it not time to strangle the colleges anyway? Do they not teach initiative, independence, fearless devotion to facts and to experiment? How can a denomination which allows itself to be bound and gagged hope to develop scholars and leaders for a new age?

I tell you that the Scroll is the only free paper of national scope and interest published by Disciples and for Disciples. All other national publications are partisan, afraid of discussion. They do not print the facts freely and honestly about those who differ from them. They dare not. Not one of them would print a list of all the open-membership churches in the country. Not one of them will seek out the facts of the so-called "student-membership" in our college churches. None of them publishes the facts about the teaching of the theological faculties of Yale and Harvard and Union and Chicago. They are busy splitting hairs and beating the tom-toms of their party and their institutions.

As a consequence the rank and file of the members of the churches are not aware of what is going on. No intelligent lawyer or physician or business man is going to spend his time reading the kind of partisan nothings to which the editors give space. And our children? What do they say? Ask any young man or woman who has graduated from a first class college what is the importance of the things most talked about in the average pulpit or church journal. They do not care a rap for them but they are not on that account indifferent to real religion of social idealism and of real spiritual power.

There are a few churches in the land and among the Disciples which are prophetic of a new and larger day. Their ministers are not trying to hold down the lid on all knowledge and modernity. They are not estranged from their religious neighbors. They are not the kind who are followed by the college freshman and deserted by the senior. They welcome science. They stand for union. They have real friends among the youth.

For the most part these free and virile preachers



of the Disciples have built up the churches they serve. Such men are Burris Jenkins, John Ray Ewers, Peter Ainslie, E. L. Powell. They did not go seeking large churches and large salaries and places of influence. They were willing to start with an actual opportunity even if it was small and work to build it up. They have even dared to resist the opinion of small, conservative minorities at times and launch out into undertakings, both practical and doctrinal, for which there were no well established precedents. There are today not a few churches in the great cities which are still trying to keep peace with some conservative individuals in their fold instead of fairly facing the needs of their neighborhood and the call of the youth for a vital and free ministry. Consequently the population has doubled around them and their own membership scarcely holds its own.

And what is to be said of the attitude of the women in the churches? This: even the organization-women are far more liberal and progressive than men of the same education and training. But the college women in the churches and the club women, and the socially successful women are ready for a rate and measure of progress which has not been dreamed of by their ministers. Women are as a rule more adaptable than men. They care less about the doctrines and the arguments. They want their services well conducted and approved by their neighbors. It is painful to them to have constantly to apologize for their church because it is narrow or unwilling to co-operate.

The things which religion needs today besides the elemental realities of the good gospel of Christ are beauty and joy and intelligence and adaptation to the reasonable demands of the spirit of the times.

We have been professional mourners too long. Our pessimism over this world has been altogether too much exaggerated. It has lacked conviction and consistency. We have been drab and wooden and blind and scared and feeble. Our message has been that of parrots not of real men. The Scroll has this day awakened from a winter of amazement and amusement and, having rubbed its eyes, will proceed to herald the voices of spring and the energies of a new birth.

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## Recreation

### From the Antioch News

A life of unrelieved stress loses elasticity and joy of living. There must be recreation, relaxation, and reward. Play which supplies that need is a normal part of the good life. An exciting story or an evening at cards may bring desirable relaxation, whereas habitually to seek in the same diversions a chief source of satisfaction is waste of life.

Many men and women have found avocations and recreations which in themselves have possibilities for creative accomplishment. These persons are most fortunate. When the main occupation is of an inconclusive sort in which fulfillment and climax are difficult to recognize, such an avocation may become the chief joy of life, and sometimes even the means of greatest ultimate accomplishment.

A well-managed life will not unduly repress or postpone experiences of climax and satisfaction. It will seize them whenever they can reasonably be had, but will guard most jealously against those which displace accomplishment and lessen the driving force of aspiration.

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## RESTORING PRIMITIVE CHRISTIANITY

*By Winfred Ernest Garrison*

(A Chapter from a "History of the Disciples")

While it is beyond the scope of this book to narrate, even in broad outline, the history of the several reformatory movements which made up the Protestant Reformation and of the denominations which originated in their development or division, it will be proper to consider what place has been occupied in this entire series by the idea of "restoring primitive Christianity." There is a belief current in some quarters that this idea was invented in the beginning of the nineteenth century, and that there is a vast difference between reformation and restoration. An historical examination of religious reformations will show that, in general, reformation has always been conceived in terms of the restoration of a primitive uncorrupted condition. Those who have been content to refer to authorities of an early but not quite the earliest age—such as the seven ecumenical councils, or the fathers of the first five centuries—have done so in the belief, or on the assumption, that these were so near to the source that they reflected primitive belief and practice without essential change.

To begin with, Roman Catholicism itself asserts in the most confident tones that it perpetuates without corruption or modification the religion which Jesus brought. It *is* primitive Christianity. Enriched, to be sure, by the wisdom of the ages, blessed with a fuller knowledge of divine truth made possible by the Holy Spirit indwelling in the church, and strengthened by the possession of organization and equipment and devices for work and worship which, since they have the sanction of the church, also have

the sanction of God, still it thinks of itself as essentially the primitive church. "The Christian religion is in all its parts supernatural, and therefore not susceptible of modifications devised by human wisdom. What Christ made it in the beginning, that must it remain forever." (The Catholic Church and Modern Christianity, by Rev. Bernard J. Otten, S.J., p. 25.) Catholicism not only claims to possess this primitive purity but claims to possess it exclusively. "Among the hundreds of so-called Christian churches, there is not one that does not bend before the storm of modern rationalism. Beyond the pale of the Catholic Church the religious world is as protean in its aspect as is the ocean's surface, changing its form with every passing breeze. Doctrine after doctrine is modified, changed, abandoned; in each modification the human element encroaches upon the divine; the natural supplants the supernatural, until finally nothing remains but a religion that is entirely of man's making." (*ibid.*, p. 25.) To the objection that the Catholic Church certainly has from time to time promulgated dogmas which had not before been included in the body of accepted doctrine, the reply is that the church has in it a vital principle which enables it to grow, and that its knowledge of the truth also develops; but doctrinal development is only "an authoritative declaration and clear definition of revealed truths as demanded by the exigencies of the times; which truths, however, were implicitly contained in what was taught from the beginning." So, for example, when the dogma of the immaculate conception of the Virgin Mary was for the first time officially promulgated in 1854, it was not a new doctrine. "No new truth was added to the deposit of faith; but a truth concerning which there had been some doubt as to whether it was really contained in the deposit of faith, was by this

solemn definition authoritatively declared to be most certainly contained therein." (*ibid.*, p. 40.)

Chillingworth's familiar statement, "The Bible and the Bible alone is the religion of Protestants," cannot mean less than that the religion recorded in the Bible, and specifically the form of the Christian religion reflected in that part of the Bible which contains the records of its rise and early progress, shall be the model to which the church of the present is to be conformed. On that principle, all religious reformation must be restoration. Reformation could have no other meaning than the clearing away of unauthorized accretions not in harmony with the original and the restoring of those things which had been lost or perverted. Philip Schaff, the veteran Presbyterian church historian, said: "Evangelical Protestantism makes the Scriptures alone the supreme rule, but uses tradition and reason as means of ascertaining its true sense." The appeal is to antiquity, and the criterion is conformity to the original pattern. Opinions might still differ—and they did differ—as to just how much of the procedure of the primitive church was meant to be a "pattern," and as to the exact meaning of many items in the record of the primitive faith. But these were differences of interpretation and not of principle. Luther and Zwingli agreed that the church of their day ought to mean what Jesus and the early church had meant by the words, "This is my body." The Catholic church also thinks so. But they all disagree as to what it was that Jesus and the early church meant. So we have one group professing to maintain, and the other two professing to restore, the primitive doctrine on this point; yet all three holding different doctrines. It appears that the formula, "restoring primitive Christianity," is the beginning rather than the end of controversy.

It will be noted that Protestantism did not go back of some of the things which characterized Catholic Christianity as distinguished from Primitive Christianity. The New Testament may be, and is, the best evidence as to what primitive Christianity was. But Biblical Christianity—meaning by that a system based on the authority of the New Testament as to doctrine and practice—could not be primitive. “The Bible and the Bible alone” might be the religion of Protestants, but it was not the religion of the first generation of Christianity before the New Testament had come into existence.

The motive and temper of the German reformation was at the farthest possible remove from the rationalistic. Luther did not revolt against the principle of authority—though he used more liberty than his own theory of religion gave him warrant for—but against the abuses of Rome and against her apparent departure from scriptural teaching. Luther called reason “the mistress of the devil,” “the ugly devil’s bride,” “a poisonous beast with many dragon’s heads,” “God’s bitterest enemy.” “Faith,” he says, “wrings the neck of reason and strangles the beast, which else the whole world with all creatures could not strangle. But how? It holds to God’s word and lets it be right and true, no matter how foolish and impossible it sounds.”

Gieseler says (Church History, IV, 552): “The reformers started from the position that the Holy Scriptures can be relied upon as the source of revealed truth, because they have only one literal sense, not several senses.” “The Holy Spirit is the most plain and simple of all writers and speakers in heaven or on earth; hence his word cannot have more than one plain sense.” (Luther.)

A Lutheran book, answering the question, “Why a Lutheran should not attend any other church,”

gives as a reason—"because the Lutheran church is the old original church."

With Zwingli the primary question was "the purity of the church—its doctrines, its worship, its organization, as tested by that primal classic charter, the Scriptures." (Walker: The Reformation.)

Calvin's assertions of the absolute authority of scripture in all matters pertaining to the faith and practice of the church were frequent and forceful. His "Institutes of the Christian Religion," which became the standard of orthodoxy for the reformed churches, was his formulation of the teaching of Scripture, and the reformation of the church which which he led was his conception of a restoration of pure and primitive Christianity.

Bucer of Strassburg, in the sacramentarian controversy, said: "We exhort believers to attend with a simple faith to the words of our Lord, to reject all false speculations and all human opinions."

It is not to be denied that, in the defense of doctrines which came to seem essential to the sound structure of Christian thought, the domatic interest often prevailed over the purely exegetical. Even in matters of morals and conduct, the most improbable propositions were buttressed by an appeal to Scripture whose sincerity we have no right to doubt and which, by the very absurdity of the positions maintained, gives evidence of the general currency of the belief that whatever could be shown to be primitive needed no further defense. Philip, Landgrave of Hesse, in asking Luther, Melanchthon and Bucer to approve his polygamous marriage—as they finally did with some reservations after an ineffectual protest—said: "I would not have confidence in your permission if what I ask did not have a solid foundation in Scripture." Here it would seem that his appeal to primitive practice went back to a period

considerable antedating the beginning of the Christian era.

The Anabaptists of the sixteenth century, wildly fanatical in some respects and in others strangely anticipating the best thought of later generations, pled for a literal return to the social and religious practices of the first century, urged the necessity of "a regenerate church membership" and a church entirely separated from government, and declared that, like the first Christians, they would have no creed, no oaths, no weapons, no resistance, no civil offices. Melchior Hofmann, while at times claiming special illumination as a prophet and predicting from his interpretation of the Apocalypse that the visible return of Christ would occur in the year 1533, in his saner moments announced that he was not a prophet but a witness for God announcing a "resurrection" of primitive Christianity as John Hus had done.

The English Reformation, motived as it was by social and political considerations, based itself upon a study of the New Testament and an effort to clear away the corruptions and superfluities which Rome had added by reference to the records of the earliest churches. "The appeal to the Bible was the soul of the Reformation generally and of the English Reformation particularly." (R. H. Murray, *Anglican Essays*, page 77.) Article 6 of the Thirty-nine Articles declares: "Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation." And Article 8, approving of the Apostles Creed and the Nicene Creed (and in England of the Athanasian also), affirms as the ground of their acceptance that "they may be proved by the most certain warrants of Holy Scripture."



The religious controversies in England in the latter part of the sixteenth and in the seventeenth century turned largely upon the question of the organization of the church and such details of public worship as the wearing of vestments by the clergy, the use of the prayer-book, kneeling at the sacrament, and the use of the sign of the cross at Baptism. Here again the appeal was to Scripture as recording the practice of the primitive churches. Thomas Cartwright, Lady Margaret Professor of Divinity at Cambridge, insisted upon presbyterianism as the one divinely authorized system of policy. "The first point in his system," says Fisher, "is that the Scriptures are not only the rule of faith, but also the rule of the government and discipline of the church." The episcopal system is therefore unlawful because opposed to the practice of the primitive church. His opponents, Whitgrift, Archbishop of Canterbury, for example, were at first content to argue for prelacy as a permissible and useful system *jure humano*. But, true to the historic tendency of authority on one side to beget authority on the other, the advocates of episcopacy soon decided that the New Testament model demanded that the church must have bishops. Whether or not Bancroft, Whitgrift's successor, was the first to assert the divine right of episcopacy, Hooker's famous work on "Ecclesiastical Polity" still argued for the validity of non-episcopal orders. But this view could not maintain itself in the Anglican church. Jeremy Taylor, Hammond, and Laud represented the growing sentiment in favor of episcopacy *jure divino*, which in the end prevailed. The characteristic Anglican contention, therefore, which even to this day unchurches all dissenters who lack an episcopally ordained ministry, is an expression of the view that primitive Christianity cannot be correctly restored without an unbroken succession of bishops.

A volume entitled, "Which is the Apostolic Church-" published by the Presbyterian Board of Publication, concludes with this statement: "We regard it therefore as put beyond all reasonable doubt that, of all the churches now existing in the world, the Presbyterian church comes nearest to the apostolic model."

A Methodist book, which the writer happened to buy on the same day and from the same shelf as the above, ends with a practically identical statement in regard to the Methodist Episcopal church.

The Independents were no less confident that the apostolic model required that each congregation should be autonomous (contrary to the opinion of both Presbyterians and Episcopalians) and (contrary to the Episcopalians) that no episcopal ordination was necessary to give validity to the sacraments.

Among certain of the Independents grew up the sentiment that the primitive church was, and therefore the present church should be, composed only of the regenerate, that it should therefore not include children, and that baptism should be administered by immersion to those who were qualified by their own individual attitude of repentance and faith. Those who held to this opinion separated and became Baptists. This again was a perfectly definite and explicit attempt to restore the apostolic order.

In the established church of Scotland there arose in 1728 a movement headed by John Glas who, apparently quite independently of the English Independents, discovered that the early church had had no connection with the state and that therefore the "National Covenant" could have no legitimate place in the program of the church. Glas left the national church and, with the later assistance of his son-in-law, Robert Sandeman, established several churches known as "Old Scotch Independents" or "Glassites"

or "Sandemanians." Their purpose was to "revive and exemplify the order and discipline of the primitive church." Some of their followers came to the belief that the exclusive practice of immersion was a part of the apostolic system. Thus arose the "Scotch Baptists," apparently without influence from the English Baptists.

Glas himself was ardently committed to the idea of restoring the practice of the primitive churches, especially in the matter of the ordinances and in the conduct of public worship. He biographer says (Memoir of John Glas, xli) : "It has been observed that at the first meeting of Mr. Glas and his adherents, when they agreed to walk together in brotherly love and in the duties thereof, they likewise agreed to observe the ordinance of the Lord's supper more frequently than was the practice of the church of Scotland, viz., once every month; but they soon found that they had as little warrant from the scriptures for this practice as the church of Scotland had for theirs, as the first disciples came together on the first day of the week for breaking of bread, Acts 2:42 and 20:7; and they agreed that in this, as in everything else, they ought to be followers of the first churches, being guided and directed by the scriptures alone. The introduction of this was a remarkable approximation to the primitive church order and discipline. When this little flock were led more particularly to consider the order of the primitive churches, they found that in every one of them there was a plurality of elders. . . . Thus the order of the primitive churches came to be progressively established in proportion as the understandings of this people in the scriptures were enlarged. . . . This led them to a more particular examination of the characters of elders as laid down by the apostle in his epistles to Timothy and Titus, where they found no mention

of an university education, or of the necessity of understanding the learned languages. Having assembled for fasting and for prayer, as they found the primitive churches had done on such occasions, they accordingly appointed James Cargill as Mr. Glas's colleague at Dundee and William Scott as Mr. Archibald's at Guthrie. Many other anecdotes of the like nature might be mentioned; but these are sufficient to show the temper of those times, and at what expense Mr. Glas revived and exemplified the order and discipline of the primitive churches, which many (having in a greater or less degree learned them from his writings) have given out as the result of their own diligence in searching the scriptures, and have in part practiced as things before unknown."

These men were (Ross: History of Congregational Independency in Scotland, page 81) "striving after an ideal of church life and practice based as closely as possible upon an exact imitation of the supposed practices of the primitive churches." Besides a plurality of elders and weekly observance of the Lord's supper, they practiced mutual exhortation, disregard for a regular ministry with theological training, independence of the local church, and discipline in the presence of the whole congregation.

About 1797 James and Alexander Haldane, laymen of the Church of Scotland, disgusted by the "moderatism" which lay like a blight upon that church, began religious work at their own expense, being men of independent fortune. They presently organized the Society for Propagating the Gospel at Home, which became a church in Edinburgh in 1799. Other churches were organized. Greville Ewing, a dissatisfied minister of the Church of Scotland, joined them, and became editor of the Missionary Magazine which was, in a sense, the organ of the Haldanes. Besides an ardent exangelistic interest

which moved these two devout brothers to devote their lives and fortunes to the advancement of religion, the bent of their minds is indicated by both the title and the contents of a volume published by James Alexander Haldane in 1805, entitled "A View of the Social Worship and Ordinances Observed by the First Christians, Drawn from the Scriptures Alone; Being an Attempt to Enforce Their Divine Obligation; and to Represent the Guilty and Evil Consequences of Neglecting Them." The title of the first chapter is: "There is reason to presume that the New Testament contains instructions concerning every part of the worship and conduct of Christian societies, as well as concerning the faith and practice of individuals"; and of the second, "All Christians are bound to observe the universal and approved practices of the first churches recorded in Scripture." The book deals especially with church organization and offices and with ordinances, discipline, and the elements which enter into public worship. At the time of publishing this book, the Haldanes believed in infant baptism, and the book contains an argument for it drawn from the analogy of circumcision and the "everlasting" covenant with Abraham. A little later they became convinced that this position was untenable and became immersionists. Ewing did not follow them in this change, and, for this and other reasons, relations between them became strained.

It will be observed that the union motive was virtually non-existent among these restorers of the primitive order. Their object was not to be united with other Christians, but to be right. Dr. L. Alexander, in his *Memoirs of Rev. John Watson*, says: "It has been the misfortune of the Congregationalists in Scotland to start with the assumption of two principles which are amply sufficient to set all Christendom by the ears should they ever come to be uni-

versally adopted. One of these is, that Christians are religiously bound to conform their ecclesiastical usages in the minutest particulars and under all circumstances to the practice, or what is supposed to have been the practice, of the primitive churches; the other is that it is the imperative duty of every man who has embraced an opinion to make use of all means in his power to bring everybody else over to that opinion." To these might have been added a third presupposition, at that time almost universally held, of the inerrant authority of the Scriptures.

The Protestant Reformation thus proceeded from the start upon the assumption that the only legitimate method of reformation was the restoration of the essential features of primitive Christianity. The early reformers, as well as many of their successors, confined their attention to the restoration of the doctrines believed on the evidence of Scripture to have been held by the churches of the first century. At a later period, emphasis was laid upon the restoration of a specific form of organization and government which was considered as having been given by divine authority and exemplified in the churches organized by the apostles. Still later, groups of earnest reformers undertook to apply the same principle of restoration to the details of public worship.

I may anticipate, at this point, by indicating briefly the relation of Alexander Campbell to this series. His proposal to restore primitive Christianity, considered as a general proposition or as a principle of reform, had no novelty whatever. Every preceding reformer, with few exceptions, and those not the most reputable, had stood on the same ground. His general presuppositions in regard to the authority of Scripture and the normative character of the essential characteristics of the apostolic

churches (whatever the *essential* characteristics might be) he shared with his predecessors and contemporaries. Yet he did make a contribution of distinct value. Approaching the problem of reformation from the standpoint of a dominating desire to promote the unity of the church, he observed that there was far less difference of opinion as to what the apostles had required as conditions of entrance into the church than as to the doctrines held, the organization used, and the forms of worship employed by the church. Instead, therefore, of beginning with an attempt to formulate a complete Biblical theology like Luther and Calvin, or an authoritative form of government like Cartwright and Laud, or a *jure divino* program of public worship like Glas and Haldane, he gave his attention first to the question, What did the apostles require as conditions for membership in the church?

It is perhaps to be regretted that a further step was not taken by concentrating attention upon the question, What were the fundamental and determining attitudes toward God and toward one's fellow men which Jesus inculcated as the essence of his religion? This aspect of the restoration of primitive Christianity still awaits adequate emphasis. The actual development, however, was in the direction of enlarging the area of doctrine and policy upon which agreement was expected and in regard to which he was confident that his teaching was simply the teaching of the New Testament and was therefore a restoration of the position of the primitive church. He says: "The Christian institution has its facts, its percepts, its promises, its ordinances, and their meaning or doctrine. These are not matters of policy, or arrangement, of expediency; but of divine and immutable ordination and continuance. Hence the faith, the worship and the righteousness,

or doctrine, the piety and morality of the gospel institution are not legitimate subjects of human legislation, alteration, or arrangement. No man or community can touch these and be innocent. These rest upon the wisdom and authority of Jehovah." (Christian System, p. 74.)

In assuming that all of these matters of faith, ordinance, worship, and morals were to be governed by the primitive pattern, and that this pattern was so clear that all men might reasonably be expected to come to an agreement about it, Mr. Campbell would seem to be approximating the position of the earlier restorers of primitive Christianity—a position which he had criticized when he said: "The grandeur, sublimity, and beauty of the foundation of hope, and of ecclesiastical union, established by the author and founder of Christianity, consisted in this—that the *belief of one fact*, and that upon the best evidence in the world, is all that is requisite, as far as faith goes, to salvation. The belief of this one fact and submission to one institution expressive of it, is all that is required of Heaven to admission into the church. The one fact is expressed in a single proposition—that Jesus is the Messiah. The one institution is baptism."

To summarize: Catholicism professes to maintain and perpetuate primitive Christianity, but with the development of the doctrines which were implicit in its teaching and with customs and organization suitable for its preservation and made authoritative by the sanction of the church. Protestantism rejected many of these doctrinal developments as being not legitimate interpretations of the original teachings but perversions of them, and many of the customs as not in harmony with the original practice of the church, and set narrower limits to the right of the church to give authority to specific usages. More radical Protestantism virtually denied



the power of the church to make any alterations whatever in the faith, policy, or worship of the church, and in its more extreme forms insisted upon making the church as described in the New Testament a model to be copied precisely by the church of all future ages. These efforts at reformation by restoration were, in general, divisive rather than unifying. Mr. Campbell, approaching the problem with a primary interest in finding a basis for unity, in his most typical expressions limited the field of necessary agreement to the conditions of church membership which he believed to have been those observed by the primitive church. In the historical development of his thought and of the religious body which resulted from his activity, the tendency was to revert to the older and more comprehensive conception of restoration and to make it cover more or less completely the whole area of church life and practice. This has proved to be a divisive tendency. It has led to the formation of a complete set of specialized denominational peculiarities, held with a tenacity proportionate to their supposed divine authority. In its more extreme forms it has led to the separation of the conservative "Churches of Christ" (anti-organ and anti-missionary society) from the main body. Behind the whole restoration idea, as applied to specific doctrines, ordinances, polity, and practices, lie two presuppositions which are themselves not "primitive": first, that the church as it existed historically in the apostolic age, or at least as it existed in the minds of the apostles, was primitive in the sense of containing no admixture of human influences and was, therefore, a permanent pattern with respect to part of all of its practice; and second, that the New Testament presents a substantially inerrant picture of such a primitive church.

## CHARACTER THROUGH A CAUSE

*B. E. S. Ames*

There is something very human in St. Paul's comments upon the athletic games which he witnessed at Corinth. The fact that he went to see them at all is interesting. It is one of many evidences that he was no recluse. He was ever mingling with all sorts of people, in the market place, in the theatre, in jails, in barracks, on shipboard, in governor's palaces, in temples, in synagogues, and in private homes. His letters contain many allusions to the races and games of the Greek stadium. Perhaps he was drawn there by the peculiar fascination which great physical power and prowess have for a man who is weak and sickly. A kind of wistful pathos comes with thought of the Apostle to the Gentiles witnessing the athletic sports of the Greek youth. Himself probably small of stature, never robust, troubled by some persistent malady which he calls 'a thorn in the flesh,' he presents a contrast to the lithe, swift runners in the races. The contrast cuts into his consciousness. He stands enthralled by their strength and endurance, sharing for the moment the tense interest of the gay throng of spectators. He is Greek enough by education to appreciate the enthusiasm of the people, but he is also Hebrew enough to have an after-thought about the gorgeous spectacle. He knows the long training of the athletes, their self-denying devotion and their patriotic, religious fervor in the games. But the Hebrew nature in him is moved with astonishment that there could be so much preparation and so much popular zeal in contests like these. And they do it all, he exclaims to himself, for a corruptible crown,— a crown of fading leaves! The memory of that scene remains vivid in his thought. Years afterward, doubtless

having witnessed similar games in many cities, his astonishment still haunts him and he writes about it to his little band of Corinthian Christians and rebukes them by reminding them that their own athletes are restrained and temperate in order to compete for a small reward, and they themselves as Christians should be far better in their moral life because their goal is so much greater. For that fading crown men discipline themselves in all manner of self-restraint. "Every man that striveth for the mastery is temperate in all things."

But there are greater crowns which cannot fade. Surely for these men will be still more devoted. How easily we share this mixed feeling when we stand in the stadium of a great institution of learning to-day. Eagerness and loyalty fill the hearts of thousands to see their teams struggle for a pennant. We know they have trained hard. They have had to forego much. They have practiced real self-denial. Their days and their nights have been kept for this hour. They have been temperate, industrious, unselfish and clean for the chance of transient and uncertain glory. It is at once a thrilling and a puzzling sight.

Sitting up in the bleachers some little student, to whom nature has not given a physique for a scrimmage like that, finds himself swept along by the spirit of the hour. He knows intimately the players on his side. At the practice games he has cheered them on. His own handicap of small stature or ill health has magnified appreciation of his big, robust fellow students. He knows what they have paid, what they have sacrificed, how they have worked. And still the issue is uncertain. Some one must fail. But it is magnificent. It is wonderful that men will go through so much and perhaps have only defeat in the end. The more he reflects the more perplexed

and querelous he becomes. He asks himself whether life itself may not be like that. Is it everywhere subject to the fortunes of inheritance, or of some element of luck? Are there no fields of action where all who enter may win just rewards,—rewards which endure? Does not the deeper life of the school itself offer more substantial trophies in which all may share if they strive for the mastery? Will not life out in the world be available for more participants than are athletic contests, and more generous in prizes which have permanent worth? The Christian religion answers that question by holding before us the ideal of service to our fellow man. "Thou shalt love thy neighbor as thyself." Whatever enterprise is guided and tempered by this motive is lifted out of the sphere of mere competition and transformed into what is meant by a Cause. It is, therefore, in the very nature of a Cause to offer genuine victory to all who will engage in it, and its crown will not fade. St. Paul was the apostle of that ideal. The glory and the fascination of it grew upon him as he went from city to city of the ancient world and beheld the futility and sadness of men who were throwing their magnificent energies into the struggle to obtain selfish and transient goals. The ideal of the fine young athletes of the stadium furnished him a popular and convicting illustration to set over against the ideal of his new religion. In the pursuit of his ideal all could win success, a success which would endure, a crown which could not fade, and which was, therefore, worthy of the utmost self-control and devotion.

Many students of our civilization believe this age sorely needs the same challenge which was given to the rich, luxurious and dissolute city of ancient Corinth. Here are splendid men and women concentrating great ability, in some cases, upon ephem-

eral and superficial ends. Not long ago I had a conversation with a dog-doctor. He told me of a talented, wealthy young woman who was specializing in Chow dogs. She is the owner of twenty-six of these aristocratic canines. She recently built kennels for them which cost \$26,000. That is six thousand dollars more than the initial gift which the founder of my Alma Mater gave to establish an institution for higher education from which hundreds of men and women have been graduated in less than fifty years. No right-minded person objects to a reasonable consideration for these wonderful dumb friends of man, but it is not difficult to forecast the destiny of a people which cares more for its dogs than for its men. Many other examples of what Mr. Veblen calls "conspicuous waste" confront us, and the cure for such a condition lies in helping each individual to find a Cause through which to be of real use in this world and to develop a character of the highest order. We have counted too much on good intentions and pious wishes; on pangs of conscience and subjective repentance. He that would save his life must lose it in a good Cause. When you know what a man is interested in, what he works at when he is alone, what he spends money for, what he turns to in his leisure, then you know what kind of a man he is. If you see his thought and his effort going into noble enterprises, then you know something good about his soul and something about his soul's salvation. In proportion as he works at any objective social task through which he seeks to advance human life, his own nature is broadened and enriched, disciplined and strengthened. Religion has often made a puzzle and a mystery of the spiritual life when it is in reality profoundly simple. By their fruits ye shall know them. The character of a farmer is revealed in his fields, of an architect in

his houses, of an engineer in his bridges, of a father in his children, of a player in his game. The doer is blessed, or cursed, in his deed. The deed reacts upon the doer. He may see himself in it as in a mirror. Whenever he improves his work he also improves himself, and the surest and sanest way to correct his faults is by striving to get better objective results. The good tennis player, or golfer, keeps his eye on the ball, not on himself. The man who sees a good Cause advancing by his effort knows that in so far his character is wholesome and sound.

There are two ways in which a Cause determines character. It liberates and it disciplines. St. Paul was carried out into the wide spaces of the world by his Cause. From a provincial, sectarian station, he was led out into Asia and Greece and finally to Rome itself. From a narrow and restricted social outlook, he became the interpreter of a faith for all mankind, for Jew and Greek, bond and free, male and female. He gained from his mission courage to rise above his diffidence, to overcome a depressing sense of personal inferiority, and to face perils by land and by sea, in the city and in the wilderness and among false brethren. His stammering tongue became eloquent and his wavering spirit attained poise until he exclaimed, "I can do all things through Christ who strengtheneth me."

The biography of Alice Freeman Palmer is a charming history from our own time of the enlargement and refinement of a person born in obscurity and poverty, who was lifted into a foremost place of leadership and influence by devotion to a high ideal. She was the granddaughter of a country doctor. "In sympathetic relations with him," the record runs, she learned to love mankind in all degrees of trouble and poverty." That attitude came to full

consciousness during her first year after graduation from the University of Michigan. She was teaching in a Seminary for girls among whom she soon gained remarkable influence. Her experience is described in one of her letters: "As I lived among these young people day after day, I felt a want of something,—an absence of the sunshine which melts its own way. Looking on and into them, I said, I will try to be a friend to them all, and put all that is truest and sweetest, sunniest and strongest that I can gather into their lives.—Whenever they want help or comfort, my door shall be open.— We ought to love everybody and make everybody love us. Then everything else is easy." At twenty-six she became President of Wellesley College. As she threw herself into the organization and administration of Wellesley her own nature reflected her achievements. A close friend in those strenuous days afterward wrote of her, "The evolution of the new Wellesley had drawn lines over her round, mobile face, lines of character, of strength, lines to be welcomed, for they stood for development and growth. She was changed and Wellesley was changed."

Sometimes we are warned about the crushing power of a Cause over the individual, as if a man had to surrender his personality and dwarf his soul in order to work with other people and for great unselfish ideals. It is the interesting problem of the uniform. The postman and the soldier, the member of a labor union and the citizen of a state recognize the claims of their loyalties but they also experience a certain sense of power and expansion of self-feeling which the isolated individual does not know. Every useful organization presents its members with opportunity for a widening acquaintance, for participation in collective power, and for a share in

the responsibility of office and leadership quite beyond the reach of unattached and ununiformed men. The mind and will are thereby stirred to greater problems and to larger loyalties than are possible to a single life within itself. It has been one of the great appeals of Christianity that it has set before men a challenging task of the greatest magnitude and has offered them the warmest and most intimate fellowship in devotion to it. How often have we seen men of average ability touched by the call of great fields of service in the missionary enterprises of the Church. And then their work abroad in learning a new language, understanding new customs, cultivating sympathy for different philosophies of life, and everywhere feeling the common hunger and sorrow of the world has given them vision and faith and resourcefulness beyond the measure of their fellows who have remained within narrower and less idealistic occupations. They have become pioneers of new cultures, scholars of new tongues, and happy heroes of new warfares.

But a great Cause also brings discipline. They who strive for the mastery are temperate in all things. A man in the pursuit of a profession does not limit his work to an eight-hour day. The lawyer getting up his brief, the physician attending his patients, the teacher preparing for his classes or the scholar engaged in research is compelled to forego many things which otherwise he might greatly enjoy. He will beggar himself to buy books, he will risk his health to gain time, he will wrestle in anxious thought to solve his problem. But he does not feel the need of pity. His heart is in his work, and like an artist who loves his art, a good workman rejoices in his calling.

It is a tragedy that the advocates of Christian living so seldom emphasize this fact. Too often they



do not give themselves to a religious way of life whole-heartedly and with understanding. Therefore they miss its joy. They talk plaintively of serving Christ as if they were driven to his service by fear or at poor wages. Failure to realize the enthusiasm and joyousness of Jesus and of his religion is one of the most pathetic facts in the history of his Church. It keeps people away from him and from his Cause. In other things men are earnest, and devoted, abstemious and faithful without being depressed and full of self-pity. Why, then, should they be gloomy or unattractive in their religion unless they have misunderstood it or failed to enter into its spirit. At Corinth the Christians whom St. Paul addressed had neither joy nor the strenuous virtues. Later ages have often had hard goodness without gladness.

In one of the most popular text-books in the subject of Ethics it is asserted that the final value of every social institution, whether in the state, or in business, or in religion, is its educational value in the broadest sense. That is, the test of all our enterprises is their contribution to the development of the men engaged in them. At last nothing counts but the Causes whose support enlarges and nobly disciplines the characters of human beings. As Edwin Markham has said:

We all are blind until we see  
That in the human plan  
Nothing is worth the making if  
It does not make the man.

Why build these cities glorious  
If man unbuilted goes?  
In vain we build the world, unless  
The builder also grows.

## THE RELIGIOUS EDUCATION ASSOCIATION

Report of the Annual Meeting in Toronto

*By E. L. Exman*

The convention opened unofficially Tuesday morning when the two groups affiliated with the association met in pre-convention session. These groups, the Directors of Religious Education, and Week-Day Religious Educators met together to discuss the implications of the convention subject: "Education for Participation in World Affairs." In that day's conference the extremely broad scope of the subject was clearly indicated. The group soon realized that before we would educate we should evaluate conditions as they are. Thus it was soon brought out that nearly all existing situations involving international or interracial relationships are far from being "world-minded."

Dr. Davies of Winnetka raised the interesting situation of Chicago's north side, where negroes are moving in and forcing the question of segregation or zoning or absolute turn over of property of whites to encroaching negro groups — with great loss in property values. He asked for a solution. No one ventured to prescribe a remedy! If adults were responsible for situations such as that (and many others were suggested) the question was raised as to the efficiency of any educational program for children when these larger contacts of their parents were so vividly colored by prejudice and a mind opposed to a change.

Discussion centered for some time, however, on existing curricula for children and young people. The group was very pessimistic on this subject. In fact, the Sunday School was quite generally conceded to be "the worst sinner" in any attempts to make for world-mindedness. Some interesting proj-

ects of church school groups, however, were suggested, projects whereby children had been brought into first-hand contacts of a normal sort with children of other racial or national groups. The general method of presenting missions to children in Sunday Schools was most heartily condemned as lacking in educational method and failing to develop a healthy attitude toward other racial or national groups. Dr. Herbert Wright Gates made an interesting comment upon the criticisms he had received when he had attempted to place missionary education upon a higher plane, stressing also the contributions that missionary countries may give to us. As a result of sending out material of this sort one woman accosted him immediately with this statement, "Why, if we use this stuff, we can't possibly raise money for our missionary quota"!

The foregoing analysis of Tuesday's discussion is presented in a far more organized form than it was given during that day. Those who spoke from the floor for the most part disregarded the contribution of those who had preceded. Each was sitting on the edge of his chair with his own fascinating bit of knowledge to contribute; when his chance came he contributed and if he was clever enough he made the necessary transitions and attempted a correlation of his presentation with that which had gone before. Of course, there was a chairman, but his responsibilities consisted, for the most part, in seeing that no two spoke at once and that each speaker was properly recognized. As a result, the discussion was fragmentary, lacking in a unified approach to the subject, and, for the most part, moved in circles constantly traversing old ground already covered.

On Wednesday, however, the discussion was better organized and more effectively carried out. The

convention divided into ten groups and each met for two long sessions, one in the forenoon and one in the afternoon. The previous day's heterogeneity was organized somewhat, new slants to the problem proposed, and the significance of the church school in the educational program was more definitely brought out.

That same day the whole convention listened to the presentation of actual work being carried out by groups outside the church in educating for world-mindedness. Thus, Messrs. Sheffield and Keeny reported the work of the Inquiry (Into the Christian Way of Life). This group is doing a really significant piece of work in holding discussion groups in factories, stores, churches, associations, colleges, etc., in order to interest people in the political, economic, and religious aspects of internationalism. I had the pleasure of looking over galley proof on their forthcoming publication, "How I Make Up My Mind on International Questions." It will be a valuable help when published. Professor Artman reported the work of the various social agencies in and around Chicago, pointing out their rich contributions in getting people of different races and nationalities acquainted and thereby developing a system of mutuality. Reports of work done in Boston and Southern California were also given. After these reports were heard on Wednesday, it was evident that those engaged in religious education must act in close collaboration with these agencies working through the secular contacts to achieve world-mindedness.

On Thursday of the convention a summation of the issues brought out by previous discussion was presented to the whole group. One of the most crucial of these was the question of the development of the attitude of world-mindedness. What is the

process whereby one comes to look at dissimilar racial groups with a spirit of cooperation and mutuality: This question needed to be answered in the light of educational psychology and philosophy. "Experts" in this field were called upon by Prof. Weigle of Yale, who was in the chair. The mantle of erudition fell upon Watson's shoulders. Those of you who remember him from last summer will appreciate his approach, that of Thorndike and Kilpatrick of Columbia, abetted by his own experimentation in the field of traits and methods of testing for attitudes.

This session of the convention was, perhaps, the most valuable of the week. In its forum character with carefully guided discussion from the floor in the light of this contribution from the "experts," some careful thinking was carried on. It was made clear, for instance, that a high school boy will be "world-minded" in his contacts merely because he has become acquainted with a young Chinese at a summer camp and learned cordially to like him. A "carry over" from one experience to the other can only be substantiated by a plurality of contacts of a pleasant sort. The economic basis for attitudes involving world-mindedness were well stressed in this forum. An ideal solution to our present conglomeration of prejudice and dislike, indifference, and patronizing sympathy must eventually rest upon a stable economic adjustment among nations and races.

Additional data, factual material on the problem of world-mindedness, was presented on Friday morning. It presented the missionary program from the modern point of view and was amazingly in contrast with the present program of most of our "foreign" boards. This plea for an appreciation of other race values and a cessation of patronage through

missions was furthered in her paper by Mrs. Fahs of New York.

Unfortunately this data was not presented earlier in the convention. Much of the disorganized discussion could have been avoided if the factual material could have been given before opportunity was allowed for a general "talk session." From the point of view of a unified convention program, some improvements might have been made along these lines in the evening services. Perhaps they could have been made to serve this informational need.

As it was, the evening meetings were of the typical sort. There were the usual number of unrelated addresses, chosen, no doubt, as much because of the strategic position of the speaker as for the contribution that his message might make to the thought of the convention. I do not mean to say that the addresses were not worthwhile of themselves. I only suggest that they lacked correlation and failed to respond to the developing theme of the convention. There were the usual addresses such as the presidential address of President Cowling of Carleton who suggested a philosophical basis for world-mindedness, and the address of welcome by Sir Robert Falconer, president of the University of Toronto. He pointed out the significant though evident fact that the meeting of the convention in Toronto, Canada, was of itself an international gesture, making for world-mindedness. It was the first time the R. E. A. convention had met outside of the United States since its organization some twenty-five years ago by President Harper and others. The convention subject was of sufficient importance to take the convention to an important Canadian city.

One of the outstanding addresses of the convention was given by one of Canada's prominent statesmen, the Hon. Newton W. Rowell. He spoke of the

present situation in world affairs. His address as well as that by Kirby Page, one night later, was particularly worthwhile. They presented actual data which the convention needed to talk intelligently about world-mindedness. Kirby Page's address centered about the influence of economic conditions on international relationships. But the other addresses, though edifying, perhaps, hardly yielded anything to the progressive unfolding of the meaning of world-mindedness and its implications for a truly educational program.

This lack of correlation was evidenced in other ways. The two addresses of Thursday night of the convention were the exposition of each speaker's ideas without any attempt to relate them to the rest of the convention or to each other. In fact, a rather amusing situation arose when the second speaker of the evening flatly contradicted his predecessor on the platform. A McGill professor spent more than a half-hour tracing certain significant findings of church history. He did it in a very scholarly way. One of his three findings was the undesirability of a creed. The man who followed him hadn't been talking long before he suggested a creed for world-mindedness! Of course, both may have been right and there is no reason why differences should not have existed. Perhaps the second speaker was just a bit impolite or so lacking in mental elasticity as to be unappreciative of the scholarly findings of his brother.

I cannot pass from this discussion of the evening meetings of the convention without inserting another amusing incident that occurred. The discussion groups had decided on Thursday that the patronizing spirit of missions was very undesirable and that the connotation of certain missionary phraseology was especially detrimental. Imagine the consterna-

tion of the religious educators in having in a very respectable hymn to use that word particularly condemned, "heathen"!

A really unfortunate contradiction occurred the evening that Rabbi Brickner spoke. The minister in charge of the worship service that preceded the rabbi's address voiced a prayer that was extremely Christological in content. He was untactful and careless, to say the least.

There were several criticisms of the evening worship services. These had not been carefully planned and did not give that warmth of feeling to the convention that the truly worship experience might have given. This is, I believe, a significant point. Certainly, the convention comprised of technicians in religious education should have been able to provide opportunity for the expression of worship in a creditable fashion. As it was, one man remarked to me after the convention closed that he considered it significant that once or twice during the week the convention had really been religious!

One of these times avowedly was during the address of Dr. Soares, the closing address of the convention. Up to that time the convention had been ruthless in criticism of the program of the church and existing curriculum of religious education. In fact, Professor Watson, who preceded Dr. Soares with a paper on tests and measurements, closed his contribution with a question as to the value even of discussing such a subject as "Education for World-mindedness" when so little was known as to ways in which the learning process functioned and right attitudes were developed. With a warmth of conviction that there were values in our present educational methods that should be maintained and that significant religious enterprises were contributing world-mindedness, Dr. Soares sounded a posi-



tive and affirmative note which was certainly essential to the successful close of the convention.

With the perspective of the weeks which have elapsed since the close of the convention these things stand out:

1. A revaluation of our present materials of religious education in order to remove those elements which would develop a spirit of patronage toward other groups rather than an attitude of cordial goodwill and mutual helpfulness.

2. A recognition of the varied contributions that organizations other than the church are making to the ideal of world-mindedness and the inclusion of many of their rich contacts in a broader and more inclusive conception of the curriculum of religious education. So-called "missionary education" would thus be made a part of the whole normal program.

3. An appreciation of the new conception of missions. The thought of the convention was critical of missionary programs of most of our denominational boards. I asked Franklin D. Cogswell of the Missionary Education Movement what he considered to be the significance of the convention's emphasis. "Of course," he replied, "the emphasis is right and will eventually be accepted. The unfortunate thing is that more denominational secretaries are not here to be educated to this new interpretation."

4. An assurance that the Religious Education Association will continue to further activities making for world-mindedness. An eighty-six page report, presented to the convention, outlined the investigation of the association made by the Institute of Social and Religious Research. The committee defined the enlarging scope of the association's activities and noted the strategic leadership which it was in a position increasingly to offer to religious education.

## A QUERY

Mr. Sherwood Eddy, one of the group of nationally known leaders in religious work who spoke in Des Moines during Religious Life Emphasis Week, was the target for rabid criticism and unfounded accusation on the part of one of the local ministers. Space does not permit the enumeration of the charges. It is sufficient to say that they had to do with Mr. Eddy's personal beliefs as stated in his public utterances and published works. In the face of this oft-repeated phenomenon one seeks for a criterion by which to measure such attacks. Do not the words of Jesus as quoted above furnish such a desideratum?

To present a specific illustration: when an attack is made on the orthodoxy of a man of the type of Mr. Eddy would not thoughtful and fair-minded persons be impelled to say something like this: "Mr. Eddy began his career as a wealthy young college graduate with an alluring business future beckoning to him. He turned aside from it and gave his life to Christian work. For seventeen years he labored as a missionary in India. Since then his life has been equally sacrificial and devoted as he has sought to bring the church in Europe and America to a more serious acceptance of the Jesus Way of Life. As an indication of his own deepening religious experience he has recently placed his personal fortune in the hands of a board of trust who are to direct the expenditure of the income for causes of human uplift. He himself is to receive from it only a reasonable salary the amount of which is to be determined by the board. No person in America has a wider acquaintance among or stands higher in the respect and confidence of the peoples of all races, religions and nationalities than does he. No

voice in American Christianity has been more successful in calling young men and women to commit themselves to Jesus' standard of life. The conscience of all peoples has been stirred by him as by no other man. His years of efficient devotion makes it obligatory on any person who wishes to criticize as unsound the personal beliefs of Mr. Eddy to present as his credentials a record of equal sacrifice and accomplishment. If he is unable to do this he must expect his criticisms to be invalidated to the extent that his own life falls below the standard attained by the one whose orthodoxy he accuses.

I am inclined to think that these words of Jesus warrant an even more vigorous statement to be made to the self-appointed guardian of the faith. It is permissible to ask him if the one whom he has excoriated is not justified in turning the tables and in bringing a charge against his critics. If Mr. Eddy's beliefs have been influential in developing his life of rare efficiency and unreserved committal to the program of Jesus, then it is for him to call to account the less potent beliefs of his accusers. If, on the other hand, his life is the product of other factors, then his personal beliefs are sufficiently innocuous that they need give nobody any concern and the use of these modern refinements of the stake and gibbet should be given up. In either case it is the prerogative of Mr. Eddy to speak to us, out of his own experience, concerning the importance and value of his individual faith.

In conclusion permit me to suggest that, if the reasoning of this article is valid that it may have some bearing on the question that has disturbed our Zion during these recent months. What think ye, brethren?

## AN EDITORIAL FROM "LIFE."

There ought to be some way of ascertaining people's religious beliefs without calling on them to testify about them. Some people do not like to tell what they believe; a great many others do not know. This group that does not know includes a large proportion of people who suppose they do know. Take the case of Burbank, that most interesting and beneficent man, who came out a little while ago and said he was an "infidel," meaning that he did not subscribe to the general line of beliefs people held. Was it important that he should? How can one estimate that? Burbank lived a kind of consecrated life, devoted mainly to improving the condition of mankind by making better vegetables and handsomer flowers for them. He seemed to work right into the industries of the Creator. He had wonderful shaping hands and a creative mind. As one sees his picture in the paper he looked attractive; austere and yet gentle. His life, as the papers tell of it, involved a disappointment about a girl early in life. He could not get the one he wanted, and seemed not to see that there were other girls around undoubtedly worth having, who might be had. He had a lot of concentration in him. He seems to have concentrated on this one girl. Not getting her, instead of taking to drink or something objectionable, he took to improving potatoes, and thereafter for years, instead of raising a family of children, he raised these remarkable plant families, and devoted himself to them with the results that we all know and admire. In course of time he made a marriage that was a failure. Long after, when he got to be along in years, sixty-seven, he married his secretary, who was devoted to him and to his work.

All that it seemed to come to when Burbank called himself an "infidel" was that instead of studying religion he had studied plants, and made a kind of religion of that.

It often happens to scientists, to doctors, to people devoted to the pursuit of a special branch of knowledge, to be agnostic in religion. They see their specialty, which is a kind of religion in itself, big, and it obscures their vision of truth in other forms. Men have distinct callings: Burbank had plants; the elder Rockefeller had organization of business and accumulation of money; Harriman and many other men had railroads. Just now, all over the country but especially hereabouts, there are men who seem to have a call to the construction of buildings. That job will be accomplished pretty soon, just as, in a measure, railroads have been accomplished and the organization of business. What becomes of men who work at such callings when they die? Does anybody suppose that they are estimated in the *au delà* according to their agreement with, or deviation from, whatever happened in their day to be orthodox religion? That does not seem likely. The parable of the talents comes in. If they used and developed their talents, they must surely have something coming to them. They carry with them into the next life, not the buildings they built, not the railroads they laid, not even the plants that they improved, but the development that came to them by the effort they had made in all these useful services.

Of course, whether their lives have been good or bad makes a difference. Burbank's life seems to have been very good morally and in every way, and it is notable about it that he cared very little for money and would not turn aside from the work that interested him to make money. He worked for the work's sake, and took what money came of it.

### NOTES

This is the last issue of the Scroll until next September. The Chicago Chapter of the Institute met on May 24 and voted to recommend that the Annual Meeting of the Institute be held this year in connection with the National Convention at Memphis. Acting upon this suggestion the date fixed is the tenth of November, the day preceding the Convention itself. Sessions will be held each evening in keeping with our custom of recent years. The headquarters will be at the New Peabody Hotel and members are urged to make reservations there at once. This will be the thirtieth anniversary of the Institute and by having the meeting at this time it is expected that there will be a larger attendance than usual.

The Secretary regrets not having the exact addresses of the following members. He will appreciate any information leading to the location, identification, and return to the fold of any of these members. If any inaccuracies are noted in the address list printed in this issue please report them. The missing addresses are for the following: A. Harry Cooke, W. E. Ellis, Charles F. Evans, Judge Charles S. Lobingier, H. L. Loken, Tolbert F. Reavis, C. W. Trockmorton, Charles A. Vannoy, Carl E. Wilhelm, J. E. Wolfe.

A missionary on furlough sometime ago upon returning to this country remarked upon the widespread practice of infant baptism among the Disciples by which he meant the baptism of undeveloped and uninstructed persons. There is a point here for the consideration of our conservative, orthodox leaders.

## A UNIVERSITY FELLOWSHIP

The Campbell Institute offers a generous Fellowship of six hundred dollars (\$600) through the Disciples Divinity House in the Graduate School of the University of Chicago for the year 1926-1927. The purpose of the fellowship is to encourage a man of superior ability to pursue advanced studies under very favorable circumstances. It is designed for one who desires to fit himself for the ministry in the Churches of the Disciples of Christ by a broader and more elective course of study than is usually offered in divinity schools. It is hoped that the holder of the fellowship will desire to continue his university studies for three years and accomplish the equivalent of the university requirements for the degree of Ph.D., but under a more flexible plan than is usually prescribed for that degree and in a way which may result in a more effective training for the work of the modern ministry. It will not be expected that the holder of this fellowship should necessarily attain the doctorate but it would be certified that he had done the equivalent of it in length of residence and quality of work. The selection of courses is to be made in conference with the Dean of The Disciples Divinity House.

The candidate must be a single man, under thirty years of age, a graduate of an accredited college who desires to fit himself for the ministry in the Churches of the Disciples of Christ.

The first year's work shall be done toward a Master of Arts degree in one of the departments of the graduate school. The candidate should specify in his application the department he prefers,—for example, Philosophy, Sociology, Psychology, Church History, Comparative Religion, Religious Education, etc.

Upon the successful completion of the work for

the Masters degree, the student will become eligible for election to the fellowship for a second and a third year.

The holder of this fellowship shall not engage in other work for remuneration during the term of the fellowship.

Application blanks may be obtained from Dean W. E. Garrison, the Disciples Divinity House, University of Chicago. These must be filled in and returned not later than August 15, 1926.

The Divinity House reserves the right not to award the fellowship in case there should not be applicants of sufficiently high merit.

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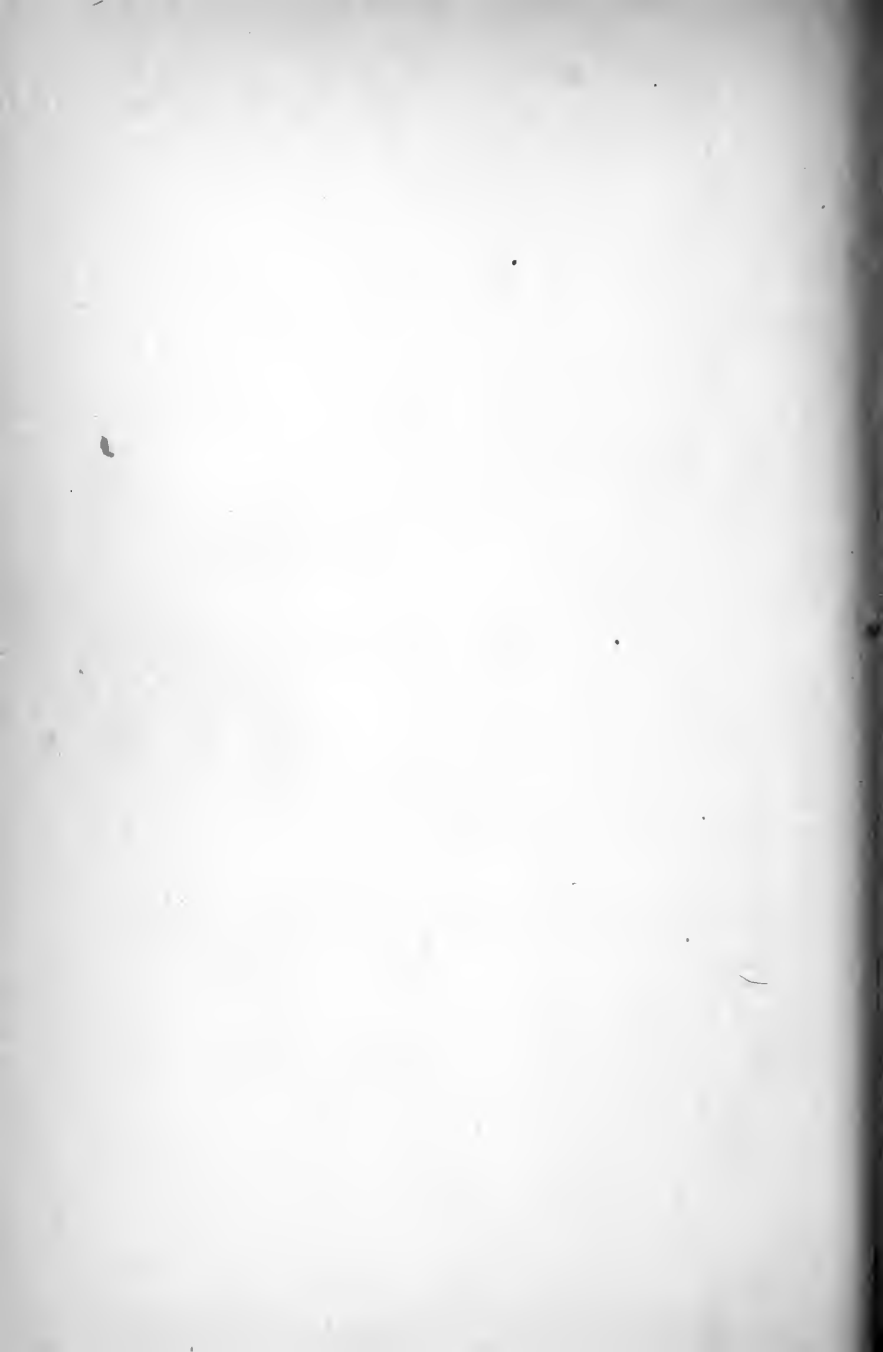
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