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THE SCROLL

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Editorial

The Scroll enters upon its thirtieth year. It has been published as the Bulletin some years, and for a while as the Institute Letter. The vitality of this publication is evidenced by its long history, and more yet by its adventure into larger and more expensive form in these days of the great depression. But the letter of inquiry recently sent to all members of the Institute asking their opinion concerning the desirability of returning to the old separate monthly brought a response almost unanimous on the part of those who replied, in favor of the plan. The intention is to issue six numbers this season, and four more during the autumn. This will bring the first six issues up to the probable time of the annual meeting and should be the means of making that meeting the best in many years. The cooperation of all members is urgently desired in three definite ways: First, in voluntarily sending to the editors short articles and news items, especially reports of events of interest in personal reading and work. Do not wait for special requests to write. This is a joint enterprise and we should all do something to help along. Second, all members are on the finance committee and their responsibility is to pay dues and to get their friends to subscribe. Third, there are many men, ministers and laymen, old and young, who should become active members of the Institute. It is a democratic organization. Any one may solicit members, and in fact persons may elect themselves

to membership by sending their names and two dollars to the Secretary. There should be a large number of women on the subscription list and among the contributors. There are hundreds of college men and college women in the churches throughout the land who would enjoy helping to make these pages interesting and profitable to all who are concerned about matters of religion. **The Scroll** does not seek to compete with any other publication, but only wishes to do something in contributing to a better understanding and fuller enjoyment of religion.

The editorial policy of The Scroll will attempt to keep in mind the needs and opportunities presented by a publication with such a history and such a constituency. The general policy of the past will be maintained and that has always been defined by the purposes of the Institute itself. These purposes, as stated in the original constitution thirty-eight years ago, are the promotion of fellowship, scholarship, and a deeper religious life. They are still vital and dominant purposes. There is abundant evidence in the printed files and in the correspondence of these years that the efforts of editors and contributors have not been in vain, though all could wish that the results had been greater. It is a stimulating experience to look over the records and to catch the spirit of enthusiasm and the flair of youthful imagination which are constantly apparent. There comes also the sobering thought that much more might have been accomplished if those who once set out together on this enterprise had continued steadfast and unafraid. But in spite of all obstacles and the gnawing cares of this world, many

of the old guard still march and the ranks have thickened and strengthened until there are now hundreds where there were only tens before. No one has ever questioned the significance or the fruitfulness of the basic purposes of the Campbell Institute. They are as real and as urgent today as ever. However, new problems arise with new times. The questions of higher criticism and the doctrine of evolution may be considered settled in so far as they indicate general attitudes concerning the nature of the scriptures and the material processes of change and growth. There will doubtless continue to be new applications of these attitudes. It is also important to remember that religious movements need constantly to remind themselves that there are fields of general culture,—history, art, literature, science, poetry, music, and drama, which are neglected only at great peril. Religion is likely to be endangered on one side by intensity and narrowness, and less likely to suffer on the other side from breadth and perspective.

Natural developments have brought social, economic, and political questions forward in recent years, and special conditions now raise them to the focus of attention with burning heat. The natural influences are to be found in the ongoing growth of the social sciences from the latter part of the nineteenth century. But it was the World War and its after effects in the acute depression which brought them up to the urgency of religious interests. Any question becomes a religious question when it is sufficiently sharp and serious. It may be health, love, or war. Now it has come to be social justice, peace, and human welfare.

Rauschenbusch was the prophet of this social need in the field of religion years ago, and Morrison has admirably voiced it today. Alva W. Taylor spans both periods and with a consistent and unwavering mind and heart has fought these battles of the Lord.

The Scroll will give more attention to these problems than ever before. The ministers are deeply distressed over them not only because of their concern with such deep and tragic human need at the moment, but because they discover here a call for the concrete application of the spirit of Christianity in all secular affairs. Ministers are keenly troubled, too, by the fact that the laymen whom they serve do not have so lively a conscience in these matters. It is probably much easier for a preacher to fall under suspicion of heretical tendencies today by speaking his convictions on social questions than on theological or doctrinal subjects. And it is to be remembered that where people are the most touchy they are likely to be most wrong.

The editorial policy of these pages will undertake, then, to keep its eyes out for the main currents and the big issues. It will do so with the conviction that a religious paper needs editorial interpretations, and that this is an open field at the present time. Thus once more making our bow, we ask again for the cordial support and generous sympathy of our readers.

E. S. A.

E. W. Allen writes that he favors the plan for a return to the former type of Scroll. He is preaching for the fine old church at Cadiz, Ky.

The Campbell Institute

By Perry J. Rice

As we resume the publication of the Scroll as an independent monthly after several years of pleasant relations with the Christian, a word with reference to the Campbell Institute, which sponsors the Scroll, seems appropriate.

The Institute was organized in 1896. It arose rather spontaneously as an expression of desire and purpose on the part of a company of men among the Disciples of Christ who had come into contact with the new learning in the great universities. They desired fellowship among themselves and with younger men who were, in ever increasing number, attending the universities. But more particularly they desired to stimulate and encourage scholarly habits and attainments and thus afford the Disciples of Christ a leadership acquainted with the movements in science and philosophy that promised to be, and have proved to be, controlling factors in the religious life of the world.

The objectives of the Institute as expressed in its constitution were:

(1) "To encourage and keep alive a scholarly spirit and to enable its members to help each other to a higher 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 productive work with a view to making contributions of permanent value

to the literature and thought of the Disciples of Christ.”

Though its charter membership roll included only fourteen names, the Institute was never a secret society, and it was esoteric only in the sense that its objectives required a degree of scholarly attainment on the part of its members. In the earlier years of its history it limited membership to the men who had attained certain scholastic standing. But gradually it opened its doors to a wider range of mentally and spiritually alert men, and for a number of years any man who is a graduate of a college of recognized standing, and who is known to be sympathetic with the ideals of the Institute may become a member. It has never sought to limit membership to men committed to certain schools of thought, but was welcomed and cordially received men holding widely differing opinions and convictions. It has, however, sought men of sufficient training and mental awareness to be able to discuss intelligently the current problems in the various realms of thought and action—men of open mind and eager desire to attain moral and spiritual excellence for themselves and for those with whom they are associated.

It is proper after all these years to raise the question as to how fully the Institute has realized its announced purposes. That they were worthy purposes no one would deny. It is not so easy to estimate just what the Institute has accomplished, for other influences, some of them more immediate, have helped to shape the lives of its members. It is safe to affirm, however, on the basis of the testimony of many of its mem-

bers and facts that might be presented, that the Institute has been a stimulating force in the lives of many of its members and has made definite contributions to the Brotherhood of the Disciples of Christ.

The period covered by the life of the Institute has been one of sharp and somewhat bitter controversy. It began before the Institute was organized and has continued down to the present time. The champions of the old convictions have contested every inch of the ground that the advocates of the new learning have tried to take, and the men who have aligned themselves with the latter group have naturally been objects of criticism, sometimes of malignant and practical ostracism. The Institute has provided a fellowship which has enabled most of these men to continue to work within the fellowship of the Disciples of Christ. It has given them a consciousness that they were not alone and that the causes for which they labored were not hopeless. This sense of fellowship in the promotion of causes which seemed to them so essential and so vital has helped to hold them in the ranks of the Disciples. It has, moreover, given the younger men, eager for the best training possible, encouragement to pursue their studies and has carried them through many experiences that might otherwise have proved disastrous. Most of the young men preparing for the ministry during this period have come from homes and from colleges necessarily more or less conservative. They have deeply needed the comradeship of men of mature minds as they have wrestled with the problems raised in the universities.

In productive work the members of the Insti-

tute have much to their credit. Many of the men who have occupied prominent positions among the Disciples as executives, educators, editors and pastors have been members of the Institute. If one should name the books published through the last three decades, whose authors are Disciples of Christ, he would find that by far the larger number of them had been written by members of the Institute. These books have dealt with a wide range of subjects in the fields of science and philosophy, biblical literature, church history, practical christianity, missions and social ethics. Several volumes of poems have been produced and several volumes of fiction have had wide reading. The Institute by no means claims credit for all these achievements, but it is happy to feel that it has afforded some incentive to these men and a congenial atmosphere in which they could do their work.

It is the conviction of the Institute that it is more needed now than ever before. It has no political ambitions to serve. It does not desire to seek prominence for its members nor does it desire in any way to enter the realm of ecclesiastical politics. It has no propagānda to put over. It is desirous that the Disciples of Christ shall be kept abreast with the movements of the religious world, and that they shall have in their leadership men sufficiently trained to enable them to give an interpretation of the christian religion that is both rational and vital. It believes that a new order is being born and that a day of unprecedented opportunity awaits the church. It desires to help the Disciples of Christ to render a worthy service in the several fields in which the church is destined to function in the days that are before us.

Fine Filaments of New Beginnings

By A. L. Severson

Out of confusion may come order. Decades or centuries may pass before that order becomes explicit and operative. So it was in the confusion resulting from the break-up of the Roman civilization, resulting finally in the order of the Medieval Age built about the Catholic Church. So it was in the confusion of the Renaissance when the world again was in dissolution, resulting finally in the order built about nationalism and capitalism. Now again we find confusion, and the new order is not yet evident.

Men and women live through all these varying periods of confusion and of order and are the victims or the beneficiaries of their time. In an age of confusion they ask their leaders, "Where are we going?" and no certain answer can be given. Confusion then, to many, becomes much worse confounded.

Thinking of this in terms of the Protestant Church, the frequent accusation is made that our leaders know not where they are going, that their trumpets sound no certain call, that their very uncertainty breeds despair. To which the partial answer is given, "Though we may not know what the religion of the present time should be, we do know we cannot go back to the religion of the past, at least in many major respects. This is certain."

If we cannot go back, and if we do not know what the religion of the present should be nor what the religion of the future will be, it seems

that we must learn to live with uncertainty, that we must look upon such uncertainty as a natural condition in some stages of the world's history, and that such uncertainty of itself is not cause for despair but on the contrary, may presage a new order of greater significance than the old. The assertion of certainty in a time of uncertainty is not a sign of intelligence, but of its lack.

The great achievements of modern science may be said to be the result of men living with uncertainties. Things that were unquestioned and certain for others were questioned and uncertain for them. It is a thrilling experience to see a great scientist spending a lifetime working with an uncertainty and possibly making some small contribution to its solution. Such devotion puts to shame leaders of religion who pity themselves because the course of religion is problematical. If the things religion deals with are of genuine significance, the uncertainty of the present should be but an added impetus to endeavor. If the things religion deals with are not of genuine significance, the sooner religion disappears the better for everyone.

At present the goals of religion are not clear-cut, are not clearly perceived, but rather are almost premonitions of what may be. Something significant seems in the offing and with expectancy we look toward its development. On the other hand, with growing impatience and discontent we view the institutional demands and the petty loyalties which stand in the way of any flowering of the spirit in religion. There are, however, signs of the increasing break-up of much that should disappear, and there are signs of new beginnings. The words

of Windelband in reference to the Renaissance are of equal significance for Protestantism of the Present. "And while thus the interwoven threads of tradition were separating on all sides, the fine filaments of new beginnings were already finding their way into the loosening web."

Out of confusion may come the fine filaments of new beginnings which in turn flower into a new order. To ask for knowledge of the order when only the beginnings are appearing is to ask the impossible. To expect certainty in an age of uncertainty is to be unintelligent. To live with uncertainty may be a thrilling adventure when that uncertainty gives the opportunity for a better future. The Scroll should play some small part in the making of that future.

Life's Loom

Time's wheel spins on, twisting from nature's distaff
The threads upon her spindle.

These strands, in turn, in life's great loom
Yield varied personal patterns.

These we are. 'Tis interesting at times
To view the fashion of the weaving
And see whereto we tend.

Such survey of the self this season proffers well
While yet the loom weaves on.
The weavers we, the woven, too,
Designers of our destiny.

—Herbert Martin.

The Persistent Purpose

By R. B. Montgomery

"The problem of statesmanship is to mould a policy leading toward a higher state for humanity, and to stick by that policy and make it seem desirable to people Isaiah, Jeremiah and Micah were great statesmen. They caught the vision of a superior social state and with all the fire at their command held up that vision before the people in spite of their protests of the day. The prophets failed in that their statesmanship was not adopted, but their efforts were so striking that the record remains to this day as an incentive to those who desire to look beneath the surface."

These words, from the opening paragraphs of the address by Honorable Henry A. Wallace, Secretary of Agriculture, before the Federal Council of Churches of Christ in America at Washington in December, present anew the old challenge to be persistent in following through a true vision in the face of discouragements and apparent failure.

Lack of historical perspective and inability to appreciate ultimate values leave man a creature of the present and unfits him for struggle and sacrifice. He becomes a loafer in the fields of present expediency where he gathers whatever harvest there is and consumes it in immediate satisfactions.

Lack of openmindedness and inability to appraise newly discovered truth without prejudice leaves man a conforming victim to predetermined patterns of thought and action. These patterns stifle his initiative, choke his creative impulses and curb his efforts toward progress. He becomes a plodder along the beaten highways without imagination to dream of the undiscovered possibilities that lie beyond, along the unbroken trails of human undertaking.

When man does strike out on creative enterprises of thought and achievement his fresh contributions tend, upon acceptance, to crystallize into formulated doctrines and dogmas that resist encroachment by later ideas. Around these dogmas institutions are organized that develop apologies for existing in a world to which they have not adapted their ministries. These institutions become sensitive to their prerogatives, jealous of their position in society and demand of new developments conformity and standardization—a conformity that leads to stagnation, decay and death.

This tendency in the course of human history has made the place of the prophet one of unique necessity. Each healthy generation must have its rebels who insist that a new attitude of mind transform the settled way of life. Men and institutions need to be under constant evaluation and criticism. A positive technic of self-criticism, and adjustment to changing demands, may be sufficient, but when this is not present it has to be supplied if growth is to be continuous. This criticism functions normally by pointing out in a constructive manner the better way. The prophetic and priestly functions are best fulfilled in freedom. The prophet should be free to seek new truth and proclaim it with all the wisdom of his inspired insights and with all the passion of his soul. The priest should be free to appropriate and conserve the gains of every step of spiritual and moral progress and to formulate them into effective rituals of worship and into ethical codes of conduct. Freedom, to seek, to learn, to do, is the demand of life at its best.

This, it seems to me, has been the contention of the Campbell Institute since its inception and

its program for the future lies along this line. This gives to it a noble motive and a true spirit that is challenging to a thoughtful generation. The new generation of ministers of Disciples of Christ, recently graduated from seminaries and universities, possess a keen awareness of the dangers and pitfalls to spiritual progress and share with others some disturbing thoughts about the future. This new generation of ministers has thought of the Institute as composed of those having a sense of mission, a deep loyalty and a progressive outlook; of those who welcome fresh insights into the problems faced by Protestantism and by Disciples of Christ in our changing culture; of those who take an objective approach to the interpretation of life and seek truth with freedom from minor and inhibiting loyalties; of those who willingly pay the price of loneliness, suffer for liberty in opinion, contend for right of expression, maintain intellectual integrity and devotion to principle. This estimate has been to the liking and to the temper of the young men of liberal education. They love the fellowship of Disciples of Christ and wish to be loyal to the causes of the Brotherhood in the highest sense. They desire to bring their contribution of creative thought and effort to the advancement of the Kingdom of God in such a way as will give the finest fruition to the work of their fathers.

The Scroll in its revived form should minister greatly to the needs of the younger men in the ministry. It affords the favorable medium for better acquaintance, for fellowship and for free discussion of timely topics of individual interest and social importance. By fulfilling these func-

tions it serves the purposes of understanding, enlightenment, stimulation, openmindedness and creative effort. This naturally results in a continuing devotion, more persistent in purpose, to freedom and to truth by all who dedicate their talents and their strength to the high purposes of Disciples of Christ.

The Disciples and Unity Movements

By Orvis F Jordan

No Disciple who has been rightly taught is ever entirely indifferent to the cause of Christian union. Various attitudes are held by various schools of thought. But to endorse the present competitive order in Christendom is a heresy of which few of our people are guilty.

The legalistic wing of the Disciples fellowship professes to find in the new testament a pattern church. The task of Christian unity is to reproduce this pattern church. But many other denominations believe they have reproduced a pattern church. Scientific scholarship shows that there is no pattern church. The new testament church varied its organization according to circumstances. Even its faith and teaching underwent a development. Its attitude to its ceremonies varied. For instance Paul undertook to boast that he had never baptized any body. Imagine a legalistic Disciple doing that! Just as soon as a Disciple, or any body else for that matter, begins to use the histor-

ical method in the study of the new testament, he must abandon the idea of the pattern church.

When it became apparent that Christian unity was not to come by converting the Christian world to accept the pattern church of the Disciples, a fresh start was made. At the Topeka convention of the Disciples, the communion joined up with the Federal Council of Churches. As city federations were formed, Disciples ministers sometimes became secretaries. The churches nearly always cooperated with these local federations.

The federation movement, among other things, undertook to establish comity in the founding of new churches. It thus ran afoul of the Disciples legalist who thought "the true church" should be planted anywhere at anytime. Sometimes a zealous preacher would refuse the comity recommendation. But this attitude made his project odious to the public. Hence the maverick preacher has not been able to force his legalistic church into so many communities after all.

The federation movement has been able to establish interdenominational cooperation in Christian education, evangelism, social service, the promotion of world peace, church publicity, and various special projects. In a number of these Disciples have taken a foremost part, particularly in the promotion of temperance, education and social service. One remembers with gratitude in this connection Oliver W. Stewart, Alva W. Taylor, James Crain, Walter S. Athearn, William C. Pierce, and others.

Most Disciples have not been able to believe that the impulse toward unity in the church of Christ finds a satisfactory fulfillment in federation alone. They have usually regarded the federation

movement as a half way house on the way to something better. That accounts for the formation of the Association for the Promotion of Christian Unity. Dr. Peter Ainslie has rendered such a signal service in connection with this organization that he comes as near to having world-wide reputation as any of us. His leadership has been singularly free from dogmatism. He has placed his dependence upon "prayer, conference and the circulation of Christian unity literature." He has seemed to give most of his efforts to guidance of the Divine Spirit. Through his leadership, noteworthy conferences have been held in all parts of the United States, books have been printed and the Christian Unity Quarterly kept in the mail. In later years he has divided labors with Dr. Armstrong. Dr. Ainslie's efforts have been largely with bishops and leaders of the denominations. These are the very people whose vested interests will make them move the slowest. He has therefore, attacked the problem at its most difficult point.

The community church movement is still another phase of the unity movement in America. It is mostly a product of the epoch since the World War. There are now over two thousand union, community and federated churches which consciously work at the inclusion of a various denominational groups in a single congregation. One must admit the difficulty of defining a community church. Should twelve hundred Baptist churches of open membership be included, or about a hundred of open membership Disciples churches? They are not included in the two thousand mentioned above. The typical interdenominational church may or may

not be connected with one or more denominations, but ideally it should seek to conserve the heritage of the various denominations represented in the congregation, it should not make difficult the cooperation with any sort of missionary enterprise and it should hold to an ideal of Christian unity for community service.

The first Disciple that I knew to take up such a work was Earl Todd, who many years ago went down to Texas to work in an interdenominational church. I do not pretend to know all Disciples ministers or all community church ministers. I am therefore unable to provide any considerable list of Disciples ministers in community churches. However, I run across them continually and find them for the most part very congenial in this movement. They have been so prominent in the organization of Community Church Workers of the U. S. A. that critics who hunted for an epithet of opprobrium for this organization have tried to represent it as a rump parliament of disaffected Disciples. That, however, is no just characterization.

Gilbert Counts was for several years pastor of a federated church at Chagrin Falls, Ohio, and now has a Community Congregational church in Lakewood. Burris Jenkins, of Kansas City, changed his Christian church to a Community church. Clifton E. Rash is pastor of a large Federated church in Des Moines. Prof. A. W. Taylor, Vanderbilt University, Nashville, Tenn., has preached for community churches, and is an ardent exponent of this idea. Cliff Titus is pastor of a community church at Joplin, Mo. Carl Burkhardt is pastor of the Antioch Community church near Liberty, Mo. This is a significant rural work. Dr. H. L. Willett is

pastor of the Union church, of Kenilworth, Ill. Ellis Cowling is pastor of a Community Christian church at Gurnee, Ill. This is a genuinely rural work. C. K. Richards is pastor of the Sauganash Community church, of Chicago. There is a community church at New Carlisle, Indiana, which has a Disciple student from the University of Chicago ministering to it. Paul B. Rains was the founder, and up to recently the pastor of Community church of Collinsville, Oklahoma. Ben Sinderson is pastor of a Community church at White Water, Kansas.

G. B. Baird, of Lowell, Washington, was for many years a missionary of the Disciples in China. He is now affiliated with the Congregationalists and pastor of a Community church. H. J. Loken figured in newspaper controversies of the Disciples when pastor at Berkeley, Calif. He is now affiliated with the Congregationalists, and has served many Community churches, his most signal service being at Atascadero, Calif. He is now at Alturas, Calif. B. Q. Denham is pastor of a community church at Kansas City, Kans. Lawrence Dry, of Mitchell, Nebraska, has been pastor of two different federated churches.

The community church movement arises out of impatience with endless negotiations that never seem to arrive anywhere. While ecclesiastics confer on over-head unity, religion perishes in villages. An Iowa town for many years went along with three churches in a village of three hundred. There were seventy-five church members in the town. A community church in six months had 215 members after the old churches were buried. This community church called a minister, and began to make the church serviceable in the community.

The laymen have had much to do with the founding of community churches. Often the man who preaches in a community church regards his work more or less an ad interim task between denominational pastorates. But the laymen will not usually allow him to carry the church over into the denominational camp as he often tries to do. When the preacher succeeds in doing this, competition usually is resumed in the community.

Perry E. Gresham finds his new position as minister of the University Christian Church, Ft. Worth, Texas, very interesting. His location at this strategic point offers an opportunity of unusual importance.

Edwin C. Boynton, minister of the Christian Church at Huntsville, Texas, writes that he has been called for a life term in his present position. (The state penitentiary is located in Huntsville.)

The thesis which Doyle Mullen prepared last year for his D. B. degree at the University of Chicago, was recently praised by members of the staff of Practical Theology of the University as a work of unusual quality in the field of pastoral counseling.

W. F. Rothenburger is entering upon his work as President of the International Convention of the Disciples with vigor. He is visiting various cities to confer with local groups with reference to the place of the 1934 convention.

Dr. W. E. Garrison is spending the month of January with his mother in Los Angeles, Calif.

Trends in Religious Education

William Clayton Bower*

Religious education, like every other phase of the practical operation of religion, finds itself involved in the process of rapid and fundamental change. This demands on the part of theorists and practitioners awareness of the changes that are taking place and of their causes in the culture process and critical intelligence regarding the meaning of these changes and the directions that seem to be indicated by them.

These changes are due to the interaction of many and complex factors. Undoubtedly the first of these to be indicated are profound cultural changes. These are in part intellectual. They are the result chiefly of the ascendent scientific mode of thought that to such a marked degree patterns the modern mind. But they are also and perhaps equally social. The application of the scientific method to the practical processes of living is responsible for the rise of modern technology which is affecting the basic structures of society. Moreover, the social process itself, below the reach of scientific thought, is breaking through the inherited social structures and is carrying them away with it, channeling the while new forms of social behavior and new structures. We are at the end of an epoch, and life begins anew to form its shape of things in the midst of the modern scene.

The second of these factors has to do with the profound changes that are occurring in Christianity itself. These changes grow out of the manner of

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conceiving of the nature and function of religion, particularly in regard to its relation to the culture process. These changes are profoundly affecting the basic traditional theological concepts, such as the nature of God, the character of sin, the end and means of salvation, the doctrine of immortality, and the person of Jesus. They are equally affecting the concept of the relation of Christianity to the other religions.

Obviously these changes force the religious educator to rethink the objectives, content, procedure, organization, and relationships of religious education in its relation to the changing scene.

A Redefinition of Function

Perhaps the most fundamental trend is evident in the redefinition of the ends of religious education in terms of the function of religion in the development of personality and of persons in interaction with other persons in social groups and in the great society. That function we do not yet fully know, though a solid groundwork has been laid for research on this problem by the psychology and history of religion. It is obvious that the answer to this problem will come from an analysis of the factors and processes that enter into the formation of personality, an analysis of social processes and forces, an analysis of religion itself and particularly of the Christian religion, and an analysis of the relation of the institutions of religion, such as the church, to other social agencies that influence the behavior of persons, such as the home, the school, vocation, and leisure time activities.

A Reconsideration of Content

If the ends of religious education are concerned with development of Christian personality and the

reconstruction of social living in the light of Christian values, it turns out, as we would expect, that another trend shows itself in a reconsideration of the content of religious education. Modern religious education is seeking ways in which to deal directly with the experience by which persons and groups realize themselves arising out of the adjustments which they make to the world in which they live. Consequently, one of the primary enterprises upon which religious educators are now engaged is to discover through processes of research the points at which these significant adjustments are taking place and to secure adequate descriptions of them, so that they may be organized into a sequential and cumulative educational program.

A Reformulation of Procedure

Assisting persons to become aware of their significant experiences, to interpret them in terms of Christian values, to analyze them for their factors and possible outcomes, to evaluate them, and to put them to experimental test in the Christian conduct of life calls for a procedure that varies from traditional methods of instruction and training by an almost continental difference. Therefore, the trend in procedure that is experimenting with a method that subsumes under the concept of creative experience, in which the mature and the immature in the Christian community co-operate in the actual experiences of the real world in an effort to understand them and to remake them through creative Christian participation in them. Such a procedure will require much experimental use before it can become as smooth in its working as those with which we have been familiar.

The Diffusion of Religion

If these functional relations of Christianity to the going experiences of persons is to be carried out as above suggested, it means that Christianity will become increasingly diffused throughout the entire range of experience, rather than a departmentalized type of experience. Under the impact of these ideas, religious education is now concerned with the discovery of the potential religious quality of any and every experience and the reconstruction of that experience in terms of Christian ideals. It would appear that in so far as these ideals prevail, religion will increasingly become less theological, less institutional, and perhaps less liturgical and more a way of life as it was at the beginning.

The Unification of the Parish

The application of these theoretical and technical ideas has already begun to manifest itself in a tendency toward the unification of the parish. The traditional parish was one in which many functions, such as preaching, pastoral ministrations, religious education, evangelism, and missions, were carried on as more or less independent and self-contained processes. The parish toward which these trends are leading us is a natural group of human beings with many needs—a unified group in which many functions are being carried on in complete interrelation, as determined by those needs. Religious education is being absorbed in the total parish operation.

A Clarification of Relationships

In the light of these trends, there is need for the clarification of the relationships of the church

with the other agencies that directly or indirectly affect the growth of persons, such as the home, the school, the press, the theatre, the institutions in which persons are vocationally engaged and those involved in the use of leisure time. The small beginnings in this direction are still in a tentative stage that can scarcely be called experimental. This is particularly true of the relations that must be established among the three basic educational institutions—the family, the church, and the public school.

A Different Type of Leadership Training

Trends like these, which already lend themselves to objective description, call for a new and different type of leadership training. The church has been on the whole training its professional and lay leaders for the transmission of biblical knowledge and theological lore and for the inculcation of already established modes of religious behavior. But if the religious leader is concerned with groups of human beings whom he is assisting creatively to deal with their experience in adjusting themselves to their world, he must himself be a creative person, not only in attitude and spirit, but in the as-yet-tentative skills of creative procedure.

Dean George N. Mayhew of the Disciples Foundation at Vanderbilt University reports a fine group of students studying in the School of Religion there.

Dr. Ralph W. Nelson of the Department of Philosophy, Phillips University, writes that he is working on some "ponderous" subject matter at present.

Prestige---and Mr. Prairie

(The Disciples in the Big City)

By J. Robert Sala

One of the major problems of the Disciples today is their failure to make themselves a significant group, in point of size, in the great city. The writer has spent the last year in a study of the behavior of Disciples' churches in Chicago; and so these observations come out of some experience with the facts in at least one of the great American cities. New York and Boston, Chicago and Philadelphia, Pittsburg and Detroit, and to a lesser degree, Cleveland and St. Louis, and Los Angeles are notoriously difficult as fields for Disciple work.

In the eleven largest cities of the United States there is one Disciple to every five hundred inhabitants, while in the nation as a whole there is more than one Disciple in every one hundred inhabitants. The Northwestern Presbyterians seem to have done much better than we have. They outnumber the Disciples in the country as a whole but four to three, yet in the city there are six Presbyterians to every Disciple. Not only are we as a people almost a negligible factor in the great city's religious life, but we are showing few signs of improvement. The same eleven largest cities increased their populations 23 per cent over the last decade, but our best has been a meager 13 per cent, actually some 5,500 people in ten years. Five of these eleven cities showed net losses in the ten year period. One city, Los Angeles, showed greater membership gain than all the others combined. A picture like this is far from encouraging, but it deserves intense study.

What is wrong? Are there factors that we can put a finger on? One of the greatest hindrances to Disciple growth is the lack of prestige. Our people suffer keenly from the shortness of their history. Few people in the metropolis ever heard of the Disciples. My memory goes back to a short pastorate in an Eastern city. Two women were talking as they walked by the church. "Who are these Disciples of Christ, anyway?" one of them asked. "I'm not sure," came from the other "but I think they are a branch of the Holy Rollers." Any religious group in that position is suffering from lack of prestige. Or it works very typically in this manner. Mr. and Mrs. Prairie have made a little money on the farm, and they have moved to the county seat. There they find the typical, flourishing Disciple church. Time goes on, and one day a fine opportunity comes to Mr. Prairie to go into business in Chicago. Connections are important. His partner casually asks him where he goes to church. He proudly announces his Disciple connections. Disciple, Disciple? Hmmm! The partner doesn't believe he knows much about that church. Mr. Prairie feels uncomfortable. After several repetitions of the process, Mr. Prairie ventures into the neighboring Congregational church. He feels at home here; and the 'clincher' comes when his partner shakes his hand and ushers him to a seat. That, with infinite variations, is what happens to most Disciples who come to the great city.

Of course, the dyed-in-the-wool Disciple may argue that anyone who had so small an amount of loyalty was no great loss, anyway. But any such conclusions would certainly be folly in these enlightened days. Loyalty to Christ is transcend-

ing loyalty to any institution—at least the Disciples have pleaded for that long enough and Mr. Prairie would be no long time in the city before he would pick up some aphorism to the effect that “one church is as good as another; they’re all trying to get men to heaven.”

So, other things being equal, Mr. Prairie takes his religion with prestige rather than without it. In one city of my acquaintance there are enough former Disciples in a great and influential Baptist church to make a self-supporting Disciple congregation. Two little Disciple churches gasp for breath in that city; neither attempts to support a full-time pastor. Yet Disciples who live almost in the shade of those little churches travel across the city some three miles to attend that great Baptist church. Whether we like it or not, or condemn it or not, this process goes on, year in and year out. And the result is Disciple impotence and death. In the centers of population, like Kansas City or Indianapolis, where prestige is well established, loss by transfer is comparatively small.

What can be done about it The shortness of the existence of the Disciples as a brotherhood cannot be remedied; we cannot tear down New York or Chicago and put our churches on its best corners. But a few suggestions may be stimulating, for they come out of the experience of the churches that have gained city prestige.

1. When the city church is faced by a change of location or building, move to some location where someone besides a house-to-house canvasser will see the church. There is a good Scripture for that. Luke 11:33.

2. It would be a great help if we, as a body, could make up our minds as to what we are going

to call ourselves. We waver between Disciples of Christ, Church of Christ, and Christian Church. All three are on signboards in front of our churches in Chicago. Pity the poor bewildered passerby who has never been initiated into our vagaries!

3. Fill the city pastorates with city-bred men. The reasons for this are obvious. Our great cities are an enigma to the rural preacher. Even many city men are baffled by its problems. It is recognized that many of our great city preachers were born in the country; but the city of today is not the same over-grown village of the days in which they entered into their urban endeavors. And today the handicaps are certainly great enough in religious work in that city without adding inexperience with urban processes and meanings.

This list is complete by no means. One more word needs to be said, however. The Catholic church rightly places pride at the head of the list of cardinal sins; and we should be the most miserable of sinners if such a fault motivated us toward the acquisition of prestige. It is only because the Disciples have a vital, necessary message and work for the man of the great city that it is imperative for us to give thoughtful consideration to prestige—and to Mr. Prairie.

J. D. Montgomery received his D. B. degree from the University of Chicago on December 19th. He returns to his work in Buenos Aires on January 20th. He will be engaged in both educational and missionary work.

Dr. C. C. Morrison has rendered a notable service for the churches of the country in his exposure of the Goodwin Plan for financing churches.

News Notes

Dean W. F. Barr, of Drake University College of Education, has been promoting motor bus tours for the past four years. He is planning two trips to the west next summer, one covering a period of a month, and including stops at Los Angeles and at Seattle.

Reports reach us that Eugene C. Beach has been doing an outstanding job in his church at Ottumwa, Iowa.

The Union Avenue Christian Church, Dr. Geo. A. Campbell, pastor, published a very interesting church bulletin on December 8th, centering about the matter of church finance. One thousand subscriptions for 1934 is the goal.

Dr. Harold E. Fey, editor of the World Call, recently gave an address at the University-Park Christian Church, Indianapolis, which received favorable newspaper reports.

C. J. Armstrong, Hannibal, Mo., reviewed J. Breckenridge Ellis' autobiography, "Adventures of Living," in a recent number of The Christian.

Dr. Rayborn L. Zerby is continuing his work in the Department of Biblical Literature and Religion, Bates College, Lewiston, Maine.

Myron T. Hopper has recently taken up his work with the Department of Religious Education of the United Society, as Director of Young People's Work. He will reside in St. Louis.

President D. W. Morehouse of Drake University, was a recent speaker at a meeting of the Oklahoma Academy of Science in Stillwater.

W. L. Braden has accepted a call to the Congregational Church at Rock Creek, Ohio.

H. L. Pickerill is busily engaged directing the work of religious education for the Disciples of Indiana.

C. H. Wilson, pastor of the LaPorte, Indiana, Church, is a frequent speaker at the neighboring churches and luncheon clubs.

Luther J. Stone reports a happy pastorate at Washington, Indiana.

Since the death of Dr. Medbury, Paul E. Becker has been carrying on the work of the University Church, Des Moines, Iowa, in an excellent way.

Dr. Ellsworth Faris, chairman of the Department of Sociology, Chicago University, has given a series of lectures and a number of reports on his recent trip to Africa. Years ago he was a missionary in the Belgian Congo, and he reports remarkable changes in that area during the intervening period.

Each Christmas the Valparaiso, Indiana, Disciple Church expresses its appreciation of their pastor, Mr. C. M. Smail, and his family by means of a gift. Last year it was a radio. This Christmas the gift consisted of a quilt with 500 names of friends upon it and a set of silver.

The response for contributions to this number has been so generous that we are compelled to carry over several articles to a later issue. This is a good indication of the interest in the undertaking.

Hymn Before Council

By Rosalie Hickler

Bread we broke in isolation
Break we now in open trust,
Nation willingly with nation
Sharing even to the crust.
We go hungry on the morrow
If our brothers are not fed.
Faith, for lack of which we sorrow,
Give us all our daily bread.

Needs avowed in secret hearing
When our fathers fashioned laws,
Let us utter with unfearing
Candor of a common cause.
Honest words are the good leaven
Leavening friendship old and wise.
Hope, by which we conquer heaven,
Wean us from the ancient lies.

After anger and long striving,
Sit we quiet and be taught!
In no web of dark contriving
Wil the proud white bird be caught.
When it shadows earth, low-winged,
In the solemn council hour,
Love, the burden of its singing,
Thine the kingdom and the power.

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The Plight of Protestantism

By Wm. F. Rothenburger, Indianapolis

More than any of us dreams, a bloodless revolution is going on all about us. Old mores are slipping into the discard and new ones are taking their places in statecraft, in education, in society, in economics and in religion. New thought grooves are silently being worn into our consciousness. Tomorrow they will be channels through which will flow the streams of a new civilization. None are so much concerned about it all as are churchmen.

For this reason the meeting of the presidents and moderators at Washington in December was sobering and heartening. Representatives of the eighteen different Protestant bodies were of a common mind at many points. A shrinkage in membership, a lowering spiritual mood, reduced missionary and current budgets, changing moral ideals, spiritual indifference, lack of religious passion and staggering church debts were expressed facts which sobered us. On the other hand, faith in a living and approachable God, reliance upon the efficacy of Christ's interpretation of life, the power of the essential Gospel message were among the things which heartened.

Two statements crystallized from the discussion on that occasion will indicate a well balanced individual and social emphasis. "Unless the Gospel is first lodged in the heart of the individual as a renewing and transforming power it can have no

healing for a society as a whole." Again, "We cannot be interested in the salvation of individual personalities without being at once concerned about the slums that damn them or the unemployment that works havoc to the spirit of man no less than to his body." It would seem that among many leaders the social chart and compass are fairly well established. What we all seem to need just now is more vigorous stoking in the furnace room of the individual soul, in order to lend courage and militancy to the pulpit and to the pew. To this end it was agreed that renewed emphasis must be placed upon the spiritual life of the church.

Perhaps the overwhelming thought was that these are days which demand a united Protestant front. To be sure, there are Cromwells still who insist on stopping to curl their ecclesiastical hair while the pagan forces of greed and avarice overtake them. But over against this are literally millions of Christians, both Protestant and Catholic, who say as did the above mentioned group, "having faced together the present crisis in the nation and the world, we find ourselves united in a sense of need for a greater spiritual advance. We join in bearing witness to the deep convictions in which we are as one."

My immediate concern, of course, is that the Disciples of Christ shall play their full and rightful part in this united effort to bring in a new civilization. To do this, their first essential task, in my humble opinion, is to set their own house in order. Somehow we must arrive at a point of tolerance among those who differ in the non-essentials of theology and method. This cannot be accomplished by perpetuating our present tendencies toward aloofness and segregation. Most

of our prejudices and biases are due wholly to misunderstandings and ignorance which inevitably lead to unhappy taboos and harmful classifications.

Many walls of separation would crumble, as did the proverbial walls of Jericho, if representatives of various shades of orthodoxy among us would sit face to face and talk over the many influences which now run counter to our mutual Christian ideals. Preachers who hold different shades of thought and interpretation would do well to exchange pulpits and discover other genuine passions for Kingdom building outside their own Israel, passions which far transcend their differences. Those who differ in method and policy of expanding the influence of Christianity to world borders might well study constructively each other's methods, out of which would come a new appreciation of undiscovered loyalties. Such an exchange of thought and intermingling of personalities would drive out our greatest sin—intolerance. While this is always unchristian, in these testing times of the church especially, it mocks the beautiful content of the word "brotherhood" by which we are so anxious to be known, but which all too frequently we have so sinfully betrayed.

We are all particularly concerned that these lofty passions and ideals should manifest themselves at our convention. I would have the next convention be one to which every type of Disciple of Christ could come for fellowship, for inspiration and for a clearer vision of what the Kingdom may mean among the men, women, and children who are reaching out for a practical experience of God. I would have it be a convention where Christ and His program may be exalted by

men and women of differing moods and opinions among us, so long as they are sincerely and intelligently seeking to follow Him. I would have it be the kind of convention which is unafraid of our changing age, which believes our Gospel fully equal to the hour, and from which we may return with new zest and with becoming militancy. I would have it be a convention which would lay bare the stubborn facts of life and the many barriers to the spread of the Kingdom and which would mobilize an army of a million and a half Disciples to take their place with all other believers in making our civilization Christian.

Experiences of a Minister

By George A. Campbell, St. Louis

In riding in the Missouri country my city companion-friend averred several times that he knew nothing about a farm. On dropping in on a farmer in rather a remote region, my friend asked: "What do you raise on your farms around here?" The farmer replied: "Well, sir, we raise corn and oats mostly." His wife chimed in: "Don't forget the soy beans." "What's that," said my city companion, "sardines?"

The first baptizing I did was in a little river near Carlisle, Iowa. I felt quite satisfied when the baptizing of the three was over; but was given quite a violent reaction when as soon as I got to the shore, a loyal brother said: "You did not baptize those people at all." To my question as to what was wrong, he answered: "You did not say 'For the remission of sins.'"

In a board meeting of my first pastorate,

Brother N. moved that all the young people who had been dancing be expelled from the the church. Brother D. seconded the motion. There was a lively discussion. The chairman, whose daughter, now the fine wife of a good preacher, was of the guilty ones, strenuously opposed the motion. But not on personal grounds, but rather for doctrinal reasons. He was a real orator and in this debate he used his best emotional oratorical ability. In substance he said: "Brethren, for over one-hundred years our people have gone on without a creed. Not one of our thousand churches has a written creed and now this little church, wiser than all others, is going to write a creed with just one article, viz., "No members who dance can have the privilege of church membership."

At two o'clock in the morning I left the hotel with a friend to go to Pike's Peak to see the sunrise. It was very cold up there and we all crowded into the dining room. One of our distinguished ministers conducted devotions. Away in the rear of the room I could not get out without passing immediately by the earnest preacher. I was torn between two desires, one not to offend the speaker, the other not to miss the sunrise. Fortunately for me a woman fainted and I rushed to help carry her out, but before I got to her several others had extended help. All I could do was to follow as sort of a mourner. Thus I saw the glorious sunrise of Pike's Peak.

A good colored brother-minister in great perplexity came to me for help. His perplexity was concerning a funeral he was to conduct of a young man of one of his families. He had been quite wild, but realizing he was going to die he had made to Pastor H. the good confession.. The minister

then advised him that he must be baptised. Just as brother H. was going to baptize him in a portable bathtub, the doctor arrived and forbade the baptism. The two argued and the neighbors gathered and listened with interest. While they argued the young man died. "Now," said my caller, "I am in a quandary whether in the funeral sermon I should send him to hell or heaven. If I send him to hell everybody will blame me for the loss of his soul, for I might have gone ahead and baptized him and not stopped to argue with the doctor. And if I send him to heaven I might as well leave this community, for all the Methodists will say there was one man who was saved without baptism, and if one then others may be.

Hearing of a little village in Missouri with no religious services, although there were three little churches there, I arranged for a union service. In my talk I stressed the need of getting together and especially for the children and young people. But I did not make much headway. One man said: "I was born a Methodist, lived a Methodist and will be a Methodist till I die." Emboldened by this, a Christian Church woman said: "If I can't go to church and hear the simon-pure Gospel as it was taught by Alexander Campbell I prefer not to go at all."

My most embarrassing moment in the pulpit occurred just after I was married. I had the habit then, and still have it, of getting hold of a phrase and greatly over-using it. In making a plea for an increased Sunday school I used the phrase "your children and mine." It was the giggling of a row of girls that made me hear those embarrassing words I was speaking.

When my father's family came from Scotland

they settled in New York state near Utica. Here my father spent his boyhood, from two to fourteen. Sometime ago I visited the farm they had. The boy on the farm had a few days before my visit found a penny coined in 1814. He was glad to sell it for one-dollar. On my return in showing it to a group of friends I told them as my people settled there in 1821 it was altogether likely that the penny was once in their possession. One of the group said: "No, no, they were too recently from Scotland to have lost a penny."

Along towards the evening of one of the days (rare days) I had neglected to shave in the morning I dropped into a barber shop in a remote part of the city. It struck me as having the atmosphere of one of those places where the barber shop is a blind for a more lucrative business. The barber was traditionally talkative. After he got my face lathered he asked me my business. I gave him two guesses. His first was: "You are a bootlegger." His second: "A gambler."

After one of our children had been away to college for a year we all anxiously watched when he returned for improvements. His suit was well pressed and his finger nails were well manicured. But I was waiting to see more tangible evidence of having got the worth of our money for the year's course. When we were all seated at the table the evidence was forthcoming. He reached over and took hold of his brother's ear and said: "That used to be the gill of a fish."

I have always prided myself that I can do one thing that B. A. Abbott, my predecessor at Union Avenue, cannot do, viz., drive a car. When B. A. was pastor at Union Avenue, a friend in the church gave him a Ford. After taking a

few lessons, he got the car a block from home when it suddenly shot over the sidewalk, missing a woman by a hair's breadth. The scared and indignant woman shouted: "What do you mean by doing that, sir?" The always placid Dr. Abbott calmly replied: "Madam, I do not know." That was his last attempt to drive a car.

A friend of mine of college days now living in California is a numerologist. She finds that I am a seventh soul. That sounds good, for seven is supposed to be a sacred number. But she says that a seventh soul is visionary and impractical, and red is its distinguishing color. You see when Protestantism has cardinals, I will be in line.

The Gentleness of Christ

(A Sermonette on Oaths—2 Corinthians 10:1)

By Professor W. D. MacClintock

Why should we not have a Dictionary of Oaths—as we have of slang and most other of our mental interests? For a man's oath shows his character and his immediate experience. In his swearing one is or seems to be in earnest, is emphatic and usually somewhat excited with anger or disappointment. The range of things and persons men swear by is enormous. The oaths are varied, picturesque and gathered from distant and obscure fields. They need cataloguing, comparing and analyzing. They would throw light on folk-lore, the history of mental processes, the persistence of old cultures, and especially on the history of religious ideas and persons. Originally oaths are religious, attempts to give sanctions to men's earnest statements and,

even though they decline from earnest to light or trivial or irreverent meanings and value, they retain the form and some of the effects of their serious stages.

How interesting is the word **profane** and the social and religious worlds it opens to view! In ancient and in modern times men gathered first in the open spaces **before**, outside the fane or temple. Here was the home of news, of gossip, of barter, then of free criticism, the raw facts and truth of the community. Here gathered "the dogs and sorcerers." And here naturally was heard the **profanity** of the time. In the churches which I attended in youth here along the walk to the church were the young, irreverent and worldly minded assembled to talk and watch the "ladies" and the pious enter first. Then they too entered to sit in the rear. It was thrilling to greet one's friends and to hear the latest news. I have seen the same before the temples of Japan and China. The modern city church has learned to preserve this excellent social institution by extensive lobbies and social rooms within the church buildings. Gossip before as well as after worship keeps both of them alive and wholesome. Here may be found a real cure for the **profane** talk of the older days.

This leads me to speak of swearing. My first professional interest in it came from Paul's appeal "by the gentleness of Christ," which I used for many sermons during my most active years. Then about 1908 I had a graduate class in Shakespeare at Chicago make a complete list of all his oaths. An oath is a raising of some sort of sacred person or thing as a standard and sanction for some strong

statement one is making. They are all religious in origin. But, as time goes on, the careless and irreverent use these expressions loosely or even blasphemously as they cease to believe genuinely in the sacred thing used. English speech, even today, is filled with swearings by the divinities of Greece and Rome, side by side with Hebrew and Christian sacred persons. Such swearings are worth study by the linguist, the religious teacher, and all concerned with mental processes. Swearing arises from a desire for emphasis and comes too often of a limited vocabulary, a lack of culture and self-control. They are most feeble and meaningless and easily become coarse and blasphemous.

Now as to St. Paul to the Corinthians. We need not bother as to what he appeals for. They are mostly meaningless to us now; but his standard, his sanction concerns us today—"By the gentleness and forbearance of Christ," is a universal norm to try out all we say and do.

The Greek word is *spoudiotes*. It is widely used in the New Testament and is generally translated as 'gentle.' Mathew Arnold translated it "sweet reasonableness." This keeps us for one of the essential characteristics and teachings of the Master—though one too much emphasized in medieval and even modern teaching. For Jesus had iron in his blood, courageous sharpness in his rebukes. The struggle against sin and unhappiness in the modern time needs stern as well as "gentle" methods.

This gentleness means first control, moderation, forbearance, is opposed to violence, to refusing to bear with others. I judge this to be es-

pecially true in speech—for “a soft answer turneth away wrath.”

Then it means good temper, even good humor. This is Arnold's “sweetness.” How easy to see in the gospels the figure of the gentle master at all sorts of social crises, who did not raise his voice in the streets, as other reformers had done, but moved gently from group to group or even to individuals, reasoned and taught with infinite good humor. This was the “gentleness” to which Paul appealed.

Perhaps it can all be put in the chief characteristic of a “gentleman”—thoughtfulness for others. Thus a gentleman is modest, knows his place and time, and loves to prefer others, yet, when it is becoming, steps boldly forward to speak his mind or do his deed. With what superb dignity Jesus, when his time came, walked without flinching straight “into the jaws of death!” He died as a gentleman should.

This gentleness does not directly mean moral goodness or sacrificial services to others, though it soon leads to both. We should separate between the goodness that is character and that which is service.

This last we have emphasized far too much. One may justly say, in the name of Christ, that actual service to others at a cost to ourselves should be our very last resort. What we should give is justice, sharing with others a common inheritance, exchange of favors, cooperation. If we did these things well, there would be no need for sacrifice on the part of any. God has provided in his abounding earth and his growing civilization abundance for all his creatures. A gentle civilization

would divide all according to our needs and share in common all common blessings. The word service has come to have almost a commercial sense and ceases to express the comradeship of the "gentle" Christ. In that Kingdom he came to establish there are only "good companions" who share the work and pleasures which make for the health of souls.

Ministerial Changes

By Finis S. Idleman, New York City

I should like to say a word to the young ministers who are greatly tempted these days to change communions. I find this attitude is very marked in the seminaries. With 20,000 clergymen out of employment the temptation is to go where greener pastures offer. But aside from the desire for occupation there is an unrest among the petty concerns they have to endure and what is felt to be a divine call to share the seemingly greater truths in other communions. Some are discontented with small bodies and long for the sense of prestige to be found in a more numerous fellowship. As one, who recently made that hegira, said: "I was in a blind alley when I wanted to be in a thoroughfare." Others are unhappy because of intolerant or inhospitable conceptions that many of their constituents entertain. Not a few are in search of what they conceive to be ultimate truth. They yearn for the comforting assurance of a mothering confidence on which they can pillow their restless spirits. They want finality and authority. Still others are like Coxy's army who "do not know what they want but they want it mighty bad."

So there is a constant flux of ministerial changes. Some of it is no doubt intelligent and spiritual in its motives. Much of it is superficial and futile.

If all this movement made for Christian unity we would thank God and take courage. But it does not, save insofar as it represents a loosening grip of denominational peculiarities. Christian unity—as has so often been said—is not the sum of our accidental peculiarities but the total of our deepest convictions. The first path leads to chaos; only the sum of all that God has been to each of us in our several spheres can make up Christian unity.

What each young minister can really do to hasten the day of “the large heart, the kindlier hand” is to stay where he is and lift, by whatever new truth or vision he has, the circle he knows best, into the total life of tomorrow. It may not seem to offer as much personal satisfaction or opportunity. But he should remember that the old adage is still worth heeding: “pastures that are farthest away seem greenest.” Neither should he forget that human nature and its mixed exhibition of religion is not limited to his own unhappy fellowship. The saints are fortunately well distributed and the sinners, like the poor, will be with him though he take the wings of the morning, and fly to the uttermost ecclesiastical bounds. It would be a piece of wisdom if every minister would, for his own peace of mind, hang over his study desk a copy of Bairnsfather’s cartoon widely circulated during the world war, “If you knows a better ’ole, go to it.” For he will not travel far until he finds that he has left few old irritations

behind while he has taken on some new ones he would give his right arm to be rid of.

This is not the advice of caution or conservatism. Quite the opposite. It is to say that only as ministers lift where they are and where they can do the most to bring in the "sweeter manners, purer laws," will we ever get out of this wilderness of religious pettiness and move permanently into the church of the spirit "not made with hands." If all the more liberally minded in any communion left it for another they would not only find that the people to whom they had gone had ills they never knew about but that the fellowship they had left might become an encysted thorn to vex the growing body of Christ.

Recent Thought Trends and Religion

By Herbert Martin, University of Iowa

The 19th century was the golden age of idealism in philosophy and mechanism in the physical sciences. The 20th century witnesses a turning of the tables with marked tendencies toward the mechanistic, mathematical, and logical realism in philosophy, while in physics especially, a will to a spiritualistic interpretation of reality evidently obtains. Physics seems to be going metaphysical. This trend is being hailed by many as a reaffirmation of traditional religious values. To the significance of current concepts in physics philosophy is not, nor can be, indifferent. Tangential to the metaphysical tendency just referred to is the Vien-

nese school of philosophy in its resolution of reality into concepts of mathematics and logic.

Chief among these reinforcements, so-called, of religion are the widely heralded views of Eddington, Jeans, and Millikan. For Eddington, substance in the electron has been purified out of existence. It remains but a fictitious mental projection and objectification. Scientific objects are but pointer readings, metrical symbols of a "more," a "spiritual substratum." In the achievements of science "mind has but regained from nature that which mind has put into nature." "The foot-step on the sands of time turns out to be our own." This is the fruitage of the odyssey of the self. To know this "spiritual substratum" is but to "know thyself." Praise Socrates! Matter is a "derivative from consciousness" and coextensive with it. Caveat Berkeley! From a rod of discipline science has thus become a staff of support for idealism, so long hospitable to religion.

For Jeans scientists as such are dwellers in a platonic cave; their problems have to do with shadow shapes. In this realm of shadows mathematics operates exhaustively; beyond this it cannot penetrate. There is a convergence of opinion, approaching unanimity, he says, among physical scientists that reality is non-mechanical. Indeed, for him, the effort to interpret reality mechanistically "has already shot its bolt." Physics and astronomy suggest design in the universe. The amenability of the phenomena of nature to mathematical treatment is revolutionary in character. Reality, whose the shadows are, must participate in their characteristics, i. e., must be mathematical. The creator of the vast fabric exhibits his hand in his handiwork. The mysterious universe is

“a great thought,” its creator at least a great mathematician, possibly a pure intelligence. Meaning is thus assured. Man as a physical being is insignificant even in our “island universe;” how much more is the infinitude of such universes sown in illimitable cosmic space! Man rises in the scale of glory, however, in that he can discern the universal pattern in finite phenomena. Such attainment reveals the kinship of man to the ultimate ground of the universe.

With Milliken the clock has been turned back a century or more. We are again in an utterly dependable universe, to which caprice is alien, where law reigns supreme. God “works through law,” indeed IS law. “The God of science is the Spirit of rational order and of orderly development.” He “is behind the mystery of existence; he is that which gives meaning to it.” One is here reminded of a 17th century philosopher, hounded as atheist, for whom God was “the fixed and unchangeable order of nature.” Shades of Spinoza! Twentieth century Christian theist and the 17th century atheist meet and merge. Thought seems cyclic. With such a Deity thought is confronted with difficulty as to prayer, worship, and fellowship as of religion’s elementals. As to this view coupled with Milliken’s strong affirmation of the Golden Rule as “the most potent and significant element in the religion of the Western World today.” Leuba provokingly inquires whether such creed would “entitle one to membership in a Christian or in any other church?”

That such conception of Deity is not that of traditional or even of contemporary Christianity goes without saying. Nor is it the God of science. This view is rather that of a few individuals among

scientists, who, for the moment, all unconsciously discard their scientific thinking and give right of way to suppressed wishes, possibly to the "father-complex," at least to traditional values and modes of thought. Such thinking represents a habit lapse into "wish" logic.

Those voices from science are siren all, whether with respect to the God of Eddington as the spiritual substratum and unity of the universe, or the "stuff of consciousness"; of Jeans as a great mathematical thinker; of Milliken as the apotheosis of law and order in the universe; or of Whitehead as the ultimate principle in the universe, or as "the fact of the world." While all these predicates may properly apply to the world-ground we must not fail to note that they neither follow from the premises nor reinforce traditional religion, and again, that they have no relevance whatever to the God of the current religious consciousness. Such facile identification, such easy transition from physics to metaphysics is worthy only of a word magician or of a novice in philosophy.

The denial by Eddington that strictly causal behavior obtains anywhere, coupled with a misinterpretation of Heisenberg's principle of indeterminacy and Planck's quantum theory offers but a straw at which only drowning theologians grasp. Santayana is so ungracious as to declare that all such is but a "breakdown of clear thinking and the power to differentiate between material and spiritual things." The chief religious value in all this is a negative one, viz., that physics and its methods are not exhaustive of reality. The will to find confirmation of old-time religion in the ex-cathedra divinations of physicists is a forlorn hope. Religious thought is confused, but in addition to

what has been said physics with its one great constant—the constancy of light—threatened suggests confusion worse confounded.

On the other hand religion finds itself in better estate when viewed in terms of current psychology and philosophy. As a value-experience religion commands respect even after the recognition that much attributed to Deity belongs to Caesar. Christianity as a way of life, not a metaphysical system, justifies itself. The Jesus way invites and finds pragmatic verification. God as the symbol of values, such as love and friendliness, has practical significance. Inherent society in man forms the basis of the Kingdom idea of Jesus. Prayer becomes dedication to, identification with, this life of value. Worship is the employment of means, social and psychological, promotive of devotion to the life valuable. Fulness of fellowship in the cooperative discovery and promotion of values is the *sine qua non* to membership in the Kingdom. In such participation man becomes and finds his true being. The novelty of such creation and discovery gives zest and purpose to life itself.

In sum, then, the drift of current thinking is away from religion, as concerned with *a priori* absolute, eternal entities, or the final purposes, and toward religion as a process of discovering within experience those values recognized socially as of the highest significance for the life that now is, in the conviction that on this basis the future will take care of itself.

Associate reverently, and as much as you can with your loftiest thought.

—Henry D. Thoreau.

Missionary Personnel as Evaluated By the Laymen's Report

By J. D. Montgomery, Buenos Aires, Argentina

The problem of personnel raised by the Layman's Missionary Report touches the heart of the missionary enterprise. The personnel is the core which both colors the Message and helps to shape the organization. The missionary movement is truly "a story of the influence of personality upon individuals and communities." In any effort to appraise the movement this phase of missions must share objective scrutiny and analysis. When done with an appreciative spirit and an understanding buttressed with thoroughness, such a study is wholesome and welcome. The approach made by the Committee of Fifteen has to some appeared severe, but in reality it shows sympathetic tenderness as well as courage. As given by the appraisers the problem is treated briefly and only fundamental principles are sketched. These principles are capable of being used as proof tests both for or against present personnel without even catching the reverent spirit of those who presented them. Having had ten years of experience on the mission field, the writer studies the Report with appreciation, with admiration and with humility. The insight, the care, the earnestness with which the problem is treated adds worth for those who know so well its intricate complications and its unique importance.

The problem is studied in the light of developments and trends which have taken place over a hundred years and which have been heightened during the last few decades so as to make con-

tinued revision and adjustments imperative. Among these developments are the growth and the expansion of the missionary movement at home and abroad; the increasing diversity of the Missionary program; and the change in attitude of Christian people toward the purpose and the function of missions. In the study the following problems are emphasized. In the first place, a careful evaluation of the present personnel is made. Recognition is given to the fact that outstanding leaders are found in the movement in a fair proportion and that in religious work "a simple and earnest spirit inspired by love" is significant and valuable. Yet when viewed as a whole and when the total impression is taken into account, the missionary personnel is found to fall below a medium rating when compared with persons in institutions of a similar character at home. In the second place, suggested methods of approach to the solution of the problem are made, including the consideration of the natural purpose and interest of the candidate, his temperament and personality, and his preparation leading to a knowledge of the culture of his chosen field and of his specific task. In the third place, a relation is found to exist between a true appraisal of Missions, including an interpretation which is real and vital, and the motivation which will send the most capable young people out and challenge them to their best for life service. **The motive grows out of a specific interest in a chosen field based on specific knowledge, as for example that which led Robert Morrison to China and Grenfell to Labrador.** In the fourth place, emphasis is placed upon the importance of improvement in quality of missionary personnel as a factor in missionary reconstruction, ". . . upon the quality of personnel, far more than upon any

other factor, or all other factors combined, depends the real and permanent success of the missionary enterprise.”

The problem as it had been treated by the Layman's Report is highly significant for the churches as they face the task of missionary reconstruction in this period of transition. It not only touches the heart of the missionary enterprise, but is at the very center of the church's life. It will not be easy to solve, but there should be no desire to avoid meeting it. The missionary enterprise is a projection of the sending churches and in a large measure mirrors what they themselves are. And as the ideal for missionary personnel is approached, the quality of the churches at home will be lifted. The facing of the facts as they are should not bring discouragement, but should inspire renewed effort and offer a challenge to meet with heroism a supreme task.

It has not been endeavored in this paper to present detailed recommendations, nor to make comparisons, but to present the problem. It is hoped that the study of missions which has been so nobly launched by the Layman's Report will continue with earnestness, integrity, and courage.

The thrift of time will repay in after life with usury of profit beyond your most sanguine dreams, and waste of it will make you dwindle alike in intellectual and moral stature beyond your darkest reckoning. —Gladstone

Never bear more than one kind of trouble at a time. Some people bear three—all they have had, all they have now, and all that they expect to have. —Edward Everett Hale.

Why Christianity Lives

By J. J. Castleberry

The Christian movement did not have an impressive beginning. Its leader a Galilean carpenter. Its followers gathered here and there from the ranks of the poor. Three years of itinerant preaching in a remote and vassal state. Finally death on a Roman cross and burial in a borrowed tomb.

Yet from this humble setting a new creative force was released which has affected profoundly the course of history. In a few generations it conquered the empire of the Caesars. And today, in less than 2000 years, it girdles the globe, a third of the race marching under its banner.

Now what is the secret of this amazing story? What does Christianity stand for that differentiates it from every other philosophy of life? I am thinking here of the Christianity as it was conceived and lived by its great founder. Obviously there is in the message of Jesus something that is distinctive, refreshing and appealing. He stood definitely for three great truths and in these we discover his unique contribution to the spiritual thought currents of the world.

Father Heart of God

First, the father heart of God. Jesus taught that at the center of the universe is a parent-like God. To Him God is more than a ruler, powerful and just. He is a father who loves and suffers and helps. Again and again He described God's relation to us as that of a father to his children.

"If ye then, being evil, know how to give good

gifts unto your children, how much more shall your Father in heaven give good things to them that ask him?" Indeed it may be said that Christ possessed this parent heart Himself. He felt constantly this parent impulse, throbbing in his own spirit, and he read in it a reflection of the father heart of God. How often we hear him saying "My child" and "My little ones."

Yes, Christ alone in history has put the father heart at the center of things; hence he interpreted the universe not as hostile but essentially friendly. He felt that this divine love can be relied upon in every human crisis and need. Thus he met each day's issues with calm serenity, undisturbed by fear or worry. Neither disappointment nor sorrow crushed his imperial soul.

While they were crucifying Him He cried, "Father, into Thy hands I commend my spirit." He would even die for His faith in the father heart of God. "Our Father," here is the key that unlocks to us the baffling mysteries of life and experience. And, too, such confident trust becomes the base line of true Christian living to the end of time.

Reverence for Personality

In the second place, reverence for human personality. Jesus has been called the first great democrat, and so he was. If he believed in God and trusted His father heart, He also believed in man and trusted the better angels of His nature. "Alone in all history," declared Emerson, "He estimated the greatness of man."

I grant there is much to restrain us from following too naively this Christian emphasis as regards human worth. Man at his worst is tragic-

ally bad, and not a few choose to live at their worst. Think of the wars, murders and deviltry that blight our beautiful world—all of it the work of man!

Not wholly without reason an American cynic describes man as “a disease of the cosmos, a reductio ad absurdum of animated nature.” But, even so, Christ always sees the best in man, appeals to that best and builds upon it. To Him nothing is so sacred, or fraught with possibilities for good, as human beings. “How much then is man of more value than a sheep,” He exclaimed one day, and throughout His ministry He exalted man and served him.

Say what you will in disparagement of Christianity, yet on the whole it has been man’s best friend. Where, pray, save in lands under Christian influence has democracy triumphed, education been popularized, or serious effort been made to stamp out disease and abject poverty?

Self-Realization

Finally, self-realization through the cross. You recall that word of Jesus, perhaps the profoundest thing he ever said: “He that findeth his life shall lose it, and he that loseth his life for my sake shall find it.” The Master is talking here about the cross, His cross and ours—the cross of an experience in human life. It is the doctrine of self-realization through self-giving.

I hold no illusions about the cross as a material thing. Certainly it is not a charm to keep away evil spirits. There is no hocus pocus about it, nor can it be substituted for righteous living. The cross is a symbol; but a glorious symbol indeed. It proclaims the fundamental law of the uni-

verse. It tells us that the only way to win is to forget self; that "men rise on stepping stones of their dead selves to higher things."

As far as I know Christ is the only teacher who has sensed this cosmic truth and formulated it into a law of life. And more, he showed that it works, by demonstrating it by a supreme act of self-giving for others.

In Euripides' fascinating drama, Artemis, the goddess, comes to comfort Hippolytus in his death hour. Witnessing her lover's final struggle for breath she hastily quits herself of his presence because no divinity on Olympus dare be tainted by sight of a dying mortal. As Artemis hurried away you cannot help thinking of another scene on a little hill outside Jerusalem. There the God-man with outstretched arms embraces a cross, giving his all in bitter pain and death for the world. Now you understand why Greek religion perished and Christianity lives!

We need a revival of the individual. The question is not, What are they doing?—but, What am I doing? Not, Why do you not do this, that, or the other?—but, Why am not I doing this, that, or the other?
—Jenkin Lloyd Jones.

That man is blessed who every day is permitted to behold anything so pure and serene as the western sky at sunset, while revolutions vex the world.
—Henry D. Thoreau.

Do the duty which lies nearest thee, which thou knowest to be a duty. Thy second duty will already have become clearer.

—Carlyle.

A Letter

Bilaspur, C. P., India,
December 7, 1933

Dear Friends:

You should have been in Bilaspur on November 25th. Mr. Gandhi was in town that day—and so was everybody else! The crowds from the villages were added to the throngs from the town who lined the streets to see him pass. Some climbed up in trees by the roadside but many failed to see him when he did come, because the car in which he was riding was so filled with other people.

In addition to the big mass meeting for men there was a meeting in the Municipal Gardens for women. Some men and boys had been appointed to keep order and some of the responsible women of the town were helping. Among these were teachers from the girls' schools. Although there must have been hundreds of women present the crowd was orderly enough considering its size; but they kept thinking of things they wanted to say to their neighbors and their children—and kept saying them. The result was that almost nothing could be heard except the "Be quiet!" of those in charge.

There was clapping of hands as Mr. Gandhi appeared, and the people began to rise from their places on the grass but were emphatically signalled to sit down again. He made his way to the platform which had been covered with country-made cloth in his honor, and as he stood there silently the women threw fragments of marigolds which fell about him in showers. Some of the elderly women, rising, made deep and rever-

ent obeisance touching their clasped hands to their foreheads. On the faces of some of them was a glow of ecstasy, as if, having completed a pilgrimage, they beheld a long-anticipated vision. We heard that some people thought that if they saw Mr. Gandhi their sins would be blotted out.

A song was sung in honor of the famous guest but no words could be distinguished. The singer's lips moved and a faint murmur of sound that might have been a song made one wonder if some one were singing. A leading woman of Bilaspur read something aloud, and Mr. Gandhi talked a few minutes but neither of them could be heard. A bag of red, white and green cloth full of rupees was presented and red bags were passed through the crowd for further contributions.

Then next week after this meeting when Miss Shreve, who has charge of the women's evangelistic work here, was visiting in the zenanas, she asked some Hindu women what they thought of Mr. Gandhi and his work for the uplift of the depressed classes. One of them replied: "When he was here, did he stay with sweepers? No; he stayed with one of the greatest men in town."

Later in a village some of the people who had come to Bilaspur to see Mr. Gandhi, were being told the story of Zacchaeus and were reminded of the similarity between his experience and their own. They said, "Yes, but Zacchaeus saw Jesus; and we didn't see Gandhi."

One thing which I think rather surprised everyone was the fact that he seemed in such good physical condition. A village woman who was asked if she had seen him said, "Yes, he wasn't very thin." He had told Dr. Rambo in a fairly recent interview that the reports in the

papers concerning his weakened condition were due to the efforts of his "protectors."

Another thing which continues to impress me is the calmness with which he was received and the orderly quietness of the crowds.

I almost wish that I could feel about him as I did several years ago when he came to Kulpagar but somehow he seems a bit different now. I have the impression that he plays to the crowd more than he did then, but I suppose it would take a superman to resist that temptation. He continues to be a great influence though it no doubt is less than it used to be.

Sincerely,

Neva Nicholson

Freedom and the Church

By C. C. Rowison, Fairfield, Conn.

Protestantism and modern scholarship have considered freedom to be a fundamental social virtue. Tremendous forces are at work today which scorn this virtue. These forces are pre-eminently dominant in political and industrial administration. Is the situation hopeless?

The recent defiance of political control in Germany by the religious leaders of that land, long esteemed for its intellectual and religious liberty, is one of the most thrilling expressions of spiritual reaction in 1933. The church in America has not yet received orders from political authority, but should our country be involved in war, the test of the church's freedom is sure to come. Will it prove itself to be as heroic as the church in Germany is showing itself to be?

Apparently the church in Germany has asserted its freedom far more definitely than have the scholastic foundations of that country. Does not this suggest a revaluation of the church as the champion of individual and community liberty?

We still hark back to the church which humiliated Galileo. We have to admit that American Protestants have used the pressure of ecclesiastical machinery. In this country, the church has carried its inane sectarianism to such a length that the whole thing is looked upon with contempt by many who think they are shaping the destiny of tomorrow. Apparently religious freedom means half a hundred significant intolerant church parties, not to mention several times as many insignificant ones.

But 400 years of assertion of liberty of thought and action by Protestantism is a very short time in human history. Is not this absurd sectarianism in itself a genuine evidence of a marvelous capacity for freedom in the church? If any of us have been forced out of association in an intolerant group which we loved, have we not found utmost freedom in other groups without changing an essential iota in our convictions? Connecticut Congregationalism could scarcely function but for its ministers who have felt themselves squeezed out of Baptist, Disciple and Methodist churches. In every great denomination today freedom of religious thinking and utterance is making great advances. The very general demand for a far greater unity of action among the churches is evidence of this advance. The achievements of the Federal Council of Churches, of the International Council of Religious Education, of the Community Church movement and a great variety of inter-

church activities locally are evidences of capacity within the Protestant Church for freedom of thought and unity of action.

The point is this, **the Protestant Church offers the supreme bulwark of freedom in the western world today.** It is a better guarantee of this virtue than is the Constitution of the United States. Education may soon be bound hand and foot without the support of this church. The call of the hour is that this free church shall see to it that the banner of the cross continues to fly above every flag on earth, not as a symbol of political dominance, but as an emblem of universal liberty.

News Notes

The Christian Evangelist reports that Charles M. Watson of Santa Monica, California, has written an interesting paper on "The Building of a Five-Foot Shelf" of books by young ministers who are beginning their careers.

George H. Combs will be the guest speaker at the annual meeting of the Iowa Ministers' Institute to be held at Drake Bible College, February 19-21. His theme will be "The Amazing Moderns."

A. S. Baillie and Harold Fey appeared on the program of the annual retreat of Missouri ministers held at Columbia, January 30-February 1.

The Austin Boulevard Church, Chicago, celebrated the tenth anniversary of F. E. Davison's pastorate with them on January 28.

The work of the Community Church at Lakewood, Ohio, of which Gilbert Counts is pastor, goes forward in a fine way. The Sunday morning attendance by count is 25 per cent more than last year. Mr. Counts has been chosen Dean of the

Lakewood Training School and advisor of the Lakewood Youth Council of twelve church young people's groups.

Dr. C. M. Sharpe is pastor of the Community Church at Orono, Maine, which is the seat of the State University. He writes, "It will be thrilling to see the old SCROLL stage a real come-back, and especially if there should appear in connection with it some vigorous young fellows with the stuff in them to carry through with the new conditions that prevail."

Professor W. D. MacClintock is spending the winter, as is his custom of late years, at the Sara Sota Hotel, Sarasota, Florida. We appreciate his continued interest in the Campbell Institute.

Lewis Smythe writes from the University of Nanking that they expect to sail for America as soon as school is out, spending a month in Colorado and then going to Chicago for the World's Fair and study at the University.

Someone has proposed that the Campbell Institute help to equip Alexander Campbell's old studio at Bethany with a library of Disciple literature. What do the Fellows think of that?

Charles A. Stephens, Three Brooks Farm, Olathe, Kansas, writes that he is in his 84th year and actively at work on his farm. He is interested in the Campbell Institute and in THE SCROLL. We hope to have a contribution from him in the near future.

President Joseph A. Serena writes enthusiastically about the pamphlet, *The Literature of the Disciples of Christ*, by A. T. DeGroot and E. E. Dowling, published at Advance, Indiana. He thinks this is the most satisfactory publication on this subject.

Sterling Brown reports interesting visits with Perry Gresham, Clinton Lockhart, and J. K. O'Heeron during his recent vacation in Texas.

L. L. Leftwich is teaching in the Oak Park Junior College at Oak Park, Illinois.

J. D. Montgomery is en route to South America. His address there will be Jose Bonifacio 1356, Buenos Aires, Argentina.

We call attention to the news item in **The Christian Evangelist** of January 25th, announcing that R. H. Miller has gone to the National City Church in Washington, D. C.!

Dr. Riley B. Montgomery has resigned as pastor of the Jackson Boulevard Church, Chicago, to accept the position of Associate President of Lynchburg College, of which he is an alumnus. He takes up his new duties March 1st.

Age is opportunity no less

Than youth itself, though in another dress;
And as the evening twilight fades away

The sky is filled with stars invisible by day.

—Longfellow.

If there is any person to whom you feel dislike, that is the person of whom you ought never to speak.

—R. Cecil.

The great thing in the world is not so much where we stand, as in what direction we are moving.

—Oliver Wendell Holmes.

It is a matter of economy to be happy, to view life and all its conditions from the brightest angle; it enables one to seize life at its very best. It expands the soul.

—H. W. Dresser.

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The Modern Dispersion

By Paul E. Becker, University Church, Des Moines

A man one morning, in walking past a stately cathedral, permitted his eyes to rove along its suggestive lines. Although he had looked upon it many times, its lure never seemed to wane. On this particular day, however, he was due for an entirely new impression. The lower proportions of the edifice were as clear as ever, but as his gaze lifted toward the spires he found them invisible, enveloped in cloud. He stopped in his tracks and mused upon this suggestive marvel, a church both seen and unseen.

"What have we here," thought he, "but a vision of the church, both on earth and in heaven. While its foundations are perceptible at our feet, its spires reach to heaven." But as he meditated further upon the apparition, a second interpretation intruded itself upon his mind. The gable of this church was not invisible because it had been mysteriously heightened during the recent night, but merely because it was obscured by the smoke and fog of the great city. The man walked slowly away, perplexed in mind. Did his vision portend a church ineffable and divine, or only a church largely beclouded with the fogs of human misunderstanding?

What is the church? Men's comments upon it, pro and con, indicate that they have no clear or unified conception. It is much bedimmed by the mist of indefiniteness. It may be conceived historically, ideally, politically, ecclesiastically, or

locally, depending upon the purposes and prejudices of the person who discusses it. If he is an ardent churchman he may rhapsodize over the ideal church. It is divine, eternal, the bride of Christ, and the gates of Hades shall never prevail against it. Lost in fine phrases he disports himself in the mystical vagaries that indicate an idealistic hope rather than strict reality. On the other hand, the man to whom he is speaking may be an ultra-realist, and all such talk to him sounds like the ravings of a psychopath. Taking a definite period of history he points out that the church has tortured, murdered, lied, intrigued, deceived, waged war, and, in fact, is guilty of nearly every evil to which humanity is susceptible. Here are two individuals discussing an institution whose very name is liable to the most contradictory definition, or, for the most part, no definition at all.

So long as the popular conception of the church is left in this gaseous state, nothing but hopeless confusion can follow. One might compile the most astounding but verifiable list of antitheses about the church, an array of illogicalities which could mean nothing but a headache to the Man from Mars. The church is divine; but it is full of evil and sin. The church proclaims love; but it has waged war, and actually blesses war in modern times. The church preaches brotherhood and foreign missions; but in reality practices racial discrimination and separateness in its very houses of worship. It stands for progress; but it always endorses the status quo. It offers freedom of mind; it advocates censorships and indexes. As a matter of fact, nearly anything truthful one may say about the church can be contradicted with equal truth.

Perhaps the bewilderment is due to one fundamental omission in thinking about the church. The neglected element is so obvious that a person blushes in presuming to call attention to it. The church is what it is simply because it is composed of people, and all kinds of them. It is made up of human beings in whose lives the church influence is but one of a larger number of ingredients making for character and attitude. The church of the Middle Ages enjoyed a more dominant position than it does today. Even yet, because of its hierarchical construction, the Catholic Church can more properly be thought of as a responsible body than can churches which permit more democratic expression. The Roman Church can, if it wishes, make a pronouncement or take a stand that more nearly represents it, because it is made up of a small and likeminded body—the clergy. In the strict sense these, and not the people, constitute the church.

The typical Protestant Church has no such prerogative. It cannot get a unified response even from a single congregation on such questions as preparedness, prohibition, social justice, etc., to say nothing of getting a single expression from an entire denomination, or Protestantism generally. The published resolutions that come from such bodies are little more than the pious wishes of a small group of like-minded idealists within them. They do not represent the church. The same can be said for church papers, and perhaps that is why they are so scantily read. The daily newspapers are really the church papers. They are owned, published, purchased, and read by the church people, and the society reflected in their pages is one which church people help to produce. Not a single news-

paper in America could resist any change that might be demanded by a majority of the Protestant church members of the country. Newspapers are sensitive to sales, and the church patronage helps to make them what they are.

When we point out that the newspapers are the real church papers, we are simply saying that the church, composed of millions of Tom's, Dick's, and Harry's as it is, is an inseparable part of society. The church is no longer judged merely in its function as a body of worshippers on Sunday morning. It is being held responsible for conditions that touch every phase of human endeavor. The Sunday services are the point at which this great segment of society has opportunity to expose itself to the Christian ideals and motives that should animate it. When it leaves the church building, however, it is still the church, just as truly as it was in the sanctuary. No minister at the close of his Sunday service can really dismiss his church. The church is never dismissed, but only dispersed, and, if it ever approximates the ideal, a church without spot or blemish, the church victorious, it must necessarily be in this dispersed capacity.

An interesting announcement has come to us concerning a week of meetings to be held by the Rauschenbusch Club of the Colgate-Rochester Divinity School, in the First Church of Christ, Rochester, of which Willard L. Johnson is pastor. Themes to be discussed during the week by members of the graduating class of the Divinity School are Untapped Resources of Christianity, Christianity and War, Christianity and Industry, Christianity and Government, Christianity and a New World Order.

Springtime and Harvest

By Edwin C. Boynton, Huntsville, Texas.

With many others I welcome the reappearance of the "Scroll." It fills a niche that neither columns nor departments quite supply. The Editor has invited me to make a short contribution to its pages. I thought of something abstruse or dogmatic. Didn't feel like it just now, so have decided to present one side of one of the 123894 moot questions now before the world: The long pastorate, what of it, good or bad? A news note of a personal nature in the January "Scroll" would indicate that my connection with the Texas' penal institution at this place qualifies me, from the standpoint of permanency of residence, to speak authoritatively on the advantage of extended chronology in ministerial work. And having just the other day entered upon my twenty-second year in the Huntsville pastorate, I have found myself asking: From all standpoints has it been worth while?

This ministry has not been continuous. Beginning in 1899, it has had two somewhat lengthy interruptions, given to pastorates elsewhere, and to a year's residence as a student in the University of Chicago. But now for a decade and a half I have been in service here. As an interest point, aside from the aforesaid Texas penitentiary, there has been a student-center of from 1600 to 2,500 matriculates per year, counting depression and peak years also—The Sam Houston State Teachers College. The changing reactions of the student mind, in pre-war and post-war periods, to questions of duty and privilege, to forms and practices of religion, has been a fascinating process of study

in the field of religious psychology. Just now the number of college youth the churches here are "reaching" is rather smaller than during former years; but on the whole those who are coming to us seem to be more really in earnest than many have in other periods.

During the years the minister has seen first, the old, old church building outgrown and replaced by one of later model, and it in turn succeeded by another of simplicity but of real beauty—all three buildings occupying in turn the same centrally located lot. In the first pastorate one of the charming fellowships was with a charter member of the church, Mrs. Sarah Ewing Bush, of Bethany, Va., daughter of Albert Gallatin Ewing, and, therefore, granddaughter of Alexander Campbell. Her recollections of that cherished spot among Disciples were most interesting, including reminiscences of Moses E. Lard and John W. McGarvey in their college-student days.

My earliest predecessor as a regular pastor of the Huntsville church was Benton Sweeney, a close relative and worthy kinsman of J. S. Sweeney, of Kentucky, and Z. T., of Indiana. Benton was the first schoolmaster of Addison and Randolph Clark, later to found Add-Ran, now Texas Christian University. Their father, "Uncle Joe" Clark, organized this congregation in 1854; and Randolph Clark's youngest son, Joseph Lynn, has been for many years my comrade in service here, serving as an elder of the congregation. He is professor of history in the college, and given to wide community service in many ways.

In an early day one of the "boys" of the Huntsville church was a young fellow later tremendously active in Interdenominational Endeavor work. Entering the legal profession, he found his

field in New York City, and is and has long been with Finis Idleman there, Joab H. Banton, noted district attorney of his chosen city. And some twenty miles to our north here is the little city of Trinity, where a young hotel boy in auld lang syne met the trains to pilot their passengers to his mother's hostelry he having long since become known to us all as Dr. Samuel Guy Inman.

In my own pastorates here I have watched the changing personalities and conditions with both solicitude and joy. Today a fine young woman of this church is giving her third year of service as teacher in the American College in Aleppo, Syria. She went to that field under the auspices of the Congregational Board of Missions, upon the completion of her Master's work in Columbia. I first knew her as an infant in arms. I baptized her in girlhood days before she entered into her teens. Other fruits of the springtime sowing have brought gladness to the minister's heart. I can imagine nothing finer in human experience than a busy, long-continued ministry in a small city.

W. Garnet Alcorn has recently completed fifteen years of service as pastor of the First Christian Church, Fulton, Missouri. This pulpit has been served in the past by such men as Dr. G. R. Dodson, Madison A. Hart, Graham Frank, and T. E. Winter.

The Annual Meeting of the Campbell Institute will be held in Chicago the week of July 30 to August 3, 1934. Make plans to attend.

Let us be of good cheer, remembering that the misfortunes hardest to bear are those which never come.—Lowell.

Jesus, the Right of Religion

By Chauncey R. Piety, Washburn, Ill.

Everywhere churchmen are crying, "The people, the people are drifting. How can we hold the line?" And the masses shout from the desert of barren and bitter lives, "Where is security? Give us an anchor for the soul, both sure and steadfast".

Any religion that cannot answer these cries will die, and ought to die. Any religion that can answer them ought to live, and will live.

Christianity holds the answer; but it is obscured by clashing theologies, pagan accretions, and ecclesiastical machinery and politics. That answer is in Jesus' amazing words, "I am the Way the Truth and the Life; no man cometh unto the Father but by me".

No more audacious and daring declaration was ever made. It is religious dynamite. It is concentrated Christianity. By that statement Jesus meant that he was and is the right of God, the right of religion, the right of life, and the right of the world. He meant that his teachings give us the right conception of God, the right principles to live by, the right measure for our purposes, our visions and our dreams; and that his life is the right example for our lives.

Here I see dogmatic dangers, and I have linguistic fears. Human language is inadequate. Jesus was at no time able to take the exact truth from his mind and convey it by words into the minds of men. They received his meaning with subtractions, accretions, and perversions. So do we. We understand one another, and confusion retards progress. Yet human speech is one of our greatest blessings; and, if we try hard, I am per-

suaded that we can sufficiently understand Jesus to find security and satisfaction.

I do not understand Jesus to mean that he had given all the details of the Way, or that he had taught all the Truth in the universe, or that he had fully explained Life. His teachings were germinal, rather than terminal. But to follow him is to grow, and to find the Way brightening, to discover more Truth, and to attain the abundant life. In fact we cannot understand him until we experience him in our toils and trials, and joys and tears.

Jesus tried to give men the right idea of God. We believe that his conception of God is true; but there is a great deal of confusion with regard to this matter among Christian people. I am satisfied with my conception of Jesus' conception of God; but I am not so sure that I can get mine or his across to you. Perhaps you already have Jesus' conception of God. What do you think he is like? Somebody has said that no two people worship the same God. That is to say that all conceptions of God differ. Maybe so; but those who study the teachings of Jesus need not differ very widely, not dangerously.

Many believe in an anthropomorphic God, a princely man of wisdom and might, perched on a throne in the distant heavens. I heard an evangelist preach that not long ago, and the president of my church board professes to believe that. But Jesus teaches that God is spirit, invisible, all-pervading, all-knowing, and eternal. He declares that God is with us in the house, in the desert, on the mountain, in the closet, and by the open grave. I understand him to mean that God is everywhere just as the air is; that he rules over nature, and clothes the grass of the meadows. He is vital in the lily of the field and sentient in human beings.

He is best understood as the Father of our spirits.

“Speak to him, thou, for he hears.
And spirit with spirit can meet;
For closer is he than breathing,
And nearer than hands and feet.”

Jesus taught that God is perfect; perfect in all the virtues that go to make character, and perfect in all the elements that constitute personality. He said, “Ye shall be perfect as your Father in heaven is perfect.” We should be careful what we teach about God. Recently one of the teachers in my church school asked me, “Am I to expect my class to believe that God helped slaughter all of those people as the Old Testament says he did?” I replied, “First learn Jesus’ conception of God, and let no prophet, priest, or king contradict him.”

Jesus is ready to help us rightly to interpret the scriptures. First, we should study Matthew, Mark, Luke, and John to know what Jesus teaches; and then as we read the rest of the Bible, accept the ideas that are in harmony with his teachings, and reject those that are not.

Jesus preached the kingdom of God as the right social ideal for human society. He proposed to his Jewish brethren to build a spiritual kingdom, that should transcend every national boundary and bring the lives of men into harmony with God and universal brotherhood. That is the greatest Utopia ever dreamed, the master social ideal of the ages. The church was introduced as an agency to build the kingdom. But thousands of churchmen have not glimpsed that ideal.

According to Jesus the law of the kingdom is a principle, rather than a code of commandments. That principle is love. It must order man’s relations with God and man’s relations with mankind.

Jesus and Paul are agreed that it is the greatest thing in the world. Love is the fulfilling of the law, that is the ten commandments. If a man loves God with all his mind and heart and soul and strength, it will not be necessary to tell him to refrain from idolatry and profanity and to keep one day sacred for worship and service. If he loves his neighbor as himself, it will be useless to command him not to kill, steal, commit adultery, bear false witness, or covet. He will refrain from wrong and do the right for love's sake.

Love will seek the way of progress and commonweal. It will solve home problems and church problems and industrial problems and national problems. It will banish war and greed and hate and establish peace and good will among men. Jesus did not arbitrarily make love the law of the kingdom, but discovered from the very nature of things, that it is the basis of all right relations in God's universe.

Jesus taught that it is right to worship, and he worshipped in the right way. He said, "It is written, thou shalt worship the Lord thy God and him only shalt thou serve." The word worship is made of two words, "worth" and "ship". It was often used to pay respect to the worth-ship of magistrates and prelates. In religion worship is any worthy and right response to the worth-ship of God. Jesus worshipped with prayer and song and scripture reading and preaching. Partaking of the Lord's supper and the giving of money are acts of worship. Generally speaking the worshipper aims to give blessings and finds himself receiving blessings. Jesus enjoined worship for the good it would do the worshipper and his neighbors.

Jesus claimed to teach the right way of life. He stated that as his purpose, "I am come that

they might have life, and that they might have it more abundantly." He knew that men possessed animal life; but he wished them to rise above the animal to the realm of mind and spirit, and to dominate the body and enjoy relations with God. He would have our lives enriched with every spiritual value.

We talk a great deal about life and immortality. To Jesus these were not two things, but one thing. To him the abundant life and immortality began with being born from above, and was a process of growth and increasing glory. Death was merely a station on the journey.

In this article we have little more than mentioned the major teachings of Jesus. But we hold they will answer satisfactorily the cries of the hungry-hearted. If Christianity lives, and we believe it will, Jesus must be the right of God, the right of religion, the right of life.

Do Figures Lie?

By "Georgia Fitzgerald"

Lying upon my desk is a book that is weeping. It is weeping to be understood. Men read its facts but overlook its message. They thumb its pages and from its figures they read of their success and fame. Figures do not lie. If anyone doubts that they have a great church and that they are leading lights in the Brotherhood, let him read the figures and wilt.

Easy chairs creak beneath their weight, over-indulged stomachs keep slick the edge of the desk before them, the book cries aloud, but no one hears.

That book, which holds tragedy as well as glory, is the Year Book of the Disciples of Christ.

Like a good novel the story on page 547 of the 1933 Year Book is filled with both human interest and tragedy. We glory in the fact that during the last thirty-six years the membership of the Disciples has grown 756,931 or about 71 per cent. When, however, we compare figures on churches we find that the loss has been 12.6 per cent. No increase in churches but a loss, yet a large increase in membership. There has been an increase in preachers, however. We have 1944 more preachers now than we had in 1897. At first sight this looks good, but it represent only a 37 per cent increase. Membership has grown twice as fast as preachers have increased. While I grant that certain types of ministers should be eliminated, and while I am aware of the fact that some churches must close their doors, these figures should cause us no little alarm.

Such figures can only mean that individual churches are becoming larger and larger and that fewer and fewer men are having spiritual supervision over more and more people. Will such terminate in good or evil for either the Kingdom of God or the Disciples of Christ?

Will the message of the Disciples on Christian Union, on scientific and historical biblical interpretation, on liberal and wholesome christian living be preached everywhere as in the days of our fathers? Or shall we deteriorate into another "status quo" denomination, centering in a few places with prestige and power, but almost unheard of elsewhere?

Isn't it a rather impossible thing, after all, for any one man, unless very unusual, most of us are not as unusual as we think we are, to look after the spiritual needs of 2000, or 1000, or even 500 people? Isn't it a little too presumptuous on our part?

With a growth of membership there should come a growth of churches and an increase of preachers. One man should minister to a group small enough for him to look after with efficiency. When this comes about every one will be fed upon the bread of life, the starving fifty or sixty percent will then begin to live anew and the Movement will grow with greater rapidity than ever before.

Concentration of big business may have been a good thing. Its apparent success of a few years ago seems to have convinced many preachers and church leaders that its methods were right. As we look about us today, however, upon the wreckage after the storm, closed banks, lost life savings, robbed widows and orphans, millions unemployed, dishonesty and chicanery, gangsterism, etc., we are not so sure that its methods are in keeping with the teaching of Christ or even with the better interests of itself. Concentrated big business has brought paralysis to a nation.

The Disciples of Christ have been willing to suffer the birth pains of new thought and to pioneer in fields of new endeavor. Shall we continue to concentrate and paralyze the Movement, or shall we lose ourselves, yea, some of our pomp and glory, for the sake of a free, liberal and progressive Christian Faith.

Treat your friends for what you know them to be. Regard no surfaces. Consider not what they did, but what they intended.—Henry D. Thoreau.

Small kindnesses, small courtesies, small considerations, habitually practiced in our social intercourse, give a greater charm to the character than the display of great talent and accomplishments.—Kelty.

Evangelism

By W. E. Moore, Bloomington, Indiana

I have just returned from a meeting with a group of fellow Disciple ministers where the question, "Is Professional Evangelism out of Date?" was discussed. The Disciples being an evangelistic body and having an evangelistic back-ground and bringing it over into their thinking and activities of today, the majority were "warmly moved" for an evangelism of today which represents very much the types of evangelism prevalent in by-gone days.

All of this rather depressed me, at least it caused me to reflect seriously over this practical theme of evangelism. I am interested in evangelism and have observed various types at work in the church over a period of 20 years. Here I am a minister of a large church, I am responsible to a large extent, for the progress of the church, there are scores of people in this community for whom we as a church are responsible in reaching them for Christ and getting them to join the church. Some of these people never attend church or church school, yet they prefer our church, if any. How shall I reach these people? How can I appeal to them with the hope of receiving them into the church and permanently holding them in the Christian life? Will a professional evangelist who knows nothing of these individuals be able to come to my rescue and turn them church-ward? Can a brother pastor come in and preach such marvelous sermons that they will come to hear him when they do not come very often to hear me? In other words, can other voices and sensational methods touch those for whom I am responsible better than

my own voice and methods? We are agreed that the Evangel is needed in human life, but the means used to get the life of the Evangel into the lives of boys and girls, men and women is a point of wide disagreement. I think it quite probable that in many situations professional evangelism might work advantageously. but it is my conviction, that in the main, it has no place in our modern world of social, economic and religious experiments. It belongs to a day of individualism and denominational pride.

By far the most sensible, workable and effective method of evangelism I have observed and used has been a combination of the educational approach to the youth in the church school and the personal approach to the adults. Such an experience in the church usually results in stimulating interest in a large group if members for one another and the number joining the church from such efforts becomes a permanent asset to the church from such efforts becomes a permanent asset to the church life. I have always used the Pre-Easter period as an opportunity for church enlistment and have usually been successful in inspiring a number of workers to assist me in the work and every season the results have been most gratifying. Of course, we might get in a larger number through some other method but we would rather have a smaller number of well informed and loyal Christians. I am thoroughly convinced that we as ministers should assume a personal responsibility for scores who prefer our churches and should take seriously this task of organizing groups in some way to supplement the work of the minister. But the work should be under his constant supervision. There is something fascinating to me in interviewing some one about the Christian life.

College Girls Face Religion

By Selby Vernon McCasland

Goucher College, Baltimore, Md.

Every year the department of religion of Goucher College has over two hundred young women who are juniors and seniors in its courses. Our student body brings together representatives of most of the creeds found in America, and sometimes representatives from Europe and the Orient. The background of most of our students is Protestant, Catholic, or Jewish, but for two years now we have also had a little Buddhist from Siam. There are some skeptics and a few atheists, as is the case in most American colleges today. It is a matter of great interest to me to observe the attitudes of these young people of such divergent creedal backgrounds to the same questions of religion. I observe their reactions in class discussions, in term papers, on examinations, in personal interviews, and in their attendance upon the different formal religious exercises on the campus.

Even such a prosaic experience as a final examination yields human documents that are most eloquent in this respect. At the end of a recent course, after my juniors had read the entire Bible during the year, I asked as the last question on the examination, "What value do Paul's ideas about religion have for you personally?" Because these little documents have interested me so greatly, before sending them on to literary nirvana, I have decided to give them a brief reincarnation in a few comments upon them. They deserve to be treated

tenderly. They have truly come into being through the anguish and travail of their authors' souls.

Typical specimen from the large number of answers show a skeptical Jewess, who rejects Paul's ideas of rebirth and immortality, because she believes in neither, but she does find his emphasis on faith valid, for she feels belief in something to which one can turn in time of trouble is absolutely necessary; an intelligent Catholic, who thinks that Paul's ideas about the Parousia and about women are outgrown, but that his emphasis upon faith which shows itself in a good life is of eternal value, and she sees how Catholics, Presbyterians, Methodists, etc., although following different roads, are approaching the same goal by faith; a Protestant radical, who sees in Paul, with his arguments based upon allegory and his rationalizations, an example of what religion is likely to become, therefore, a warning; and, finally, a Protestant mystic, yearning for the security and peace that comes from the indwelling Christ, now that she has come to think of him in a more significant intellectual way.

I am glad to find such a variety of answers. This shows that my students have not felt at all obligated to write down what they thought were my opinions. I see here the beginning of intellectual freedom. It is clear that each of them has been somewhat upset and now feels it necessary to think her way through. This awakening is the foundation of education. The conclusions stated are amateur in quality. They do not show really mature thought, but the beginning is there. While the negations are prominent, I believe that the statements as a whole reflect a desirable quality of religious experience in these young women, one

that holds promise for the future. The ferment of new ideas has worked with about equal power in the different creeds represented.

The radical ideas have been acquired in various places. Some students come to college hostile to all forms of religion. Many more come indifferent. These often assume a pseudo-radicalism as a result of contact with new ideas at college. They meet these ideas both inside and outside of the class rooms. Probably the most common type of skepticism is acquired from contact with students who are hostile to religion. It is remarkable how much interest in religion students who call themselves agnostics, skeptics, or atheists have. They never tire of spreading their ideas on the campus. They are real missionaries. By the time the students come to me as juniors, they are nearly all affected to some extent by these ideas. They are ready to be taught. One of the most satisfying experiences that I have had as a teacher is to show a student who thinks she has lost her religion that she is now ready to understand religion. The missionaries of skepticism on the campus are thus often of great assistance to me. They think that they have uprooted religion, but, like Clarence Darrow, they are going about destroying parasitic appendages or dead tissues. Vital religion grows better without them. The teacher finds here his opportunity.

I find more interest in religion these days than ever before. This is shown not only by class work, but especially by a large attendance upon discussion groups which I frequently hold for all who desire to come. Here the discussion is utterly free. No grades or credits are involved. There is nothing to hinder real teaching and I think

that I do my best work in these extracurricular sessions.

My classes and discussions bring all the various denominations together; and there is a number of Jewesses. Our little Buddhist also comes to the discussions, and next year she will be taking my courses in religion. She is one of our best. The discussions move on a level which is vital to all. It is remarkable how the consciousness of denominationalism and sectarianism fades away and the awareness of a profound fellowship arises as soon as the experiences of religion are approached from a scientific point of view. We are interested in a common experience, in the significant quality of life which is the basis of all the religions; and quickly we find ourselves one.

The fellowship which these students learn has a tremendous significance for the future. The old competition between denominations will have to give way. There will be sympathy and cooperation. That will be true also of the relation between Christianity and other religions. Last spring our students bought 125 copies of **RE-THINKING MISSIONS**, although it was not a class text, just because they were interested in the question. The undenominational colleges, where religion is studied from the scientific point of view, are contributing to the deeper sympathy and understanding of the religion that is to come.

Just as this number goes to press, we have word of the death of Dr. Peter Ainslie on February 26. He was a very loyal and helpful member of the Institute. We shall have to postpone further notice and comment.

Preparing for Leisure

By Gabriel C. Banks, Maysville, Ky.

It begins to appear that a vast majority of Americans will play more and work less. With the production capacity overdeveloped in nearly every commodity, the average man will have more time he can call his own. In order to keep production in balance with consumption, working hours may have to be reduced still more. For the first time in our national history society is making an intelligent attempt to restrict profits in business. The profit motive geared machines to a high speed and brought on the orgy of mass production and greed which has finally convinced us that commerce must be reconstructed on sounder principles. An important step in curing our economic ills seems to be the regulation of profit until such a time when men have become big enough to be motivated by some other consideration. Reducing the pull of the profit motive to a minimum need not destroy the ambition and the energies of people.

The profit motive never influenced greatly humanity's most commanding enterprises. Its best literature, its best music, its best art, its best architecture did not take form under the expectation of profit. Nor were its most worth-while personages developed under the spur of the profit motive. Francis of Assisi spurned the profit motive to wed Lady Poverty and become the understanding brother of birds and animals and men. It was not the profit motive that kept George Washington at the head of the Continental Army for eight years nor sent Robert E. Lee at the close of the Civil War to take charge of bankrupt Washington College. It was not the profit motive that led

Father Damien among the lepers of Molokai nor induced Grenfel to cast his lot with fisher folk of Labrador. It is not the profit motive that keeps Kagawa in the slums of Tokoyo, or Jane Addams at Hull House or Albert Schweitzer at Lambarene on the edge of the primaeval forest. There are whole professional groups for whom the pull of the profit motive has been reduced to a minimum. The best doctors and teachers and preachers have been trained to respond to a different motive. Why should it seem incredible that people generally might achieve an attitude which has swayed a few at their best? Some may yet live to see something of the earthly counterpart of Kipling's picture of heaven when:

. . . no one shall work for money
And no one shall work for fame . . . ”

The edge of the profit motive is being dulled already. What will people do with this added leisure which the curtailment of profits is sure to bring to a majority, particularly those who have been laboring for hire? An unwise use of that time might mean the self-destruction of humanity. Too much leisure is far more dangerous for people than too much work. The whole realm of leisure needs to be investigated. Its dark places need the illuminating influence of sound social planning.

Much of present day leisure is pagan. This is partly due to its commercialization. With the restriction of profits people will have still more leisure and less money to spend on it. Hitherto, the attack upon the problems of life has largely been with an eye single to the conditions of people who work. From now on it is likely that those will be led to transpose their efforts on behalf of those who have much time on their hands. Leisure

is an area to which little attention has been given. Henceforth, it will face society as an urgent problem. Leisure is the most critical section of the allotted span of life. Leisure is the kingdom of play and the Christianizing of leisure will be a bigger and harder fight than was the unsuccessful attempt to Christianize industry.

With the curtailment of profit and the attendant reduction of working hours comes an opportunity for the constructive forces of life to recapture some of the off-hours of people and turn them to wholesome account.

The home might regain some of its lost influence through planning picnics. Through the summer months the city family could turn frequently to the wide open stretches and secluded spots available. Rural families might hunt the museums and zoos and recreational centers of the city with profit. What could bring more pleasure during the indoor season than the reading aloud of good books and plays and poems by different members of the family in turn, the making of melody about the parlor piano and the undertaking of other co-operative, enriching recreations within the home.

There will be a chance for the school to play an enlarged part in the community life. Why should not the school belong to the adults as well as to the children? Drama and music and variety cultural programs open to the public would develop the pupils in cultural projects and infuse the entire locality with common interests of a better quality. These activities might well supplant some subjects

now included in the curricula. What better way to supplement the teaching of history and literature than to have it pass over the footlights from actors who are personally known to an audience that responds favorably because its own flesh and blood are interpreting the finest phases of a cultural heritage. The school belongs to the whole community, it has physical facilities to accommodate the community and human resources that may be developed to an infinite degree. Why should not the school accept a mandate for a part of this leisure as a feature of its educational responsibility?

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THE SCROLL

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Editorial

The first three numbers of the thirtieth volume of the Scroll have been enthusiastically received and have already created new enthusiasm for the Institute and its future. New members have been added and dues are being remitted. Never in all our thirty years has there been a more prompt or general response to requests for articles. In fact, it has been necessary to delay printing some of the contributions until later issues. Evidently our members are stirred into greater mental activity by the depression and by the consequent troubled conditions of the churches. Several of the articles reflect these conditions yet there is a tone of hopefulness and determination to overcome any spirit of defeatism. There is a prevalent feeling that the times call for more vital preaching and for more efficient methods. The "social gospel" takes on deeper and more concrete meaning. Churches are likely to realize the need of ministers more adequately prepared to handle the problems that arise.

In the death of Peter Ainslie the Institute has lost one of its bravest and most prophetic spirits. He had won a large place in the interdenominational scene through his long and vigorous advocacy of Christian Union, and he has left with the Disciples a fine example of dauntless courage and patience in devotion to their great ideal. Union was not a mere theory with him. He had realized it in his local church and he confronted all the de-

nominations of Christendom with his challenge. His many books breathe the spirit of genuine and persuasive piety. His poised and buoyant personality continues to enrich and bless every minister and layman who knew him intimately. At Pittsburgh last October he sat in an informal group with Finis Idleman, Perry J. Rice, Guy Inman, and the writer through a long and stirring discussion of the world problems confronting Christianity. He seemed so well and so lively that no one had any reason to suspect that we would not see him again. How widespread and beneficent is the comradeship he engendered!

In a recent church row the conservative element drew up a statement of what the minister should preach and how the church should proceed in its affairs. It was dangerously near being a creed but it contained one sentence which goes a long way to justify the document. That sentence was, "a majority vote shall be considered the will of the church." That is genuine democracy. It is a charter of freedom and of orderly procedure. What a boon it would be to many congregations to recognize that simple rule. Instead of relegating important questions to a board of elders or deacons, let the matter be brought before the congregation after due notice, and be acted on after thorough discussion. Such action requires also familiarity with Robert's Rules of Order, or some similar work. It is important that a chairman know such rules and conduct a meeting in strict accordance with them. Until the Disciples get into the habit of dealing with the affairs of the local church in this manner, they are likely to be ruled by some stubborn elder, opiniated dea-

con, or blustering minority. The cure for the dictatorships of wealth, or conservatism, or egotism, which now afflict so many Disciple churches is the majority rule fairly and intelligently applied. Minorities should learn to rest their cause upon reasonable persuasion and discussion, and if unable to have their way, go along with the majority. In the present mode of operating churches it often happens that educated and refined people do not stand up for their rights and make sufficient effort to have their views and wishes registered in the mind of the whole membership. It requires some courage and persistence to put forth unpopular ideas and to advocate more efficient methods, but it should be at least understood that all members have the right to participation in the counsels and practices of the church. Democracy is still on trial in this country but if any groups can put it into operation it should be the churches, and if we are to be subject to minorities and dictators in religion, what can we expect in business and politics?

The Annual Meeting of the Campbell Institute will be held in Chicago July 31 to August 3, during the week of the Pastor's Institute which every year attracts large numbers of our ministers. Last year the Disciples had a larger group than any other body. The program of the Institute will be fitted into the week in a way that will not interfere with the other meetings. The Committee is shaping the program around the general topic, Religion in the New World. Tuesday afternoon it is proposed to have a paper on, The Kind of a World We Are Living In. A business session will follow. At nine o'clock in the evening, Goals For The Disciples In This New Age: (a) In Education;

(b) In Missions; (c) In Inter-Church Relations; (d) In Society. The last three of these topics are placed on Wednesday afternoon. Wednesday evening there will be a dinner and afterwards a business session, followed by a Round Table Conversation on, The Preacher Today, dealing with the methods of preaching, congregational procedure, quietism vs. activism, freedom and authority. On Thursday afternoon, The Individual and Society: The Totalitarian Concept, and Individualism in the New Order. Thursday night: The Religious Attitude and Its Cultivation. On Friday afternoon there is to be a boat trip on Lake Michigan with the Pastor's Institute.

C. C. Rowilson, a charter member, has sent to the Disciples Divinity House Library all the files of the Scroll and Bulletin necessary to make a complete file of the Institute publications from the beginning. There is only one other complete set in existence so far as we know and it is a great satisfaction to have one in this library. Treasuring this collection is evidence of the loyalty and interest of the donor, and his gift will be appreciated by every member. There are now just half of the original members living: Garrison, Willett, Campbell, Lockhart, Jenkins, and Ames. Garrison is the youngest of this number but even he is quite mature now!

Would you remain always young, and would you carry all joy and buoyancy of youth into your maturer years? Then have care concerning but one thing—how you live in your thought world.—
R. W. Trine.

My First Sermon

Herbert Lockwood Willett, Kenilworth, Ill.

It was never my intention as a boy of the teen age to be a minister. I do not know just why I had so definitely made up my mind not to preach, for my family was devoted to the church, and I always went with them to the services. There never was any question in our household as to whether we should one and all go to church. We went as a family, and sat together in the family pew. My father was one of the elders of our congregation, and at least once in the month presided at the Communion Table. I was always proud when he went forward to take his place in that service. My father and mother both taught classes in the Sunday School, and we children never missed attendance, unless some emergency kept us away. I have my father's Bible which was worn to tatters with his constant use, and is marked with his notes on many pages. He always took it to church on the Sunday, and noted in it the readings and the text, and usually the initials of the minister who preached.

I think that my parents were more concerned that their children should attend the services of the church than that they should be regular in their Sunday School record. If they had been compelled to choose between the two I believe they would have preferred that we attend the church service and sit with them in the family pew than that we should go to Sunday School. Fortunately they never had to make that choice. We had not reached as yet that advanced stage of nervous prostration so evident in families today where the children are unable to endure the fatigue of both

church worship and the Bible school. Of course the children did not always understand the sermon, and in some cases they were perhaps none the worse for that. But they had at least the sense of the sacredness of the house of God, and the culture that comes from participation in reverent and dignified worship.

And yet I had no intention of becoming a minister, much as I felt myself a part of the church's life and work. Ministers were frequent guests in our home, and I recall with affection the succession of pastors who served our congregation. But I had the feeling that a layman could be of even greater service than a minister owing to his secular contacts, his unprofessional devotion to the church, and his financial ability to contribute to religious and philanthropic causes. To have a "business man" on the church boards was in those days regarded as a ground of confidence in the economic integrity of the enterprise. Times have changed since then!

I had not decided what I was to do as a life work, but I can distinctly recall at least a half dozen vocations, mostly in the area of business, to which I was successively emotionally committed. Fortunately none of them had more than a temporary place in my program. In the varied plans of those years I often thought that the youths of the middle ages, who invariably followed their fathers in the work of life, limited as those occupations were to a half dozen at most, were saved the anxiety of choosing a career. But there were reasons why I could not well choose the line my father had followed, and so I faced the same problem so many young people meet today.

But my mother was always hopeful that I

would become a minister, and the fact that I was active in the work of the Sunday School and in some minor church enterprises gave the successive preachers in our church the idea that the ministry was my proper calling, and this they made clear to me. The further fact that a cousin of mine was already in Bethany College as a ministerial student, and was preaching acceptably for a church in a neighboring town, meantime urging me to take the same course, should have had weight with me, and might well have decided me to adopt the ministry as my life work. However, all these suggestions failed to convince me, and had only the favorable effect of inducing me to go to Bethany, largely because of its honorable place in the history and affection of the Disciples and the further fact that my cousin's presence there assured me of companionship and some measure of direction.

My early months in the college, my contacts in classroom and fraternity with young men whose names were notable in the ranks of the Disciples, and especially the impression of scholarship made upon me by some of the members of the faculty, convinced me that the work I wanted to pursue was that of a teacher, either in the field of history or of one of the classic languages. In this I was increasingly confirmed as the weeks went on, and it came to be well understood in the small circle of intimate friends that our careers were to be those of the class room. We took part in the exercises of the Adelpian literary society most of whose members were prospective ministers, but it was with a degree of detachment which signified that our vocations were elsewhere.

Several of the members of this society were preaching regularly for churches within reaching distance of Bethany. My cousin was of the num-

ber, and his church was at West Middleton, Pa., a dozen miles from the college. One day he said to me, "I want you to preach for me next Sunday." I was wholly unacquainted with the technique of preaching, never having had the least experience in that calling. The practice I had had in the Sunday school of the home church, and in the college societies, gave me no confidence that I could preach, and the preparation of a sermon was an unknown adventure. But he insisted, and half scared and half exhilarated by the idea, I said I would make the attempt. The days that followed were times of alternate hope and despair. All that enabled me to traverse that interminable period was the kindly suggestive prompting of my friend, and his repeated assurance that the congregation was small and friendly, and that I should get through all right.

The boys usually went out to their appointments on horseback. That was the less expensive way, unless one were to walk, and the roads in the autumn season were not usually inviting to the pedestrian. My cousin owned an excellent riding horse, and we did not think it necessary to incur the expense of a second animal. So in a moment of inspiration and optimism we decided that we would "ride and tie," each one riding in turn, and leaving the horse tied at the roadside for the other to appropriate after walking two or three miles. The journey remains vividly in my memory! Never was a destination more welcome than the home of the "ruling elder" which we reached that Saturday night.

It may be taken for granted that I had prepared for the ordeal before me with exhaustive care. I had written out my "sermon," and al-

though I had not committed it to memory, I felt reasonably certain that I could come within striking distance of its main points. I remember that it seemed to me to be a rather comprehensive and satisfactory survey of the "plan of salvation," such as I had heard some of the great preachers in the brotherhood deliver. My cousin conducted the services up to the place where the sermon was to come, and the people seemed friendly and expectant. Then I was introduced and began my discourse. That I was scared to oblivion goes without saying. That lovely and convincing declaration of my study hours vanished into thin air. The major points in the line of thought seemed as elusive and as far apart as the "tying" posts of the previous day. After what seemed an interminable and terrifying period I finished with an unforgettable quotation, to which I had held on mentally with desperate tenacity through the agony, and sat down.

The congregation was very kind. Some nice things were said about the "sermon." But I was confident that there was an undercurrent of unexpressed comment. As my cousin and I walked back to our stopping place, he was strangely reticent. At last he said, "Bert, why didn't you finish your sermon?" I said, "Why, how long did I speak?" He said "Eleven minutes."

That was my first sermon. On the way back to the college I decided that it would be my last. This decision I later revised.

Those who live on the mountain have a longer day than those who live in the valley. Sometimes all we need to brighten our days is to rise a little higher.—Rev. S. J. Barrows.

Experiences of a Minister

F. E. Davison, Chicago, Ill.

Several months ago my senior elder, ninety years of age, died. He lived in a very humble cottage in a suburb fifteen miles west of my church. His son who is not much of a churchman but possesses a keen mind called me and asked me to conduct the funeral. He explained that in order to save a long drive they had arranged to have the funeral in a little Baptist church nearby.

That afternoon I went with the members of the family to call on the young pastor of the Baptist church and arrange for the funeral services. We were received graciously and soon had all the plans for the service finished. When I arose to leave the young minister said, "Now, Brother Davison, the trustees of my church require that I tell you that anyone that stands in our pulpit must preach the finished work of Christ."

"Well," I inquired, "Just what do you mean by the finished work of Christ?"

"The finished work of Christ," he said, "is the substitutionary theory and the blood atonement."

Quietly I explained that I had no intention of promoting any theory but was just planning to make a few remarks at Brother Mead's funeral. I went on to explain that I had no desire to be any embarrassment to him but I did not know what I might say in the funeral service. I said that it would be difficult for me to preach the funeral of this fine old man without referring to his loyalty to his church and to the fact that although he was an old soldier and enjoyed the fellowship

of his G. A. R. friends yet he was a great advocate of peace . . . and although he was an old man he kept his mind open for the reception of any new truth that God revealed to him. I closed my remarks with the statement that I thought perhaps it would be better if he took over the service and I would just sit in the pews.

The son of my elder had been quite nervous and at the first opportunity he took over the conversation with the following remarks. "Now, young man, I have respect for you and appreciate your courtesy to us but the first thing we are going to understand is that Mr. Davison preaches my father's funeral. The next thing is that he is to have freedom to say what he wants to say. We will take this funeral to the funeral parlors or if necessary we will have it out under the trees and you just tell that bunch of hide-bound hypocrites to take their church and go to Hell."

It was my first revival meeting and the first night of that meeting. I had been preaching less than four months. A man from my home town was the evangelistic singer. When I started my sermon that night I was conscious that the meeting should be given a great push that night and also that my singer friend should be properly impressed with my pulpit ability.

In the middle of my sermon I was putting on the "rousements" and worked up to a high point and when I reached that point I couldn't find the word to come down on. I backed up and repeated myself feeling sure the word would be there the next time but although I came up with more power no word was there. I repeated again and put on more volume but when I reached the critical point

no word was there so I hit the Bible soundly and said "blamlytz."

The audience was thankful enough that the incident was over and no one even smiled but after services when the singer and I got a block away from the church he poked me in the side and said, "Frank, I would give ten dollars to know what that word you used tonight was."

My most embarrassing moment was in an Indianapolis church. My youngest daughter was about three years old and she was in one of the front pews with her mother. The church service was just ready to start. The Choir had taken their places and stood silently. I entered the pulpit wearing my first frock coat. Just before I lifted my hand for the invocation the shrill voice of my three year old offspring rang out through the church saying, "Dere's my daddy—ain't he chute?"

My most tense moment occurred a few days ago. (These lines are written on my back). They were wheeling me out of a hospital room for that interesting ride down the halls and up the elevator to the top floor where I was greeted by masked men and whispered voices. The trip could not have been more than three minutes long, but to write down all of the thoughts would take a volume.

Near my room a muffled radio was singing what seemed to my "hypo" sensitive mind to be "Davy doesn't live here anymore." I argued with myself that the statisticians gave me nine chances to one but there came flashing in rebuttal the memory of a double tragedy that recently came to

the home of my Indiana minister friend. With a smile I said to myself, well, they can save the expenses of a funeral for the night before at my anniversary dinner, speakers had stretched the truth far beyond belief. Then I said to myself, "if Davy doesn't live here anymore" he is going to put on his shoes and "Walk all over God's heaven," hunting up his friends over there. During these few moments I planned besides the reunion with my parents, a long chat with my old friend Trusty, a game of golf with J. D. Garrison, a hearty laugh with Oscar Kelley, a visit with Daisy Griggs and a story time with H. O. Breeden. Then I remember saying to myself, "If I get near headquarters I am going to make inquiry about that letter written by Dr. Edward Scribner Ames and see if that letter ever reached its destination. (I of course refer to the first letter . . . the other I was going to leave for others to inquire about).

My Job---Preaching

Burriss Jenkins, Kansas City, Mo.

Someone making a survey of high schools concerning anticipated future employment reported that whenever he asked an assembly of boys and girls how many intended to be farmers, they always laughed and two or three timidly held up their hands. When he asked how many intended to be preachers, they laughed uproariously and nobody held up his hand. Yet there are more men and women engaged in farming than in any other one thing, perhaps than in all other things; and probably there will continue to be as long as humanity lives physically on the fruits of the soil.

Always too, there will be preaching as long as the people do not live by bread alone but hunger for something else intangible.

Styles must change, however, in preaching, as in most things else, with changing times. If it is true that the thoughts of men are widened with the process of the suns, then it must follow that those who preach to widening minds must widen their messages. No man can tell another how he ought to preach; no man can even tell another how he himself goes about it; but certain self-evident facts stand out, certain elementary principles. And it appears to me that the very first of these connects up with the changing of time. The preacher must begin where the people are, with the things the people are talking about and thinking of.

Jesus showed himself a past master in this elementary art. He talked about the things that concerned his listeners, sheep and folds, bread and stones, scorpions and fish, coins which women wore in strings around their foreheads, lamps and oil. Generally, however, the modern preacher misses his impressions if he stresses these same illustrations too far. Most children and even the grown people of today know nothing about sheep. Many of them never saw a scorpion. Most of them have never seen a lamp and never saw anybody pour oil into a lamp. The things people have closest to hand today are quite different things, electric lights, motor cars, radios, motion pictures, water faucets, stiff black clothes, of blue or brown or gray, but stiff, decidedly stiff. If one wishes to capture the attention of a modern congregation, he must clothe his speech in modern garb. The reason most of our churches have the reputation

of being dull, really dull, is because preachers insist on talking the language of two thousand years ago which people know nothing and care less about.

Here may be injected a second principle, that all public speech, to be effective, must be concrete, vivid, picturesque. Henry Ward Beecher, although he grappled with the profoundest themes, schooled himself from his very beginnings in concrete and picturesque speech. He tried to think in pictures, pictures. All the complex life of our city streets provides pictures for the use of preachers. You can find them in newspapers, chain stores, cafeterias, soda-jerkers, cabarets, jazz orchestras, saxophones, "hominy," adding machines, typewriters, push buttons and bells.

Another change in the style of our time is the change to a scientific attitude of mind and scientific habits of thinking. Even the untrained masses have caught the contagion and have fallen into the way of reaching conclusions by the inductive method. No longer can we effectively hand down authoritative statements to a questioning and sceptical world. No use in saying to men today, "The Bible says so-and-so," or "The Church says so-and-so," or "Religion says so-and-so." The Bible, the Church, and Religion, all of these are under investigation by the scientific method. No man gets anywhere today, not even in his own family, let alone his own congregation, by dogmatizing. Dogma went out with oil lamps and water jars carried on the head.

This world wants religion; and today, rather more than any day in my knowledge, I believe, it wants Christ, simple, plain, and clear, freed from all dogmas and sects and petty limitations. It

would gladly welcome him, and it will gladly listen to men who make him clear, understandable, living, and breathing. This leads us to another principle, the necessity for sympathy. To preach effectively one must have lived as men lives, must have had the joys and the sorrows that men have, must have walked the same road, easy and hard, that men have had to walk. Let a wide and deep tide flow out from the pulpit, of sympathy, of understanding, of desire to help and to heal, to encourage and uplift those whose hearts are bleeding and sore, and a profound response will follow.

On and Off the Bread Wagon

W. L. Braden, Rock Creek, Ohio

It is written, "Man shall not live by bread alone," but multitudes count themselves fortunate to get even bread. Running through all our idealism, our social passion, our religious fervor is the troubled flow of economic fear. What heights of literature, art and philosophy might we not scale were it not for the inhibiting necessity of making a living? What compromises with hoggishness and waste must be made by most of us in order to live.

The search for the meat which perisheth may seem to the etherealized an ignoble quest. Yet even the most emancipated require some material nourishment if they are to exist even on a spiritual plane.

We often find ourselves in a baffling dilemma. We are convinced of the truth of Jesus' words, "Ye cannot serve God and Mammon," yet in the

present order of things we seem unable to serve God without serving Mammon. In a Mammon-ruled world we must perforce bow to him or die. We appear at times not unlike buzzing flies caught helplessly in the tangled web of circumstance. Try as we may we cannot escape our world as did the Medieval ascetics, and we almost despair of being able significantly to change it. If we should all imitate St. Francis, who would fill our begging bowls?

In a ministers' meeting not long ago, I heard one man urge most passionately that all earnest Christians come apart and establish a commonwealth patterned after the ideal of Christian brotherhood taught by Christ. The present world, he exclaimed, is inherently evil and cannot be fundamentally altered. This plea met with little or no favorable response. Most of those present thought this scheme to be impractical and unheroic.

At any rate this earthly pursuit of a livelihood frequently affords the adventurous thrill formerly experienced by our pioneer forebears. Then, however, it was wild beasts and hostile men which provided the spice of danger. Now it is economic insecurity which challenges men's courage and resourcefulness. For us the pioneer is etched in a rosy haze of romance and heroism. His foes were of the visible, tangible sort which made the issue a definite and decisive affair. Not so, seemingly, for the modern adventurer in the wilderness of economics. Here one's enemies are invisible, intangible, impalpable; emotionally feared, intellectually apprehended, but physically ungraspable. Only in a rhetorical sense does one seem to be able to fight his economic battles. The contest is uncertain, grim and dull. The outcome of defeat is

not often death, but destitution or charity and loss of morale, which latter may seriously unfit one to open his door when opportunity knocks.

Yet there is real drama here—romance, heroism, heartening successes, epic defeats. The economic slough is not all on the debit side of the ledger. Men and women have discovered unsuspected resources of initiative and inventiveness. Many have found out that they could get along without a veritable catalogue of so-called necessities of life and were not hurt thereby. Not a few have learned to till the soil successfully and to like it. Much is being done to mitigate the cruelties of our economic system. Organized charities, public works, numerous relief agencies, the churches and governments are aiding greatly in forestalling actual destitution. Humanitarian measures have progressed encouragingly during the current depression. Granting all this, however, between the patchwork and reform there is a great gulf fixed. To change the figure, the old skins cannot contain the new wine. Economic justice cannot be achieved within the framework of special privilege.

Here, for example, is a human by-product of our system. We may name him George. He is a bookkeeper in a large manufacturing plant, whose shrunken profits have caused the company to discharge its surplus human cargo into the already swollen arteries of this city of fruitless job seekers. He is intelligent, honest, capable and industrious. By training and experience he is a bookkeeper and a good one. Aside from that he knows little of anything which has exchange value for bread and butter. Hard times is a great leveller, and the white collar man soon finds himself wearing out shoe leather side by side along the city streets

with a horny-handed son of toil. Together they crowd into one of the populous employment agencies. They wait their turns for interviews and while doing so swap experiences. The veteran of many an economic battle is coaching this rooky, newly released from clerical employment. "Now, buddy, you tell 'em some one thing you can do and make 'em feel you can do it." Buddy vainly cudgels his brain in search of a special skill whereby he may hope to bait a prospective employer. Bookkeepers are not in great demand.

These hours of seat warming have not clarified his mind, when at length he is privileged to register for work. Name? Age? Address? Married or single? Where did you work last? Why did you leave? What can you do? etc., etc. Bookkeeping? We already have fifty-three bookkeepers on our waiting list. Is there anything else you can do? And so on.

George goes the rounds of the employment offices with similar results. Next he canvasses the mills and factories trying to "sell himself." He enters mill number one, where rumor reports that men are being taken on. One morning in company with about forty or fifty others he lines up to interview that fearsome individual unofficially known as the "bouncer." This time in desperation he makes an omnibus reply to the skeptical query, "What can you do?" with the answer, "I can do anything." A derisive wise crack dismisses him. Cowed and beaten he wearily seeks out the next torture hall, without hope, but necessity demands that he do something.

Disappointment succeeds disappointment. At first George started out with the expectation of getting something and the determination to make

good. Just what he expected to do and where he expected to do it he had not thought. Gradually the hopelessness of his efforts cancels his expectations and breaks his spirit. A great fear congeals him into a helpless mass of frozen misery. Where can he go and what shall he do? The Associated Charities or crime? Which way shall he turn? He loathes the first and lacks the stomach for the second, but he must live. He finds in charity a temporary stop-gap till he can get work. But he has paid a terrific price in selfhood. He doesn't lack company in his plight and in time the ethics of the pauperized are his, and has sapped all desire for self-support. George becomes one of the horde of the chronically unemployed who prey in their weak way as parasites upon society—one of society's own offspring.

The City Church

Robert C. Lemon, Chicago, Ill.

"Prestige—and Mr. Prairie," by J. Robert Sala published in the January Scroll, was naturally interesting to those of us who have city parishes, and are concerned about an intelligent, effective ministry. City pastors, as I know them—after an experience of ten years—are not satisfied with themselves and their work. Consequently they not only welcome, but cordially invite, any light others may be able to shed upon them and their problems.

"Oh wad some power the giftie gie us,
To see oursels as ithers see us."

In directing the survey of Disciple Churches, under the auspices of the Disciples' Divinity House,

Mr. Sala has had a chance to look in on us, and we expect to profit by his findings. We agree that our churches should pay more attention to location and buildings. We should also decide what to call ourselves, so as to avoid misunderstandings. But his third conclusion, namely, "Fill city pastorates with city-bred men" is not so axiomatic as it appears to be upon first thought, nor as he would have us believe.

City pastorates have been, and still are being manned largely by men who were born and reared either in the country, or in the small town, and the likelihood is that this will continue to be so, at least, for many years to come.

City-bred men, who have had little if any opportunity to know rural life, are more provincial, than country men, who know and love God's great out-of-doors, as well as the complex, fascinating life of a great city. Then religion is more indigenous to the country than it is to the city. The great religions of the world have been born and nurtured in rural life. Country life seems to furnish the better soil and climate for religious growth and development. And last of all 90 per cent, but to play safe we will say 80 per cent, of the people who constitute the average membership of the average church in a big city, were born and had their early religious training in rural sections, so that it is easier for them to understand and work with a minister who has both a rural and urban background.

The Disciples of Christ have been a rural people, and it is too much to expect them to thrive as well in great urban centers as some of the older Protestant denominations which have become more thoroughly acclimated to city life. In the beginn-

ing of our work in Chicago we often tried a long distance ministry. Great pulpiteers came to preach on Sunday, and went back to their homes to engage in other tasks during the week. But we realize now that great churches can not be built that way. They must have men who are able and willing to wrestle with their problems, and with God seven days out of the week. Men who have something of the spirit of Jacob of old. Men who will not let go except God bless them and their people. We have been merely apprentices, in many respects, but by the grace of God we are going to do better in the years ahead.

At least three things are necessary for us in our work. We must learn how to adjust our preaching to city-minded folk. Our four-fingered formula: faith, repentance, confession and baptism was logical, convincing and satisfying to rural minds and our Brotherhood grew and spread across the ocntinent. Our task is to find a message as fitting and vital to urban life as this formula was to our frontier population. We have just one suggestion here. Dr. Merton S. Rice of Detroit in talking about preaching in a great city, once said, "We must take our texts from St. Paul and preach from the daily newspapers." After all that is what our early rural preachers did. They took their texts from Jesus or St. Paul and preached from the farm. The daily newspaper is a mirror of urban life, furnishing in a large measure the language and style of urban conversation. If we can take these "chunks" out of life, which come to us through the daily newspaper, and our "companioning" with others, and fill them with spiritual glow and fervor, then there will be a growing place for our preachers in a great city.

In the second place we must learn how to adapt our program to urban situations and needs. One of my best friends, who is pastor of a large Evangelical Church, gives a free dinner each year to the members of his confirmation class and their parents. Here he explains the meaning and obligations of Church membership, and asks the parents who are not members of any church to come in with their children on Palm Sunday, or Easter Day. And the strange thing about it all is that the parents almost invariably come along with their children. Thus he has won, not merely a person, but a family for Christ and His Church. This man knows his job, and does it with the ease and skill of a master. He is a good minister of the Gospel.

And in the third place the city pastor must see that his church becomes a community church, in the best sense of the word. The community church movement may be the solution of the christian union problem. I do not know. But I am not thinking of that movement now. I mean the city church should be a community church in the sense that it grows out of the life of, and adapts its program to the needs of the community. If it is to be vital it must gear itself into the neighborhood life so that it will be looked to, and can be counted on, as one of the most constructive, life-giving forces in the community.

All impatience disturbs the circulation, scatters force, makes concentration difficult if not impossible.—C. B. Newcomb.

The world turns aside to let any man pass who knows whither he is going.—David Starr Jordan.

A Sure Way to Church Progress

Alfred L. Severson, New Carlisle, Indiana

If a good politician were on the faculty of every theological school it would be a safe bet that our churches would progress much more than they do at present. The fact of the matter may be that one semester under the tutelage of a politician might be worth more than three courses in Hebrew, two in religious education, two in Old Testament and two in New Testament put together!

The politician and the preacher have much in common. Both must work with people. Both attempt to get people to do certain things. Both make their living off people. In this respect, some politicians may deserve their living much more than some preachers!

The great contribution a politician can make to a preacher is in showing him how to work with people. This is brought forcibly to our attention as we read of politicians in the Autobiography of Lincoln Steffens, and as we read of the activities of men such as Plunkitt of Tammany Hall. Here we find that a real politician knows his people and knows them intimately. He meets them where they live and does something for them. As Plunkitt says, "I know every man, woman, and child in the Fifteenth District, except them that's been born this summer—and I know some of them, too. I know what they like and what they don't like, what they are strong at and what they are weak in, and I reach them by approachin' at the right side."

"If there's a fire in Ninth, Tenth, or Eleventh Avenue, for example, any hour of the day or night, I'm usually there with some of my election district

captains as soon as the fire-engines. If a family is burned out I don't ask whether they are Republicans or Democrats, and I don't refer them to the Charity Organization Society . . . I just get quarters for them, buy clothes for them if their clothes are burned up, and fix them up till they get runnin' again. It's philanthropy, but it's politics, too—mighty good politics If there's a family in my district in want I know it before the charitable societies do, and me and my men are first on the ground. I have a special corps to look up such cases."

"Another thing, I can always get a job for a deservin' man."

"And the children—the little roses of the district! Do I forget them? Oh, no! They know me every one of them, and they know that a sight of Uncle George and candy means the same thing. Some of them are the best kind of vote-getters."

"There's only one way to hold a district; you must study human nature and act accordin'. You can't study human nature in books. Books is a hindrance more than anything else. If you have been to college, so much the worse for you. You'll have to unlearn all you learned before you can get right down to human nature, and unlearnin' takes a lot of time. Some men can never forget what they learned at college."

All of this is not to uphold such a politician as a perfect example for the minister, but to point a contrast. How often we ministers don't know our people intimately! How pressed we are to make a formal call or two! How often the children in our congregations grow up under our noses and we don't know their names! How often we expect our learned discourses to be sufficient attraction for all but the most obtuse! How often we be-

moan the fact that our church is not vital! How often we berate the people for their lack of response to our program!

As we look over our experiences, however, how vital and urgent have been our efforts as they have come in response, not to theology, but to our people as we have come to know them!

It is time for us to dig down into our communities. It is time for us to be conscious of what is involved in such a procedure. We speak of the need of an indigenous church on the foreign field. We need an indigenous church in our own community.

A Letter

E. E. Elliott, Kansas City, Mo.

The seriousness with which Mr. J. Robert Sala writes in the Scroll impressed me, but I would like to call attention to some history which Mr. Sala and probably some of his readers, evidently do not know. The barriers of the mountains shut our movement off from the east at the first, so we came westward. The nation was largely rural, hence Mr. Campbell and Mr. Stone took their messages where the most folk were, which was in the rural districts. Cities were a later invention. We early entered five of the nine cities Mr. Sala enumerates, among them, Chicago. We once had one of the outstanding congregations of the city, with a church on a prominent downtown corner.

The location was not only an enviable one, but we had some of the best preachers the brotherhood afforded. Isaac Errett, editor of The Christian Standard, J. H. Garrison, editor of the Chris-

tian Evangelist, and others preached in Chicago at various times. Walter Scott operated in and about Pittsburgh while Alexander Campbell himself helped plant the cause in Cleveland. Mr. Garrison and the cause in St. Louis were synonymous because his paper was established there in the early days of the growth of that city.

Our people chose the rural route of progress while the Presbyterians took the cities, along with the other more firmly established sects. It was not until years later that cities began to grow rapidly and rural areas started to lose to them. The first generation of Disciples of the rural churches having died, they failed to pass their theological zeal through their blood stream, hence their children looked upon the church as more of a social institution, with one just about as good as another. They attended the nearest Protestant church when they established themselves in the growing city and were lost, as Mr. Sala properly said, so far as the Disciple body is concerned.

This trait is not peculiar to the Disciples, but obtains with all religious bodies similarly situated. Here in Kansas City the Congregational people are more rare than ourselves in Boston. Their churches are not well located and the only reason they are not as entirely unknown is their long history as a religious body. We have many of their original members in our churches, and the same is true of many other sects. It so happens that the Disciples are an outstanding people here, with even more churches than we ought to have, and ministers who are a big part of the religious life of the community.

I should not say that a people who can produce religious leadership in a community lacked

prestige, no matter how small the religious body might be. It is not necessary for purposes of this letter to identify by name the leaders Chicago, St. Louis, Pittsburg, Detroit and Los Angeles have produced. Neither should we mourn because of being unknown, for we are not unknown there or anywhere else that religious literature circulates. We are decidedly well known throughout the length and breadth of the continent because of the original plea and also because of the leaders of the church universal this body has produced. The point Mr. Sala seems to have missed is the purpose of the Disciples. If it is to establish another sect, he is probably correct both as to his conclusions and the remedy. If it is to make an impression upon the religious world, without regard to an ecclesiastical set-up, then I think he is incorrect in most of his suggestions. Anyhow, it is good to know that our younger men are thinking over the practical problems of the brotherhood in its relation to the religious life of the great cities.

Religion In the Reading of College Students

By E. W. McDiarmid, Jr., University of Chicago

The place of religion in college life has long puzzled educators, ministers and thoughtful laymen especially in this new age of freedom when the whole tendency of youth seems to be to break away from institutionalized religion. Are college students interested in religion? Are religious interests eclipsed by other interests? These and many other questions are at present un-

answered and modern methods of investigation have failed to discover means of identifying the place of religion in college life. A recent study of the reading interests and actual reading of typical student groups may have some significance in connection with the above questions.

A checklist of 117 topics widely discussed in magazines during the decade, 1920-1930, was drawn up and checked by student groups for relative reading interest. In this list appeared three topics classed as dealing with religion:

1. What is the place of religion in the world today?
2. Why and how is the church being criticised?
3. How superstitions and beliefs may be explained.

The last two topics ranked consistently low in order of relative interest, appearing for all the groups studied below the median and usually in the lowest third. In other words, in most cases the students indicated that they preferred more than half the topics to these two concerning the church and beliefs. The first topic however fared much better. Following are listed the groups which placed this topic in the highest tenth, i. e. among the twelve topics they were most interested in reading about:

College A. (Men's college) Jun. and Sen. Men.

College B. (Women's college) Jun. and Sen. Women.

College C. (Co-educational) Jun. and Sen. Men.

College D. (Co-educational) Fresh. and Soph. men.

In addition the following groups placed this

topic in the highest third, but below the highest tenth, for relative interest:

College E. (Women's college) all four classes.

College C. Jun. and Sen. Women.

College D. Jun. and Sen. Women and Men.

Six colleges (all liberal arts colleges) were included in this study and in five of these all the groups sampled placed this topic in at least the highest third. In the sixth college the ranking was usually in the fourth or fifth decile, slightly above the median. The same checklist was given to representative groups of students in over forty teachers colleges. The ratings by class and sex show this topic appearing consistently in the highest third. Four groups of graduate students also supplied the same data; for three of these groups, University A, graduate men, University A, graduate women, and University B, graduate women, the topic appeared again at least in the highest third.

These data indicate that there is considerable relative interest in the topic "what is the place of religion in modern life?" In other words, representative samples of student groups tend to indicate that they are somewhat interested in reading about "religion and modern life." It cannot be said, however, that there is an active student interest in problems of religion, for this study merely shows the relative importance of reading interest in religion as compared with 114 other topics widely discussed in current magazines. The performance of these same groups on actual reading may tend further to clarify the situation. The rank of this topic with respect to amount of reading is given as follows:

Women

Liberal arts colleges (all schools and classes combined), highest tenth.

State teachers college students, Freshmen and sophomores, highest tenth.

High school teachers, second highest tenth.

State teachers college students, Jun .and Sen., third highest tenth.

Men

Liberal arts college (all schools and classes combined), highest tenth.

High school teachers, highest tenth.

Professional men, highest tenth.

State teachers college students (all classes), second highest tenth.

The sample of reading was obtained from answers to the question "What books did you read last week?" And while the above figures tend to show a high amount of reading this is again relative. In other words this topic was read about more widely than over two-thirds of the 117 other topics listed. Furthermore the actual books read tend to classify more or less into three distinct types, listed in order of frequency:

1. Books obviously read in connection with courses.

2. Widely advertised books represented by such writers as Bruce Barton, Ludwig Lewisohn, Lewis Browne, etc.

3. Mythology, other religions, and general.

Eliminating the first and third classes there remains a considerable amount of reading. The following titles are representative of this type:

Barton, Man Nobody Knows.

Barton, Book Nobody Knows.

Browne, This Believing World.
Davis, Labor and the Church.
Jones, Christ of the Indian Road.
Lewisohn, Israel.
Lippman, Preface to Morals.

Mr. Barton's works alone account for over twenty per cent of the entire reading on matters of religion, with Lewis Browne and E. Stanley Jones ranking next in order of popularity.

Four factors are generally considered as necessary to a satisfactory reading situation:

1. The topic written about must be of interest to the specific group.
2. The book must be written in a readable and convincing style.
3. The book must be widely advertised.
4. Access to the book must be easy for the specific group.

It is with respect to the second factor that ministers have a great opportunity. The success of books by Mr. Barton, Mr. Browne and others indicates that a good beginning has been made. The recent series of monthly sermons published by Harper and Brothers is another step forward. When ministers and professors of religion combine a readable style with sincerity and conviction of tone, it is not unreasonable to expect that reading on matters of religion by college students will prove to be more significant both as to amount and quality.

We are haunted by an ideal life, and it is because we have within us the beginning and the possibility of it.—Phillips Brooks.

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Editorial

P. H. Welshimer addressed a meeting at the Englewood Christian Church in Chicago on April 10. There were three points to his sermon upon which he expounded for one hour and five minutes. These points were: 1. Our plea—Christian unity. 2. Our plan—Walter Scott's five points. 3. Our purpose—to evangelize the world. The burden of the message was expressed in the words of a retired Presbyterian minister, who upon being converted in a Disciple church remarked, as quoted by Brother Welshimer, "You have the greatest thing in the world. Don't be stingy with it."

A half block from the Englewood Church stands a magnificent church structure which was erected in 1896. Carved in the stone over the front entrance, in large letters, are the words, "ONE LORD, ONE FAITH, ONE BAPTISM." Is this another Disciple church? No. It is a Catholic church!

I wonder what effect it would have if every time a Disciple minister spoke of "our plea" he thought of the words, "One Lord, One Faith, One Baptism" as being inscribed on a Catholic church to express the kernel of their religion.

In a church ministered to by one of our men it is held that membership in that church means that an individual unites with a group that is seeking to make the Christian religion vital in the lives of each of its members and in the larger

life of the community and the world. If a public confession of faith or baptism ministers to the spirit and is desired by the incoming member, well and good. Otherwise both are omitted. A public ceremony inscribing the names on the church roll is participated in by the minister, the elders, the deacons, and the assembled congregation and serves the same psychological purpose as does confession and baptism. Since even the most orthodox Disciple, when pressed, will not maintain that heaven can be entered only through the Disciple position, it seems to this church that provision should be made in the organization of the church in recognition of that fact. If it be said that confession and baptism are desirable as being in accord with the will of Christ, this church holds that as a family makes provision for immature members, so the church should make provision for those able to use "milk" but not "meat."

O LIVING SELF!

O little self, within whose smallness lies
All that man was, and is, and will become.
Atom unseen that comprehends the skies
And tells the tracks by which the planets roam
That, without moving, knows the joy of wings,
The tiger's strength the eagle's secrecy,
And in the hovel can consort with kings,
Or clothe a god with his own mystery:
O with what darkness do we cloak thy light,
What dusty folly gather thee for food.
Thou who alone art knowledge and delight,
The heavenly bread, the beautiful, the good;
O living self, O God, O morning star,
Give us thy light, forgive us what we are.

—John Masefield

Mr. R. A. Long's Philanthropies

By Spectator

In his more than eighty-three years Mr. Long amassed, gave away and lost a fabulous fortune. At the height of prosperity it was said he was worth thirty millions but when he died it was reported the fortune had shrunk to less than a single million dollars. No one save his confidential book-keeper knows how many millions he gave nor the list of causes to which it went. Those expecting further grants by way of his will are doubtless disappointed at the announcement that the residue of the fortune was left in its entirety to his two daughters.

In the early days of the Disciples Divinity House, Mr. Long contributed to its endowment and was one of the founders of a similiar educational undertaking at the seat of one of the great state universities. In the very midst of this program of exceeding promise of usefulness to a struggling brotherhood, his mind was poisoned against higher education, resulting in withdrawal of financial support from these institutions, and the election of strictly ecclesiastical causes as asylums for his surplus millions.

It is interesting to note what the rich man did with his money. He made his fortune by capitalizing on the natural resources of the land, the property of all the people. He made so much money that it was a real problem how to spend it. Besides providing himself with fine houses and extensive lands, he built a church edifice and equipped it with the finest pews and organs, costing all told more than a million dollars. He fathered

a men's movement, worthy and much needed, paid all its expenses for half a dozen years and made a lasting impression upon the men of the church. A church hospital was established to which he gave \$640,000. He bought and paid for a brotherhood publishing house and gave it into the hands of the brotherhood to be operated for the benefit of the missionary enterprise. He started a movement for a national church in Washington, D. C., giving \$200,000 toward the first cost. Many colleges were recipients of his bounty, either directly or through another movement to which he gave a million dollars in a lump. He established a girls' school in Japan in memory of his mother. This is only a partial list and could be extended.

Today the men's movement is dead and at least \$50,000 of the rich man's money went into it. The church built at a cost of a million dollars is left unendowed, with a congregation which is neither able nor willing to maintain it on anything like the grand scale provided during this man's palmy days. The national church is left with a debt of \$350,000 without any provision for meeting it. The church hospital building stands empty and idle on a boulevard of the rich man's home city. The publishing house only is prospering. The girls' school in Japan is virtually without ecclesiastical support. Colleges receiving his money find themselves victims of over-expansion, wondering how doors can remain open in competition with tax-supported institutions and great universities. The ecclesiastical enterprises he furthered with the thought that the machinery would hum with the efficiency of a battery of saw mills because of his money gifts, have debts in excess of

a million dollars with no promise of relief. The picture is sad but true.

The church as a whole and rich men in particular, must somehow be made to appreciate that making benevolences unnecessary is of more importance than administering relief; that broader educational and cultural attainments for the ministry is the only hope for the proper extension of the kingdom of God; that the long-range view of ideals for humanity are more valuable and essential than temporary programs for tolerable human life; that all is not gold that glitters and that there are many things essential to the program of Christ that money cannot buy. We fail in holding up the ultimate goal, the final objective, the fundamental idea of higher education. A few rich men left in the world are beginning to see it and it is the business of those who recognize the great need to cause them to see it.

Back to Buenos Aires

J. D. Montgomery, Buenos Aires

After almost three years at home, Mrs. Montgomery, Anita and I set sail for Buenos Aires from New Orleans on January 20. We traveled on the steamship Del Sud of the Delta Line, a freight boat with comfortable accommodations for thirty-two passengers. Sailing from New Orleans in mid-winter helps to ease off into the tropics. This quaint city with its old Spanish and French sections in sharp contrast to the modern business buildings well introduces one to Spanish America, and the municipal elections which were on with a hot contest between the old state regulars and the faction

of Huey Long gave a whiff of South American politics.

Eighteen days on board without touching a port brought us to Rio de Janeiro whose harbor is perhaps unsurpassed in beauty. Its abrupt mountain peaks along the coast with mountain ranges in the background, its profuse tropical verdure, its long bathing beaches, its Spanish architecture all contribute to the beauty of the panorama. Silhouetted against the sky is seen the statue of Christ with body erect and arms outstretched standing on the highest peak of the Corcovado mountain. The statue extends high above Sugar Loaf which rises 1280 feet above the sea and can be seen many miles out. It forms a cross and in itself has a height of 125 feet and a breadth from hand to hand of 90 feet. The statue was eight years in building and was dedicated in July of 1932. While it is an artistic achievement, its significance is wholly ecclesiastical and it is never likely to gather about it the fame of the Christ of the Andes which, erected in 1904, marks the signing of the peace treaty between the Republics of Argentina and Chile settling through arbitration a territorial dispute.

Rio de Janeiro is a modern city with a little more than one million inhabitants, and the second largest city in South America.

Labor Forces Gain Influence

Labor forces have been gaining in power and growing in influence in South America during recent years. An evidence of this growing influence on the part of labor in Brazil was manifested by the power in the hands of the stevedores the day we were in Rio de Janeiro. The company of stevedores which had charge of unloading our boat put

its men to work soon after 9:00 a. m. According to the record of previous trips and the amount unloaded they should have finished the task in five or six hours. But the speed of labor was so gaged that the whistle indicating the end of the unloading blew at exactly 8:10 p. m. Their purpose apparently was well accomplished for the last ten minutes of their work was of as much value to them as the previous six hours. The Brazilian law provides that if the laborers work five minutes over the beginning of a four hour period they can demand pay for the full four hours. With the period beginning at eight o'clock at night they receive time-and-a-half pay. The law backs the stevedores in maintaining a strong independence. At Santos when the Captain of the boat endeavored to hurry the unloading the men immediately dropped their tools to walk out on strike and all the Captain could do was to turn and walk away in silence.

A Side Trip to Sao Paulo—The Snake Farm

At Santos which is the largest coffee port in the world, but which in itself is an unattractive port town, we stopped for twenty-seven hours. During this stop Mrs. Montgomery and I made the trip to Sao Paulo, a distance of about 45 miles, to perhaps the most industrial center in Brazil. Sao Paulo has a population of around 600,000. In this southern part of Brazil many European immigrants have settled in recent decades, among them large numbers of Germans.

A snake farm just outside the city is of special interest. The farm is owned and conducted by the government to furnish anti-snake bite serum. The snakes are sent in from the farms round about—150 to 300 daily we are told. A large lab-

oratory for the preparation of the serum is maintained. The poison is extracted from the snakes at intervals and injected in small doses into the veins of horses. When the horse is properly inoculated the serum is taken and prepared for human beings. More than a hundred horses are kept for the purpose of preparing the serum. Formerly this treatment killed the horses, but now it is done so as not to take their lives. Poisonous snakes will not eat away from their habitation, so they live only four or six months after being brought to the farm. The people who send in the snakes receive the anti-toxin in return. It is also exported to other countries. The hides of the snakes are also a valuable product.

Our Arrival in Buenos Aires

After a stop of twenty-four hours in Montevideo, we reached Buenos Aires and found ourselves among many friends, both of the missionary group and of the nationals. Changes during three years are in evidence. One is impressed with the advance made in better improved streets and in buildings. Among the evangelical churches and schools a movement has been in progress which is providing a better type of architecture and improved equipment. The Colegiales Church of Disciples which was dedicated in 1931; the Central Methodist Church and the new building of Colegio Ward which were finished in 1933; and the Baptist Church recently dedicated in Barracas, furnish indications of this movement. The capital city of the Argentine is well called the Paris of South America with its beautiful buildings and its thriving commercial center. It is the largest metropolis in the southern hemisphere, with a population of more than two million.

Mr. and Mrs. Layman Go Church Shopping

Coleman Burton (Pen Name)

"Where to tonight?" I inquired of friend wife as we sat at Sunday evening tea.

We were new-comers in Gospel Town and for several Sundays had been sermon tasting, in an effort to find a sanctuary where we could worship to edification and, at the same time, be of some service to the Kingdom through the medium of organized religion.

"How about the Clifton Heights Church?" countered Mrs. Layman—"That nice looking place we passed last Sunday?"

So Clifton Heights it was.

As our chariot neared the place where we visualized the cathedral should be, we began to drive between a long row of other chariots parked on either side of the street.

"Must be a popular church," commented the better half, as I fought to guide our struggle-buggy through the narrow lane without striking hub-caps or fenders.

"You're right!" I ejaculated. "We will likely have trouble getting seats."

Just then we came to the street intersection and found cars parked in every direction. A glowing neon sign to our right, however, quickly set us straight on that massive crowd. That sign testified that on said spot was located the "Palace Theatre" and that on said night Katherine Hepburn was-showing in "Morning Glory."

I shot a facetious smile in the direction of

friend wife and said: "There's a bare chance, my dear, that you might have been slightly mistaken about the popularity of that church."

"I wouldn't be at all surprised," she responded meekly.

About two squares further on we came to the kirk and joined our Henrietta to the approximately six other chariots which had like strength of will to pass up the pleasures of the world for the things of God.

We mounted the stately steps and entered the foyer where a kindly soul greeted us with a smile and guided our feet to the auditorium beyond.

The auditorium was a really beautiful one. Its chaste walls, beautiful lights, splendidly arranged pulpit and choir loft—these did all within their power to cast the spell of reverence over the worshipper as he entered.

But the choir loft was empty and the commodious pipe organ silent. Scattered about amidst the lovely pews were approximately seventy-five people—the room would comfortably seat six hundred.

The minister was a comparatively young looking man with a strong looking face and a decidedly ministerial air—even to the double-breasted coat and the carnation in the lapel. The sermon subject was announced as "The Person and Work of the Holy Spirit."

"The Holy Spirit is a person," said the young preacher, and he proved it beyond any question of doubt by quoting 2 Cor. 13:14. From Genesis 1:2 he proved that this same Holy Spirit assisted in the work of creation.

The minister not only used the proof-text method with a vengeance to arrive at his con-

clusions, but confessed that he had spent a vast amount of time and had gone to great pains to gather all his "proofs." I wondered if the man's library was really minus a good concordance.

Two of his interpretations really intrigued me. One was the "proof" of the inerrancy of the New Testament record. His "proof" here was John 14:26, a passage quoting Jesus talking to his disciples, and reads as follows: "But the Comforter . . . shall . . . bring to your remembrance all that I said unto you."

"This," said the preacher, "lifted the apostles out of the realm of the ordinary way of remembering what Jesus said to them and made their record absolutely inerrant."

He evidently had not so much as heard of the "Logia" immeshed in the Gospel according to Matthew, the Gnostic background of the Johannine record, nor the different approach of Paul to that of Jesus.

As the expounder of the Word came to the conclusion of this wonderful piece of exegesis, I saw out of the corner of my eye that friend wife was studying Your's Truly, to see how I was taking it.

The other interpretation was equally wonderful. The preacher said: "What the Spirit does to produce conversion, He does through the Gospel," and quoted the following passage from Ephesians 6:17: "and take the sword of the Spirit which is the Word of God."

"If this were not the case," he continued, "the Holy Spirit would be to blame for all who are lost."

"Gospel" of course, meant the New Testament.

Whether "Gospel" meant the King James version, I do not know.

As I looked over the beautiful room and gazed into the listless eyes of the handful of worshippers, I was in no mood for condemning. Rather, a sense of pity came over me—pity that a comparatively young man was so completely excluding himself from the heart cries of a confused and hungry humanity. Pity, in the second place, for a community which expected "spiritual bread" and were being served a "stone."

As the doors of our chariot again closed up in, I turned to friend wife and said:

"Well, my dear, it's not often we are tempted to break the traditions of the Holy Sabbath, but I kinda wish we had gone to see Katherine. What thinkest thou?"

"Your wish and my thoughts, for once in a blue moon, are exactly parallel," she smiled.

Subsequently our church shopping goes on apace.

There's life alone in duty done,
And rest alone in striving.

—Whittier.

In nature there is no blemish but the mind;
none can be called deformed but the unkind.

—Shakespeare.

To educate the heart, one must be willing to go out of himself, and to come into loving contact with others.

—James Freeman Clarke.

Hospital Bed Observations

M. S. Baker, Hiram, Ohio

Some lasting impressions have been received during the six days spent in the hospital of a great state university. It was necessary for the writer to find out what was wrong with the complex machinery of his body. He was not actually ill. It was repeated subtle warnings from within that made him take this step. During the late World War he had served in the medical corps of the United States Army and therefore knew something of hospitals,—of the personnel and the routine he would experience.

He left a world of turmoil; our own country more or less excited about different phases of the New Deal, impending strikes by automobile employees, the railroad snarl, the cancellation of air mail contracts. In Europe there was Mussolini's sixty-year plan for Italy (local consumption hooey), in other parts of the old world the distant rumble of drums and the rattle of guns underground.

In the hospital what a calm, at once of the world and yet apart! Here men and women of science devoting their lives to the relief of bodily pain, labored. And that word is correct. They really labored yet they went about their assigned tasks as though they loved them. Most of us have always believed that the ministry of healing was second only to that of the ministry of the gospel. but with the majority it has been an abstract idea. For one, at least, it has become a glorious reality.

Another thing observable was the bravery of those who arrived there for care, due in large part undoubtedly to their confidence in the doctor, the nurses, and the hospital service. Another impres-

sive picture was the brave faces which the loved ones put on in the presence of those afflicted, leaving the room with a smile that was frequently erased by tears as the door of the patient's room closed upon them. That is indeed "carrying on."

President Brown of Hiram College has always objected to the term religious education because it implies that some education is not religious. It is the firm conviction of this observer that the objection expressed by President Brown could be carried legitimately much further. In other words all activities which when carried to fruition benefit the social structure are religious or Christian. In conversation with many of the younger doctors, internes, and nurses, doubt was expressed about the church, not about God. They did not question that the secret beneath the bravery of most of the patients who came under their care was an innate belief (whether formal or not), a confidence that no matter what happened God would see them through.

Another impressive fact observable was that in the hospital atmosphere there was no racial or creedal discrimination; all were received, all treated impartially. Insofar as the care by the personnel is concerned those in the charity wards received the same considerate care as the more fortunate in the private rooms.

It is true that many engaged in this and other hospitals both public and private throughout this and other lands are not confessed Christians; yet they are doing the work of Him who said, "Forasmuch as you have done it unto the least of these, my brethren, you have done it unto me." It is not a matter of great import whether these men and women of science are formally connected with

some church; the fact of greatest import is that they are extending the gospel of healing service to humanity without regard to color or creed. The leaven is at work. The writer has observed the soul of a great state institution. In view of the acute corruption in high places elsewhere throughout the nation it was to him as a jet of clear water.

Disciples in company with Hiram College can well be proud that Dr. Charles Austin Doane is one of the guiding geniuses of this great institution at Columbus, Ohio. He is the son of Robert A. Doan, retired brick manufacturer of Nelsonville, Ohio, now of Columbus, well known throughout the Disciple brotherhood.

Increasing Human Relationship

Fred W. Helfer, Chicago, Illinois

Our world is breaking up and prophets are pronouncing its decline and doom. So often the castle of man's dreams has collapsed. The patriarchal system has gone. The feudal lords have had their day and cease to be. The divine right of kings is rightly no longer divine. And one stage of democracy with its rugged individualism is going. No one is certain what the social structure of tomorrow will be.

Our time-space relationships are shrinking. Our fathers lived in a fifteen-mile-an-hour world; we live in a sixty-mile-an-hour world and our children will live in a hundred and fifty-mile-an-hour world. Boston is a hundred and twenty-five days closer to San Francisco than it was seventy-five years ago; and New York is a hundred days

closer to London. This shrinkage of time and space means that human beings are brought closer together. Ours is becoming a face to face world, where anything may happen. Our contacts have become greatly increased. Shall the points of contact become places of conflict? Are men great enough and good enough to live together in a world of increasing human relationships? Man has always lived in a group. He is a social animal. He has felt at home in his own family circle. He has been able to make his adjustment in his clan and tribe. However, he has generally been fearful of the new-comer. The stranger mystifies. Too often man has considered the little group to which he belonged as his universe. The increase of human relationships calls for a new world order of understanding, appreciation, proper social adjustment, and reasoning love.

The human family has never made its adjustments without difficulty. Perhaps without shedding of blood there can be no new society. And yet man may learn to do in this generation that which he has never done before,—put social interest at least on an equality with individual interest. So many things stand in the way of a new world order. There is precedent. Men become habit bound. Society is held in the grasp of the dead hand of yesterday. Man's progenitors make the way difficult, also. Man is only a few thousand years out of the jungle. In his nature still war the passions of the wilderness. The human blood is full of the pre-human conflict. America with its great surplus of goods, and on the other hand want that is indescribable; man still carries the scars of his animal ancestors.

Property and privilege form a colossal "two-

in-one" obstacle making it hard for many people to live in a world of increasing human relationships. There are two active agents at work in counteracting the abuses of property. One is the benevolent and magnanimous spirit of some of the wealthy who administer their property as a social obligation. The other is the ferment and unrest of the great mass of underprivileged peoples of the world, which arise at times like the wrath of God to scourge the plutocracy which has abused its privilege. Many other things should be added to the difficulties which must somehow be overcome. Prejudice and narrow patriotism, blind self-interest, petty theological systems which have not outgrown the old tribal gods, superstition, fear, the acceptance attitude, rabbit's foot belief in luck, lack of social imagination, the dearth of creative mentality, closed-eyed acceptance of old axioms simply because they are old, human stupidity, provincialism,—these and many more hinder the coming of the New Age.

Is there any basis for optimism? The very break up of the present world put society in an experimental mood. The mental attitude is "Let's try anything which may get us out of this hole." These dire times afford the opportunity for some real social engineering. Old conventions are put aside; anything may happen. Too, the modern age has the historical viewpoint. Our world of natural orderliness is different from the past with its gods of caprice and magic. Science is increasingly giving man control over his world. If over-crowding and lack of food tend to make the contact of different races hostile instead of friendly, it should be remembered that man has some knowledge of the laws of productivity and

at the same time has the methods for regulating the size of families and of populations.

Has man learned any control of himself? A visitor in my study not long ago asked "What's wrong with me? Am I going crazy? Every once in awhile, when I am talking to someone I have the feeling 'I would like to hit you in the jaw or give you a good punch in the nose! What's wrong with me?'" There was nothing wrong with him. That was a natural phenomenon. What our fathers once did overtly, nose punching and jaw busting, we do vicariously. We find our relief through verbalizations. Perchance in this lies our hope that the day will come when men shall learn war no more. We need not succumb to any cynical outlook for humanity. The race is still young. The world is a billion years old; man's mind is only sixty thousand years old; and his civilization runs back only ten thousand years. In these years man has not done so badly with his environment, considering the start the world had on him. Early man with a small I. Q. was, nevertheless, able to make some adjustments to his environment; and through trial and error he found those pagan virtues which had survival value. Surely man with his present achievement of science and art will discover those survival values which will equip him sufficiently to live in a world of increased human relationships. What men have learned in the smaller circle of the family, they will practice in the larger circle of world wide contacts.

Earth's crammed with heaven,
And every common brush afire with God.

—E. B. Browning.

Religion

D. R. Badders, Watseka, Illinois

The certainty and experience of God is the soul of religion, and the life forms which rise spontaneously therefrom are the embodiment of religion. Without its vital soul, a joyful, exuberant, propulsive certainty and experience of God, religion is dead, decadent, and due for more or less rapid dissolution. Without a congenial and expressive embodiment religion is futile, subjective, and incommunicable. It is as useless to question which is original and essential as it is to raise the same question about a human being, for the fact is that, where two things are indispensable, such questions are meaningless. Neither man nor religion has ever been known to exist except as an organistic unity of soul and body. Hydrogen and oxygen may exist separately, but water exists only when the two have come together under certain conditions and in certain proportions: and water is not merely hydrogen plus oxygen. It is a third thing, a new substance, in which both have lost their identity in a new synthesis. Certainty and experience of God, and religious life forms (creeds, attitudes, rituals, societies, types of character and activity, etc.) conceivably may exist separately, but religion exists only when the two lose their identity in a complete and intimate synthesis which transmutes both into one new fact. Religion is not the one plus the other; it is a new thing, an emergent reality, wholly distinct and unique, a living, pulsing, vital fact. It is itself, *sui generis*, amazing, unaccountable. Intellectually we may analyze it into its component elements, but actually it is a reality which van-

ishes when its unity is broken down and its elements isolated.

Religion is not necessarily what it was originally. Anthropology seems to have to its credit few genuine discoveries as to the original nature and source of religion. What it offers is, for the most part, interpretations of the observable phenomena of primitive religion in terms of the dominant interest of the observer. Thus Durkheim, the sociologist, gives a dominantly social interpretation of the origin of religion; and Spencer, the psychologist, gives an explanation of its origin in terms of dreams and ghosts. However, no anthropological studies, even if we could discover precisely what gave rise to religion, what its earliest nature was, and what was the meaning of the fantastic and grotesque forms in which it clothed itself, can solve the riddle of what religion is and means today. As Henry Sloane Coffin said, "Not by their roots, but by their fruits, ye shall know them." Religion is what it was and is at its highest, and what it may yet become, not what it was at its lowest.

Moreover, religion is not what it is psychologically. Because religion does enter consciously and unconsciously into human experience it does, ipso facto, have a psychological underside; but one can no more explain religion by describing this psychological aspect than he can explain a great newspaper by describing the mechanics of the linotype and the giant presses; for religion transcends the processes of psychology more incomprehensibly than the newspaper transcends the mechanics of the pressroom: as completely, in fact, as any human personality transcends its own psychological processes. Man, any man, is more, much

more, and other, than what psychology can know. So also is religion.

Religion is not what it is sociologically. Because it is not entirely subjective to the individual and does run out into, and function within the social milieu, it has a social side which sociology legitimately may study: but no description of the social nature and function of religion can comprehend the fullness of what religion itself is. It transcends society and the sociological method as completely as it transcends the individual and the psychological method.

And finally, religion is not what it is philosophically and theologically. Religion is born with, or creates, or takes unto itself, certain more or less explicit world-views, more or less completely elaborated into detailed doctrines and dogmas. But no exposition of the philosophy and theology of religion, no matter how profound, sympathetic, and understanding, can grasp and exhibit the full reality of religion. If it could, it is amazing and inexplicable that, considering the gigantic vastness of the minds of the world's philosophers, and their towering intellectual achievements, it has not long ago been done unto perfection. But no fact in history is more notorious than the philosopher's perennial despair over the problem of religion; and religion's continual disappointment with even the noblest of the contributions of the philosophers. The most profoundly philosophical, and the most deeply religious have been the most keenly disappointed. Little minds and little hearts have hailed each new system as the ultimate key to the mystery of God and the universe, but the great ones have known it was not so. Before the grand and awful Fact they

have recognized with sad humility the incompetence of their method.

But, just as none of these disciplines alone is competent to comprehend the reality of the fact of Religion, so neither are all of them together sufficient for the task. The combined strength of all does not compensate for the limitations of each. Rudolph Otto has made an inestimable contribution to religious thought by calling attention to the "irrational," the "numinous" in religion; but I believe he erred when he described the irrational as being but one among many elements in religion. It is not any one element within religion, but rather the totality, the unique, individual, unitary Fact of religion itself, into which all of these elements are caught up and transmuted, that is irrational. Each of the above disciplines is quite competent to discover and study whatever facts of religion fall within its sphere; there is not a single detail in religion but that falls within the legitimate purview of some one or other of the disciplines of the human mind. It is not in its details, but in its total, sublime, fulness, that religion is irrational.

Religion, therefore, is undefinable. In a scientific age, which can understand only by analyzing, we find it irritatingly elusive. It escapes alike from the profoundest and cleverest of our philosophizings, and from the most patient and skillful of our scientific investigations. We find it very much like Tytyl's Blue-bird: "The one in the land of Memory turned quite black; the one of the Future turned quite pink; the Night's are dead; and I could not catch the one in the Forest. . . . They change color, or die or escape. It seems likely that the Blue-bird does not exist, or that

he changes color when he is caged." Into one or the other of which conclusions we inevitably are forced when we try to define religion. We can no more define religion and confine it in a cage of words than we can a sunset, or the personality of Lincoln. The grand sublimity of the unique fact of religion being irrational is, therefore, incapable of being expressed in terms of rational concepts. We may use words only to designate, to call attention to, not to define religion. All we can do is to find a suitable example, point to it and say, "There, see that; that is what I mean. That is religion." This, then, reveals the value and place of Jesus: He presents to us the highest and most completely satisfying example of what religion is, so that, when we stammer and struggle in our speech, and at last fall into confused and unwilling silence, we may with the joy of full release and complete self-expression point to Him and cry: "See there, that is what I mean, that is religion. He is religion."

Religion speaks a language of its own. To it the language of philosophy and of science, and the common parlance of the street, are alien tongues, and are doubly unsatisfactory. To the one who has no experience of religion, upon whom religion has never laid hold, they are a vanity and vexation of the spirit, for they leave him as far, perhaps farther, from the possession of religion in the end than they found him in the beginning. To the one who has entered into the full joy of religious experience, they are but profane babblings unrelated to the truth as they know it. Only the bridegroom knows the full loveliness and perfection of the bride, and when he speaks his language is—poetry. Only he upon

whom religion has laid hold knows the full glory and significance of it, and when he speaks his language is—simile and parable. The language of religion, like the language of love, is esoteric, to some a stumbling block, and to others folly, but to those whose hearts are full, their souls mother-tongue. The best commentator on the prophets is Jesus; the best commentator on Jesus is St. John, and after him St. Paul and St. Francis; the best commentator on St. Paul is St. Augustine. The best commentators in our day are Studdert-Kennedy and Stanley Jones. These all spoke the language of religion.

Religion, too, we must note, cannot be lived, thought, nor prayed into existence. It is like the wind, "It bloweth where it listeth." It springs forth of itself, unforced, when its elements are together in proper proportions, under proper circumstances, and in sufficient intensity. The chemist in his laboratory does not create nor manufacture his compounds. He merely brings their constituent elements together under the required conditions, and waits; some hidden power of nature seizes upon them, and by some mysterious alchemy, transforms them into the new substance. So religion is not manufactured: we may only bring its elements together in their purest forms, and under the most propitious circumstances, and then wait for some hidden fire of God to melt and fuse them into unity, and breathe into them the breath of life. This is not only the logical conclusion of a certain conception of religion, it is the practical conclusion of actual religious experience. With one voice the saints proclaim that their religion is not something they have created, but rather something that has seized upon and

made them. "By the grace of God I am what I am." But there is no common formula good for all ages and all individuals, whereby each infallibly may be made religious. Each individual and each age must make a lonely quest for his own religion. The prophets and saints teach us within what areas of experience it may most likely be found, but the search and the discovery are ours; God comes to each person and each age afresh, and on his own terms. It needeth only for each to live nobly, to think profoundly, and to pray sincerely, and in due season, if we faint not, the "Spirit that moveth in mysterious ways his wonders to perform" will touch and fill the lifeless elements of our religious forms with life and beauty. We cannot storm the gates of the kingdom of heaven and capture it by the violence either of our thought, of our prayers, or of our moral living.

This is not the rejection of reason, nor is it a return to uncriticized and unregulated sentimentalism and intuitionism. It is an insistence upon the fact that religion is a total, unitary, reality which can be apprehended only by the total, unitary personality, functioning as a balanced and symmetrical whole. To the extent to which any one element of personality unduly predominates over the others the apprehension of religion is rendered either impossible or distorted. When emotion predominates religion runs off into the vagaries and excesses of extreme mysticism, of fanaticism, or of maudlin sentimentality. When reason assumes a disproportionate predominance religion becomes one or another system of cold logicalities, imposing as intellectual achievements, but religiously sterile; many of them so "fearfully and wonderfully made" that they cannot be criticized in detail, but only rejected *en toto*. When

the will is exalted beyond its proper sphere and place religion takes the form either of extremely introverted asceticism, or of extremely extroverted social activity. None of these, I believe, is religion. Religion is the appeal of a total, unique Fact to a total, balanced personality. Jesus attained to history's highest experience of religion, and became the norm for all ages, because, being the greatest and most perfectly balanced of the sons of men, he laid himself open upon every side to the invasion of the divine: his total being, carrying all its component powers in full activity, and in stable equilibration, rose in quest of, and in response to, the total, sublime Fact of Religion.

DISCIPLES' DIVINITY HOUSE SCHOLARSHIPS FOR 1934-1935

The Disciples Divinity House offers a number of scholarships for 1934-35 to men who have completed a college course and who give promise of success in the ministry. These scholarships yield a stipend of \$50.00 each per month for the school year, October 1 to June 15. This amount will pay tuition in the University of Chicago Divinity School and the necessary living expenses of single men residing in the House. The award of scholarships will be made to men **definitely preparing for the ministry** among the Disciples of Christ, on the basis of excellence in scholarship, personality, and promise of efficiency. Preference will be given to young, unmarried men who have graduated from college within the last five years. Applications for scholarships or other information should be made to the Dean of the Disciples Divinity House, University of Chicago, 1156 East 57th Street, Chicago, Illinois.

PROGRAM OF THE CAMPBELL INSTITUTE

Chicago, Illinois, July 31 to August 3, 1934

Theme: "Religion in the New World!"

Tuesday Afternoon

2:15—President's Statement.

2:30—"The Kind of World We're Living In."

4:30—Business Session.

Tuesday Evening

9:00—Goals for the Disciples of Christ in the New Age—In Education.

Wednesday Afternoon

2:15—Goals for the Disciples of Christ in the New Age—In Missions.

3:10—Goals for the Disciples of Christ in the New Age—In Inter-Church Relations.

4:00—Goals for the Disciples of Christ in the New Age—In the Social Order.

5:00—Business Session.

Wednesday Evening

6:30—Dinner.

7:30—Remembrances of Our Leaders.

Thursday Afternoon

2:15—Problems of the Preacher Today—
—Finding a Field.

—The Minister's Message.

—Remaking the Churches.

—Human Contacts of Ministers.

—The Minister in the Community.

Thursday Evening

9:00—Religion in the New World.

Friday Afternoon

Boat trip on Lake Michigan with the Pastor's Institute.

News Notes

J. H. Fillmore sends his dues and says he has been very sick for a long time. Though he doesn't hope to attend meetings of the Institute any more, he hopes it will go on.

Principal Robinson of Overdale College, Selly Oak, Birmingham, sends his dues for two years with good wishes. He has begun this year the publication of the Christian Quarterly, which promises to have a real future.

Professor Olynthus Clark writes from Kalamazoo, Michigan, that he is feeling pretty well after three years of disability. He and his wife are living with their daughter, Margaret, and they occasionally come to Chicago to visit their youngest son.

Wayne Braden of Rock Creek, Ohio, is busy looking after four gardens, a baccalaureate address, a memorial address, his duties as toastmaster of an alumni banquet, and other extras. He is enjoying his church work in his new parish.

Donald Bean of the University of Chicago Press reports that there were 596 books on religion issued in 1933 in the United States. This was 55 books less in the religious field than in 1932. The largest drops in publications were in fiction, biography, general literature, education, poetry, religion and philosophy.

Dean George N. Mayhew and Miss Beulah Leech of Nashville, were married in the Vine St. Church, Nashville, on April 21. They will be at home after May 1, at 311 Twenty-second Avenue, North, Nashville. Heartiest congratulations!

Myron S. Baker writes that Hiram College has had a number of distinguished visitors re-

cently: Clark Archer of Yale; H. O. Pritchard, James H. Crain, and Bishop Francis J. McConnell. He reports that Lee Cannon is suffering from the depression. He has plenty of company.

E. K. Higdon writes interesting letters from the Philippines. He says that the Fonger's were appointed to succeed the Higdon's in the Bible Society last March.

Professor W. C. Bower is chairman of the Department of Christian Education in the Chicago Church Federation, which announces that the dramatic spectacle "Judas Iscariot" will be given in the Goodman Theatre, Chicago, on June 4th, and the week following. The cast includes about two hundred people who are chosen from the various dramatic organizations and church drama groups in Chicago.

Perry J. Rice held a short meeting for Donald R. Badders at Watseka, Illinois, the week before Easter. He reports the church in a fine condition under the leadership of Mr. Badders.

We recommend the Peace Heroes Memorial Society, with headquarters at 3431 Laronia Ave., Cincinnati. It seems to us a good idea to promote the cause of peace by the celebration of the great heroes of science, education, and reform movements. Professor Abraham Cronbach of the Hebrew Union College is the Secretary. He will furnish suggestions for Memorial Day programs.

Fred Helfer and Raymond Morgan will be members of the faculty of the Young People's Conference at Eureka this summer.

The Irving Park Church, Chicago, recently celebrated the tenth anniversary of Robert C. Lemon's ministry with them. One of the elders of the church presented Mr. and Mrs. Lemon with a three weeks' trip to California.

Dean Frederick C. Grant of the Seabury-Western Seminary has an interesting article in "The Witness," the official paper of his school, on "Indiscreet Ideas of a Dean." He concludes with the following suggestions: First, the seminary course should be lengthened from three to four years. Second, candidates should be thoroughly read in history, philosophy, and letters before entering the theological school. Third, the students should have clinical training as in medical education. Fourth, candidacy for Holy Orders should not begin until a man has spent a year in the seminary. Fifth, in view of the large number of adequately prepared men applying for admission to the seminaries, it might be well to reconsider the wisdom and usefulness of the various "short-cuts" into the ministry authorized in days when the supply of candidates was more limited.

Frank Coop has been called to the pastorate of the church at Chester, England, for a period of three years. He has been supplying there for several months.

E. E. Elliott has written another book entitled, "Those Ecclesiastical Chore Boys," being a plea for better preaching. Now if he can only get the preachers to read it.

E. M. Bowman writes that he is "enjoying very much the Scroll in its old, new form." He modestly disclaims being a writer but thinks wistfully that sometime he may feel like sitting down and trying to put upon paper something that possibly might indicate his reflections on life and the world at large. We hope he will do it.

Herbert Martin writes from his high seat as chairman of the department of philosophy in Iowa State University to express his pleasure over the

return of the Scroll in spite of the fact that in his article in the February issue there appeared twelve mistakes several of which made sentences utterly meaningless. He forgives like a true Christian, however. He says further: "Yesterday I picked up my copy of Progress and find that we are nearing the second twenty years of the organization's existence. Of the contributors to that volume, time has taken a high toll. Would it not be well to entertain the wisdom and possibility of a volume for the second twenty years?" A committee was appointed at the last annual meeting to plan for this second volume.

George Hamilton Combs exclaims: "The Israelites are sadly in need of a Moses. What are we to do? Such a lack of compelling leadership!"

Albert A. Esculto, a graduate of the University of Manila and of Butler is with the Educational Test Bureau in Minneapolis. He is an ardent member of the Institute. We regret that a prayer poem of his on Lincoln reached us too late for the February issue.

Gabriel C. Banks says he is trying to keep the fires of faith burning in his neck of the woods and is assisting Washington with relief and the CWA locally. For five years he has been general secretary of the state convention of Kentucky.

W. H. Erskine is now pastor at Uhrichsville, Ohio. He sends congratulations on the Scroll and thinks it contains the things we need.

Edwin C. Boynton, of Huntsville, Texas, is the justly proud father of Dr. Paul L. Boynton, professor of educational psychology in George Peabody College for Teachers who has recently published a book on, "Intelligence, Its Manifestations and Measurements."

U. R. Bell is president of the Paducah Junior College, Kentucky, and is working for a Ph. D. degree in Peabody College at Nashville. He says the college is working out in fine shape.

J. A. Dillinger of Iowa enjoys the Scroll. He writes: "Trends in Iowa point to a very prosperous year among our churches. Everything is working like a bee hive. Budgets are being balanced and people are happy."

Carl Agee, like many other king pins in our Israel is so busy he has difficulty in finding time to write for the Scroll but wants to, and we hope very much he will succeed. We need his ideas.

Professor M. R. Gabbert, of the University of Pittsburgh, is another long time member of the Institute who writes good letters about the Scroll and is, we think, undergoing a summation of stimuli which will result in a vigorous article one of these days. It is not the dearth of ideas but the abundance of them which holds him in long silences.

Professor W. D. MacClintock is at this writing visiting in Chicago, having recently returned from Sarasota, Florida, to his home in Bloomington, Indiana. He is still good at golf and comedy at seventy-six.

Dr. Herbert L. Willett and wife are taking their annual post Easter month's vacation in California.

We are glad to have indications that many members are already planning to attend the annual meeting the first week in August. Undoubtedly this will be a complete rejuvenation of the annual gathering. Members are also paying their dues more generally than for a long time. We hope this will help to route old man depression.

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Editorial

One problem for the business session of the Institute at the annual meeting will be that of reducing or abolishing dues. Many members are unable to pay the present price and some who would like to join are deterred by the cost. The necessary expenses are for correspondence and publication of the Scroll. One simple way out would be to extend the circulation of the Scroll to a few hundred more persons paying, as the members would be asked to do, one dollar a year.

Thomas Carr Howe, whose sudden, accidental death has brought sorrow to us all was one of the rare souls of our fellowship. His name appears in the first published list of members thirty-one years ago. He was then Professor of German in Butler College, and afterward served a long period as President. He received the Ph. D. degree at Harvard University and was Instructor there for one year before returning to teach at Butler. He had the training and the taste of real scholarship. He entered into the comradeship of the Institute with that genial, gracious spirit which characterized him in all his associations, and he was loyal to the ideals of the organization. Though not specially interested in theological controversies he supported the progressive policies of the group and when he was put to the test, stood firmly with his fellows. The most dramatic test came when he was President of Butler. He was urged in a meeting of the Directors by some

of their number to resign from the Institute in order to prevent criticism by conservatives. He quietly rose to his feet and announced that he was willing to resign the presidency but would not resign from the Institute! He continued his membership and just before his death had paid his current dues. He was one of the most lovable of men and any one who had the privilege of being a guest in his home found there an atmosphere of sincerest affection and happiness. His wealth and heavy business responsibilities never hardened or withdrew him from intimate and responsive friendship. He was a layman with the devotion of the finest insight and spirituality.

E. S. A.

One of our prominent conservative brethren recently has written, "While my life is whole-heartedly dedicated to the promotion of Christian unity, I do not share with those who feel it a matter greatly to be deplored when those who worship at the feet of Jesus refuse to have any fellowship with those who have set at nought the verities of the gospel of Christ." The verities of the gospel, of course, are those things he believes. Such an approach makes Christian unity a proselyting plea more than anything else. Such an approach can be made only by one who is a sectarian in the pejorative usage of that term. Jesus had nothing of the sectarian spirit. Many conservative brethren are free from it.

A. L. S.

Always laugh when you can; it is a cheap medicine. Merriment is a philosophy not well understood. It is the sunny side of existence—Byron.

Preachers and Social Reform

Alva W. Taylor, Nashville, Tennessee

Most classifications are for the sake of convenience especially when they deal with human beings. Preachers cannot be classified like botanical specimens but "for the sake of convenience" in this short attempt at an analysis they may be put into three categories, viz., the pastoral, the evangelistic and the prophetic, or to say the same thing in another way, those who are interested in promoting the church and the cure of individual souls, those who are interested in preaching to crowds and "saving souls," and those whose chief interest is in preaching the social gospel and building the kingdom of God among men.

Those whose chief interest is in preaching a social gospel will, without doubt, answer questionnaires pertaining to social questions out of all proportion to their numbers as compared to those who are interested in evangelism or institutional work.

The Kirby Page questionnaire probably comes nearer to discovering what percentage of the 100,000 ministers to whom it was sent put the social application of the gospel first than it does just how the ministerial mind as a whole stands on social questions when driven to a decision; some 80,000 were not driven by their social interests to reply. That does not mean they have no social interest or that they would register, in the event they were required to vote, in a non-progressive way. Without doubt a much larger percentage of them would go along with their congregations on social issues, but it is by no means to be concluded that great numbers of them would not be in the vanguard. Preachers, like others, incline to "grow

from what they feed upon" and questions of righteousness always have a social implication.

Radicals are liable to denounce the ministry as conservative, time-serving, middle-of-the-road institutionalists. My own conclusion, after many years of dealing with ministers, social workers, teachers, legislators, lawyers, editors and other makers and moulders of public opinion, is that a larger percentage of the ministry is genuinely socially minded, morally fearless, and interested in social reform than any of the other groups. This ought to be so because of the things the ministerial mind feeds upon and the interests it serves. Law, legislation, politics, news readers (to say nothing of advertisers) have no lure like that of preaching. There is nothing in the school curriculum, the political or commercial world or even in the technique of social case work that offers the stimulus of the Gospels, the cure of souls, the righting of wrongs, that lure the true minister. The gospels are socially radical, the moral delinquencies of men have environmental causes, the Old Testament prophets were social reformers, the very terms of ethical good require a consideration of social change.

The Kirby Page questionnaire reveals to some extent at least the interest of ministers in social questions and the forward look of at least a considerable percentage of them. Of course we do not know what the 80,000 who did not reply think, but to conclude that they are all conservatives is not borne out by experience with questionnaires. I once sent out a simple post-card questionnaire to 3,000 Disciple preachers, practically all of whom, it is safe to say, were convinced and ardent temperance reformers, asking them to say whether or not

they thought national prohibition should be continued or whether according to their best judgment, temperance would be better promoted by some other form of legislation. Only 40 per cent of them bothered to make a simple cross before a printed question and drop a self-addressed return post card into the letter box. I have known even the promoters of questionnaires to fail to answer the other fellow's questions.

The probabilities are that a larger percentage of those who heartily espouse pacifism answered than of those who are more cautious in their judgments and incline toward the pastoral rather than the prophetic mind. Grant, for the sake of argument, that practically all who take a radical viewpoint voted and you may still well doubt whether any of the other above named groups having to do with the moulding of public opinion would produce so many. Would one out of seven of the lawyers, editors, legislators or even teachers vote that they would not personally sanction any war of any kind or have the churches do so? It is certain that less than six out of every hundred of them would proclaim themselves socialists. It is doubtful if twenty per cent of any of those groups would even answer such a questionnaire. If they did there is no doubt that more than one in twenty of them would defend "rugged individualism."

Of course it is legitimate to ask how many of those who took the radical pacifist position would "stick" in the event, for instance, that Japan attacked us. Personally I frankly believe that the larger number of them would then come to believe it legitimate to support a war of defense. Absolutist attitudes are usually more emotional than rational; in the face of such a horrible realism as

a Japanese attack upon us the reaction would also be emotional. This does not mean that it would not be sincere in both cases—it would be—but the emotional rather than the realistic nature of the judgment is illustrated by the fact that none of them are going to jail, or even allowing their property to be sold at auction, rather than pay taxes to build and support the very war machine they avow they would not help use in the event of war.

The vote on other questions illustrates much better than those of the absolutist type the solid conviction of the ministerial mind on questions of social reform, because they are not of the extremist and therefore emotional type and they are voted in the face of the issue. Because they are not of the emotional type the 20,860 who voted probably more nearly represent the mind of the whole 100,000. Nine out of ten voted against the old type of capitalism and “rugged individualism,” and in favor of economic cooperation instead of the old competitive order. Three-fourths favor levying of high taxes (presumably graduated) on large incomes and inheritances as a means of redistributing wealth on a more equitable basis. Almost as large a number favor compulsory unemployment insurance and more than half advocate labor unions of the craft and national variety. The resolutions being passed by religious conventions where the ministerial mind dominates bear out these conclusions. No other bodies of any kind take such forward looking social attitudes.

Skill is knowing how to do it, and Virtue is doing it.
Wisdom is knowing what to do next;

—David Starr Jordan.

An Open Membership Church

Marvin O. Sansbury, Seattle, Wash.

"I am a liberal, a modernist, and am not at all deterred from the use of these terms, although it is popular now to deride and reject them," so says Frank Chamberlin Porter, in his recent essay, "Toward a Biblical Theology for the Present." Well, I am an open membership man, have an open membership church, and am not at all deterred from the use of these terms, although it is quite popular among the Disciples of Christ to say that open membership is not an issue with us, and that those ministers and churches that practice it are an insignificant minority. In this paper I should like to give you some of the thoughts that have passed through my mind since I have taken this position, and since my church has been practicing open membership. In other words, I want to tell you some of my reactions to some of the things my fellow preachers say to me as they try to justify themselves in keeping to the closed membership policy.

Some Disciple ministers tell me they are sure that in seventy-five years the Disciples of Christ will not be sticklers for the immersion route. "If eventually, why not now?" At any rate, why not tell the folk we believe in open membership, if we do. I am told that immersion is the cement that has held us together. A great job, I should say it has done; the trouble in our conventions is not between our Standard group and the minority to which I belong, but it is with the great bulk of the middle-of-the-roaders, and the Standard crowd. Both believe in and demand immersion.

Very frequently I hear that the insistence upon immersion has been one of the causes of our great growth; I am told about the Southern Baptists and how they have grown; I am told about the group that recently united with the Congregationalists in America, and how they have not grown. The Methodists have built up a pretty fair church, and I am sure that it is the experience of all of us ministers who are practicing open membership, that when you have a congregation united and in favor of the practice you can build up your church more rapidly than upon the old program. The statistics of my own church might be cited here.

Every now and then I am told that I have the only church in the Northwest, and in fact, on the Pacific Coast, that is practicing open membership. Well, I have not studied all the churches, but I am beginning to wonder when a church is an open membership church. If, for example, a good, un-immersed Methodist comes forward some Sunday morning in a Disciple church, the procedure is very frequently this: "Mr. John Doe, as the minister of this church, and in behalf of my people, I am very glad to welcome you into our fellowship." In the presence of the multitudes Mr. Doe has been made a member of the church. After the service Mr. Doe is asked if he has been immersed and if he replies in the negative, without a word the minister suggests a time for his baptism, (no longer in the best of circles is the whispering done down in front of the church when Mr. Doe comes forward.) We have a new type of Mr. Doe out here in the Northwest, a Mr. Doe who very frequently is not anticipating any such proposal; and then, what do my fellow preachers do with him? Well, what do they do? They are reported as additions before they

are immersed,—and yet they are not added! I think a lot of ministers might be embarrassed if some Sunday morning they asked all the members of the church who have not been immersed, to stand!

Frequently a lot of talk is engaged in about how to find successors to these ministers who have practiced open membership. So very much, we are told, depends upon the personality of the minister who has led the church to this practice. Doesn't the program of most every church center about the minister, and isn't it always a difficult task to find a successor for a successful preacher? To find a successor to Dr. Ainslie is no more of a problem in 1934 than it would have been in 1909.

Somebody told me not long ago that he thought if the ministers of the two hundred largest churches among the Disciples of Christ came out for open membership that the policy would be accepted by our entire denomination. I think there is a lot of truth in this. Personally, I wish they would speak up, for I feel the Disciples of Christ have a greater mission than immersing all the pious unimmersed.

Like a lot of other ministers, I preached my way through college, and I was able to serve a Disciple church all the time, but many of my fellow Disciple ministers have served other churches in college and seminary days. As I understand it, the matter of baptism was rather soft pedaled in most of these instances. This makes me wonder!

I cannot help but think of the very select groups of people with which some of our ministers will be able to surround themselves when they get to heaven. I am thinking of those folk whom our ministers have immersed, not because the individual thought it was necessary, but who, for the

sake of their dear pastor whom they pitied when he explained it would cause trouble to receive them without immersion, were re-baptized.

Every now and then some good brother suggests that it would probably be better if we preachers who have these funny ideas left our "communion" and went to some other church. Not on your life! I was reared a Disciple, I believe in the Disciples, I love the Disciples, and expect to be one until I die, unless we are able as a group to bring about the union of some of the denominations, and then I shall be very happy to go along in the united church. I believe that I am preparing people in my church for the day when we can help in answering the prayer of our Master that they may all be one.

Undenominational Christianity

F. H. Groom, Cleveland, Ohio

It is quite common to hear someone say, "I believe in Jesus and I should like to follow His way of life, but I do not care for the church." This is an attitude commonly found among college and university students. Needless to say it causes the churchmen uneasiness, but it is my contention that there is no cause for alarm. It is a good omen. Perhaps it is the answer to the prayers of the pioneers who set out to break the bonds of ecclesiastical tradition more than a hundred years ago. Was that not indeed the very thing that Thomas Campbell and his group of friends and neighbors said on that memorable 17th day of August 1809? When people say that they have no interest in the church, they do not mean that they oppose

Christians meeting together for worship—nor do they object to any plans necessary to perpetuate the Christian heritage. They mean what Thomas Campbell meant when he sought to find simple Christianity that had been buried beneath the rubbish of the temple. He knew full well that in gaining its body, it had lost its soul.

Throughout the centuries, men have been so organization minded that there has been little hope of thinking of the Christian world in other than denominational terms. Even the beautiful vision of the elder Campbell soon faded in the light of the organizing genius of his brilliant son. And in the minds of many of his followers, after 1830 at least, there was no higher conception than that of loyalty to a baptismal sect resembling somewhat the Southern Baptists of today. "Why don't they accept the truth?" "How can we have unity on any other basis than the truth?" These are expressions still quite familiar to our ears wherever Disciples are found.

Only recently I heard one of the saints say, "I have three nieces. Two of them are Presbyterians and the other one a Christian." The dear soul was not trying to be consciously funny but speaking seriously, and I may add, somewhat Pharisaically. Thus do we make a sectarian name of the sacred title of Master. Alexander Campbell was too wise to do this, for he always expressed preference for the name "Disciple," as Scriptural, catholic and more modest in its implications. But he encouraged the use of the words interchangeably, in order to avoid the very difficulty to which I have referred. But it is not uncommon to see in advertising matter put out by Disciple congregations—"The Christian Church" and "The Church of Christ."

I wonder what our colleagues think of such bold assumption, and I wonder how we can ever expect to woo and win them toward unity by such temerity.

I do not believe that Christian unity will ever come through a union of sects, but it is only possible when all the sects, including our own, will be caused to disappear, and a form of Christianity emerge that will be undenominational in the truest sense of the word. But with people as fond of organization as they are today, that presents a problem indeed. In fact, if such a form of Christianity ever appears it will be reversing all history. So far, all the great reformations within the church have tended to revert to the type from which they sprang. Luther's followers soon substituted a Protestant heirarchy for the one they had left, and, as is well known, many made their way back to the mother church. But there have always been isolated individuals who stood out as Christians only.

Yet in the early days of the Campbell Reformation, the beautiful dream seemed well nigh a reality. Even the very "additions" to the group proved an embarrassment at first. Note Article IV. in the famous Declaration printed September 7, 1809:

"That this society, by no means considers itself a church, nor does at all assume to itself the powers peculiar to such society nor do the members as such, consider themselves as standing connected in that relation; nor as at all associated for the peculiar purpose of church association;—but merely as voluntary advocates for church reformation; and, as possessing the powers common to all individuals, who may please to associate in a peaceable

and orderly manner, for any lawful purpose: namely, the disposal of their time, counsel and property, as they may see cause."

Contrast this, if you will, with the spirit of the Cincinnati convention in 1919 when our missionary leaders were assailed because they discouraged the planting of congregations of our faith in communities already overchurched. Or the tremendous battle that was waged because certain missionaries have invited lonely and isolated Christians of other faiths to accept the hospitality of our congregations rather than lose themselves again in the heart of the pagan world Shades of Thomas Campbell!

But I do not lose hope. There have always been men like L. L. Pinkerton, Alexander Procter, John Shackelford, Peter Ainslie and Burris Jenkins who have looked beyond the boundaries of the organization. Perhaps the answer will yet come out of the movement which started in Washington County, Pennsylvania, in 1809. If it does it will be when we have ceased to be so organization-minded. We can still love our brethren, honor the pioneers and meet for mutual edification. But we must be willing to grant the equality of all Christians before God. We must batter down walls, however moss grown with tender memories they may be. We must come to the point where we are willing to lose ourselves that we may gain Christ.

Never were men more weary of denomination-ism, and never were men more willing to hear Jesus only. "The Church of the Spirit" as described by Peabody has a large following. Probing deep into the soul of the average critic of the

church we find him to be only the Thomas Campbell of this day.

What an opportunity to preach and practice the same simple message he preached and practiced on the banks of the old Buffalo!

Old Testament Prophets

John P. Givens, Saybrook, Illinois

Thirty years ago I sat at the feet of President William Rainey Harper as he expounded the Old Testament prophets. His enthusiasm for the prophets was wasted for the most part on me. I deemed his enthusiasm for these prophets professional and pedagogical. For me the prophets were vague and hazy, their origin and application uncertain. They made no appeal to me. During the past nine months I have given a series of Sunday evening lectures on the prophets. I attempted to give the background, environment and general outline of each prophet's message. Under a careful study the prophets came to sparkle with truth; they inspire the human soul. I owe an apology to that great teacher, Doctor Harper.

The prophets were pioneers in their field. Each prophet was independent of all others. They had a very human experience. They dug their message from a checkered career with God. Their warnings came from soul-sufferings of other days. They were God conscious. Their stock-in-trade was an unwavering faith in the God of the Hebrews and his final victory over all. They were men of the hour. Each addressed himself to a special occasion. They were God's watch-dogs among the nations. They were true weather-vanes

to all the winds that blew. They were politicians of the first color, statesmen of high rank. They drew their messages from no supernatural fountain of truth. But as a honey bee, they spun their richness from within themselves. They were free from national prejudice or religious bias. They were honest men moved by the exigencies of the hour to speak for God. Amos the oldest of them, a sycamore pincher and sheep herder, had strange stirrings within, was moved to go to Israel and warn her of their impending danger. He neither consulted the record of past preachments nor conferred with men but was impelled to go tell his people of imminent danger. God in Israel's past was his authority and inspiration for speaking. This is the Christian way. Paul had no book before him. He was commissioned of no man. Conscious of his people's history, facing a tremendous experience with a risen Christ, Paul was impelled to preach regardless of the consequences. Isaiah, a regular worshipper in the Jerusalem Temple, was chagrined by the irregularities of his people. Uzziah's sins stood out in bold relief against Isaiah's conscious ideals. As a consequence the young man went forth to announce the righteousness of God. His ideal grew into a character whom he described as Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. His living faith came to its culmination in ideal character. Each prophet was a creature of an occasion. Intolerance, a plague of locusts, the erection of the Temple, vengeance, homesickness in a strange land, a motherly longing for the people's redemption, the rejection of a benefactor by his own, and other incidents of life, moved these men to speak for God. Recently I saw this advice of a minister to ministers; "Select a text, then preach from the news-

papers." Which is to say, get a text of scripture and then address yourself to the greatest occasion of the hour.

The prophetic way is the natural and wise way to speak for God. Hosea's message is excelled only by the parable of the prodigal son. A wife forsaken by her paramour, sought out, purchased by her husband, and brought back to her home and children is an exact parallel to God's interest in man. The prophets were not perfect men; neither was their vision absolutely clear on every occasion. Their's was an age of superstition and ignorance; they were in the dawn of Hebrew literature; their environment was primitive and exceedingly simple. Much of their material is obsolete today. On the other hand they rose to heights of eternal truth, truth that needs no revision. The final appeal of Amos, "Prepare to meet thy God" is an appropriate conclusion to any religious appeal. Isaiah's exhortation, "Come now, let us reason together saith Jehovah, though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool" is the voice of God. Seven centuries before Christ, Isaiah foresaw what the world's redeemer must be like. (Isaiah 53:1-8). Micah 6-8 sums up the whole duty of man in a single sentence.

These prophets succeeded. The story of Israel has not, in all time, been duplicated. Hebrew history is a product of the prophetic guild. The prophets were not the gift of the Hebrew people neither of Judiasm; the prophets created Judiasm and conserved the Hebrew people to history. The prophetic faith and idealism have projected themselves across the centuries to color the thought and life of Mohammedanism and Christianity. The prophets are playing an important part in the civ-

ilization of today. Their task is not simple. The care and direction of a human being, much less a nation, is neither simple or easy. These men were not babblers. Theirs was not a mere matter of talk. They were politicians, statesmen, and preachers, all combined. The preservation of religious people devolved upon them; they must ward off infidelity and idolatry, thus conserve the religion of Jehovah. International situations confronted them all the while. Nations squabbled then as now. The Hebrew people were wedged in between more powerful nations whose designs were evil and selfish. The international game is hazardous at any time. The prophets were God's men who laid the foundations of modern civilization and gave the fundamentals of revealed religion.

Churches and Ministers

A. Leroy Huff, Rockford, Illinois

Recently I visited a Sunday evening young people's service. There were about 20 alert young men and women of college age present, eager for fresh and stimulating presentation of religion; anxious to receive the best that is known about this great theme. The speaker was a devout physician who delivered them an exegetical hodgepodge compounded of unequal portions of hell, salvation, redemption, the second death, and the final overthrow of Satan. His message failed to provide Spiritual enlightenment and made little contribution to the religious culture of his hearers. Later I allowed my mind free reign to play upon the

spectacle. The following is a portion of my musings.

If they had been a group of people interested in the problems of health and sanitation they would have asked a physician or a nurse to have spoken to them. The doctor would have been the very first to have insisted that only doctors and nurses were qualified to discuss so important and so involved a subject. The field is so large; the bodies of knowledge are so complicated; the techniques that are necessary to good health and community sanitation are so complex that only those who are specially trained in them are able to speak with perspective and authority on them. But if this be true in medicine, why is it not equally true in religion? Why should church groups be willing to listen to just any one discuss religion who professes an interest in it but who can present no other evidence of his qualifications to speak on so high a subject? Would there not be great gain; would not clarity and balance be greatly increased if it were recognized frankly that religion is such a profound and complex discipline that one is unable to speak upon it with clarity and edification unless he has given special study to it?

To bring about such a desired attitude two changes in Disciple psychology will be necessary. The first will be the abandonment of the notion that the Gospel is simple. The "Simple Gospel" is a fiction of naive minds. The Bible is a complex and often obscure book. It deals with one of the most profound disciplines of the human mind. It records a range and diversity of experiences that is unequalled in any other book. To conceive it as carrying a simple message is on a par with the idea that higher mathematics and advanced astronomy are for children and the un-

learned. Yet, there are altogether too many persons, among them many preachers, who seem to think that forty or fifty sermons on old familiar themes, presented in the conventional manner of the fathers, is all that is required to redeem the world and to bring in the Kingdom in its fullness. Such a conception of the nature and function of the Bible is really too trivial for serious consideration.

A by-product of this attitude is to be found in the number of misguided individuals who have gone off in pursuit of one or more of the present day religious fads that are cluttering up the theological landscape. These cover almost every shade and variety of theological opinion; Millennial Dawnists, Russellites, Faith Healers, Moody Institute Devotees, et al. Their numbers are legion. Their common denominator is the firm conviction that the success of the kingdom depends upon the constant preaching of their particular brand of exegesis. And if the minister seeks to keep his balance in the face of their importunities he is not preaching the "Gospel." He has fallen a victim to the temptation to preach to please the crowd.

The second change necessary is the development of appreciation of and respect for the spiritual leadership of the scholarly minister. A minister is not a hired hand under contract to do the theological bidding of every person in the congregation. A physician is not called and then told what to prescribe. When he is summoned the patient accepts his advice. An attorney is not retained and then told how to conduct the case. When he is engaged his advice is asked and accepted. In the same manner a church should respect its pastor as a spiritual leader. The church

must also come to appreciate the value of thorough training upon the part of the pastor. A home is happy to have its son a graduate from the Harvard Law School,—one of the very best in the nation. A young man contemplating going into business would be counted fortunate if he could graduate from the Northwestern University School of Commerce—unsurpassed by any school in the central west. Parents would be pleased to have their daughter graduate from the American Conservatory of Music—the equal of any west of New York. A school board would look with favor upon a candidate for a position who possessed a diploma from Teachers' College New York—unsurpassed by any institution in America. Physicians who begin the practice of medicine find no handicap in a diploma from Johns-Hopkins or Mayo Clinic—two of the greatest centers for medical training in the world. Why should not churches be happy to secure a minister who has been trained in the greatest institutions for theological training in America?

Disciples are making rapid progress in appreciation of scholarship in religion. Suspicion is rapidly disappearing but as long as there is a single church that looks askance upon the most thorough scholarship there is ground for embarrassment upon the part of all thoughtful Disciples. Scholarship should be universally respected and the findings of the scholars should be given precedence over the interpretations of laymen who have neither the training nor the time to master the profundities of scripture and theology.

Religion is Not Irrational

Alfred L. Severson, New Carlisle, Indiana

In his article in the last issue of the Scroll, D. H. Badders has presented clearly and forcibly one side of a fundamental problem which has exercised the minds of some of the greatest thinkers of all ages and upon which there is acute disagreement. In differing with the position taken by Mr. Badders I do so not on the basis of any subtle philosophy, but from the point of view of certain rather simple practical considerations.

Mr. Badders points out that religion as a totality is more than any combination of parts into which it is analyzed, whether those parts are considered from the perspective of anthropology, psychology, sociology, philosophy, or what not. "It is not in its details, but in its total, sublime fulness that religion is irrational." Religion "escapes alike from the profoundest and cleverest of our philosophizings, and from the most patient and skillful of our scientific investigations."

We agree with Mr. Badders that a whole is greater than its parts, in fact any whole, whether water, a stone, a tree, a house, a poem, a group of animals, a human being, a sentence, a philosophical system, or a religion. The point of difference is in the interpretation of this fact. Mr. Badders uses it as an argument for the "irrationality" and "uniqueness" of religion. We are not interested here in descriptive words, but merely in the point that on the basis of the stated principle that the whole is greater than the parts, religion is on the same plane with the other wholes. If it is irrational and unique, so is a stone. If we cannot define religion except by pointing it out as doing

something in life, so in like manner we cannot define a tree to any who have never seen one except by pointing it out.

This brings to the fore the question of the nature of knowledge. The knowledge the scientist searches for is never a complete understanding of anything. It is an understanding of significant relations which can be put into communicable form and which serve as instruments of control. The knowledge that comes from intimate, personal experience, as that of an expert fisherman, or that of a great artist, is real but not scientific, in that it is not readily communicable. Much of a scientist's knowledge about his subject is not scientific knowledge. As Mr. Badders says of religion, this type of thing must be caught, it cannot be forced into existence.

Granting then, that religion, as is equally true of any of the arts and skills and experiences that are intimate and whole, partakes largely of this second type of knowledge, which Mr. Badders calls "irrational," but which is far from being so, we still maintain that scientific knowledge is necessary to get at the roots of religion. This includes a knowledge of the nature of human nature, of the nature of holy books, of the nature of the cosmos. This enables us to see how man has made the gods in his own image, and how he has arrived at the idea of one God unknown and unknowable. It enables us to see how man's ideas of what constituted serving his gods have changed diametrically, to use but one characteristic, from serving a war God to a peace God. This understanding of the nature of God and of what is involved in serving him is at the heart of religion and comes through careful, critical studies of religion. To

"know" there is a God without knowing something about him is utter futility.

This scientific knowledge of religion makes no pretensions to completeness, but it does exert a control, it does and increasingly should set the structural framework in which the intimate experiences of the highest religious significance may come into being. These intimate experiences are not to be trusted by themselves apart from the framework in which they have a place. Insane people believing themselves to be Jesus Christ certainly have an intimate experience that is conclusive to them.

It seems that the plea for the "irrationality" of religion often comes out of a desperate effort to "save" religion, but the trouble is that it saves too much. What religious position could not be substantiated on this ground by its devotees? How far would we have come in medicine if the idea of the irrationality of disease, which once obtained, had not been overthrown?

In considering this question of the rationality of religion we usually get lost in words, men on opposing sides using the same words with different meanings. The thing we are interested in is the comparative situation between religion and other phases of life. Although not a perfect illustration of such a comparison, we may take the first paragraph of Mr. Badder's article and in each instance substitute the words "the state" where he uses the word "God" and "patriotism" where he uses the word "religion." This paragraph applies then with as much force to patriotism for a "100% American" as it does to religion for Mr. Badders. Both are irrational and unique in the same sense. A rational religion is needed in our world as severely

as a rational patriotism. To proclaim either irrational is to invite disaster. The word "irrational," because of its evil possibilities, should be anathema to an intelligent Christian.

Thirty Years Ago

The following excerpts from the Bulletin of the Institute a generation ago make interesting reading today.

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

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

"Among the things proposed at the annual

meeting for the Institute to do were the following: publish a Quarterly, conduct scientific excavations in Palestine, establish traveling fellowships for members, publish a series of volumes on the centennial of the work of the Disciples of Christ."

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

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

"G. A. Campbell lectured in O. T. Morgan's church on May 25, on 'Seeing Things.' Both report it was a great lecture.' "

E. F. Daugherty wrote: "The January number of the Bulletin, just perused, prompts me to opine that the worthy editor has an awry liver, or that a lull in the persecutions, to which from a certain source he has been almost habitually subjected has prompted him to madness. We of the Institute may be a large part of the salt within the cellar, but we are not all there is in the barrel of the brotherhood. We, the emancipated, have not been out of the woods long enough to disclaim

kinship with those who are yet in the wilderness . . . I have been out in the woods several times this fall and winter working for the benighted who ought to be like us. Splash water quite often, and save others by letter."

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

The Minister and the Destitute

By Jesse Allen Jacobs, Chicago, Illinois

The relief of destitution in the United States presents one of the most complicated and baffling problems of the hour. In February 1934, Congress appropriated \$950,000,000 to carry forward the vast program of relief now under the direction of the federal government. Approximately 4,500,000 families were receiving "charity" in April of this year. Three fourths of the above mentioned appropriation is spent and a request for \$1,000,000 will probably be presented to the present Congress before it adjourns. In size of budget and method of administration the situation is unprecedented. Social workers fear that the unparalleled expenditures of money will fail to result in either an adequate theory of social welfare or a scientific program of administration.

In the past, the relief of destitution in the United States has been chiefly the responsibility of ecclesiastical organizations or of private agencies. But such subtle tendencies have been operating which have led to an almost complete secularization of the function. If this trend continues a fundamental reformulation of theory and methodology will be necessary. Fair minded social workers although recognizing the contribution of ecclesiastical leaders, as Dean Shailer Mathews, hold that "only after charity passed into nonecclesiastical hands did scientific interest in its administration develop." (Dean Mathews' essay appears in a very stimulating book, "Intelligent Philanthropy," edited by Ellsworth Faris, University of Chicago Press, 1930.)

Do these transformations in thought and practice imply that the minister is to have no important role in this enterprise? Quite the contrary!

Current public opinion and practice lag far behind humane and scientific theories of public assistance. It is literally true that the old English Poor Law of 1601 is still the basis for most of our laws and most of current practice. In 14 states recipients of public relief are designated as "paupers" by law and deprived of the right to vote.

In all communities the minister will find a much needed task in an attack on problems of individual adjustment. He may become invaluable as a consultant in staff conferences on difficult cases. He will be especially useful in bringing into the plan for treatment available community resources and in the process of creating morale and developing the sort of self respect which will restore the individual to his place in his group.

His church and other community groups afford stimulating and interesting group life and such group experience may be more effective in treatment than sermons or the unsolicited advice of social workers. The oft-repeated assertion that church membership is necessary to normal social living may again have real basis in fact.

It is especially pertinent that ministers be alert in the present crisis to the human elements in the programs of public relief. The minister, if any one, is supposed to be interested in the friendless, the unfortunate, and the poor. In interviewing several hundred of such persons the writer has noted that these people usually withdraw from churches, clubs and almost every other sort of group contact except their immediate families. Left alone with themselves many serious forms of family discord and personal maladjustment follow.

Unfortunately many social workers assume the attitude that ministers know nothing about "social case work" and that the less they are consulted the better it will be for the clients. Many ministers also have an equally unfortunate attitude toward social work and are so far removed from it that they are difficult to teach.

The same feminine writer asks why in the annual program of the Institute there is no address among the "Goals" on, Experience of the Aesthetic. Who, if not the good old pragmatic Disciples, has a right to push a little further experimentation in the celebration of aesthetic experience? I think it's awfully modest in me to suggest that the program lacks something.

Program for the Campbell Institute

Chicago, Illinois, July 31 to August 3, 1934

Theme "Religion in the New World!"

Tuesday Afternoon

- 2:15 President's Statement. R. B. Montgomery.
2:30 "The Kind of World We're Living In."
S. C. Kincheloe.
C. C. Morrison.
4:30 Business Session.

Tuesday Evening

- W. C. Bower, Presiding
9:00 "Goals for the Disciples of Christ in the
New Age—In Education."
H. O. Pritchard.
A. W. Fortune.

Wednesday Afternoon

- O. F. Jordan, Presiding
2:15 "Goals for the Disciples of Christ in the
New Age—In Missions."
Harold E. Fey.
3:10 "Goals for the Disciples of Christ in the
New Age—In Inter-Church Relations."
Finis Idleman.
H. C. Armstrong.
4:00 "Goals for the Disciples of Christ in the
New Age—In the Social Order."
A. W. Taylor.
5:00 Business Session.

Wednesday Evening

- H. L. Willett, Presiding
6:30 Dinner.

- 7:30 Remembrances of Our Leaders—
J. H. Garrison, by George A. Campbell.
Peter Ainslie, by W. A. Ryan.
G. A. Peckham, by Perry J. Rice.
J. H. Philputt, by W. E. Garrison.
A. B. Philputt, by F. E. Davison.
Levi Marshall, by E. S. Ames.
Thomas C. Howe, by W. F. Rothenberger.

Thursday Afternoon

George A. Campbell, Presiding

- 2:15 "Problems of the Preacher Today."—
Finding a Field, Alfred L. Severson.
The Minister's Message, W. C. Bower.
Remaking the Churches, John R. Ewers.
Human Contacts of Ministers, Doyle Mullen.
The Minister in the Community, E. C. Beach.

Thursday Evening

Fred W. Helfer, Presiding

- 9:00 "Religion in the New World."
Edward Scribner Ames.

Friday Afternoon

Boat Trip on Lake Michigan with the Pastor's
Institute.

News Notes

A feminine reader writes: One day last winter I picked up the Scroll with the other third class mail and it fell out of its envelope on the way to the waste basket. In picking it off the floor I accidentally read a paragraph. Whereupon I dropped myself in a chair and read the rest of the thing in the cover-to-cover fashion reserved heretofore only for the Atlantic. After that, each month I continued to read it right smack through. Imagine a religious magazine's breathing so much

of life and not being smug about it. What a blessing to minister's wives. It is so much more entertaining than the average minister's fan-mail from the congregation, perhaps because it bears more of the masculine imprint. Preachers are men, too.

A comment: "Baccalaureate time is here again. A few new ideas in baccalaureate sermons are badly needed. A sermon delivered to a high school class by a minister, a university graduate, was positively pusillanimous. What a tragedy in these times!"

John Ray Ewers writes: "I have just cancelled my trip to Europe for the summer and find that I can attend the Institute and if you wish could probably prepare the paper you indicated." That is good news.

Edwin Wyle, pastor of the First Christian Church at Plymouth, Penna., sends us his "iron men" to help keep up the battle. On his Church calendar he has the following: "An Upward Glance, the Gleaming Steeple meets the eye—a landmark in old Plymouth town—you lift your eyes, hearken- ing to what the Steeple says: 'Tis the old benedic- tion, 'God is nigh!' And we, stained by toil, crea- tures of the earth, with problems, work, play, love, time, fear and hope, love the Old Steeple, Pointing . . . Pointing . . . The way to God."

Roscoe R. Hill is living at 4929 Butterworth Place, N. W., Washington, D. C. He is now in the Library of Congress and says, "pleasant work and interesting, but inadequate pay. I am pleased with the appearance of the Scroll and the contents are of highest interest. It recalls the old days."

Principal Robinson of Overdale College, Birm- ingham, England, promises an article for the Scroll.

He says, "We look forward to its coming each month."

Professor H. B. Robison of Culver-Stockton College sends his dues and says the new-old form of the Scroll is doing well in content.

J. D. Montgomery writes from Buenos Aires, "The Scroll's coming is like the visit of a friend and we look forward to its arrival. It is now seven weeks since we arrived in Buenos Aires and we are again getting oriented to the life and surroundings of this southern metropolis. We are always remembering the happy fellowship which we enjoyed with the group at the Divinity House."

O. F. Jordan, Fred W. Helfer, A. L. Severson, C. B. Richard, and H. L. Willett from Chicago, attended the Conference of Community Church Workers in Kansas City the week of May 15.

H. M. Redford, pastor of the First Christian Church in Arlington, Texas, and Perry E. Gresham, pastor of the University Christian Church at Ft. Worth, plan to attend the Divinity School of the University of Chicago this summer.

The Pastor's Institute

During the week of the Campbell Institute meeting the Pastor's Institute, under the auspices of the Divinity School of the University of Chicago, the Chicago Theological Seminary, and the Disciples Divinity House, will be held. Copies of the program are enclosed with this number of the Scroll. The program of the Campbell Institute has been so related to the hours of the Pastors' Institute that it will be possible to attend both. We hope that this will be an added inducement for our members to attend the Annual Meeting.

THE SCROLL

Vol. XXX

Sept.-Oct., 1934

Nos. 7, 8

Editorial

The thirty-eighth annual meeting of the Campbell Institute was the most significant and heartening of all the gatherings of this organization. It was significant because it was the largest, the most mature, the most prophetic, and best exemplified the spirit and purpose for which it was launched more than a third of a century ago. It was the largest numerically and qualitatively. The physicists have come to write their fundamental concept as "space-time," thus binding together in one meaning what had been kept separate. It is even more important in spiritual matters to think of "quantity-quality" as a single term, for quantity without quality is just noise and bluster, while quality without quantity is sentiment and moonshine. There were one hundred men in attendance characterized by C. E. Lemmon in the Christian Evangelist as "leaders." He wrote: "I noticed at the sessions such leaders as Burnham from Virginia, Idleman and Sala from New York, Shullenberger and Armstrong from Indiana, Campbell, Birkhead, Allen, and Agee from Missouri, Hunt and Smith from Kansas, Gresham and Redford from Texas, H. H. Harmon from Oklahoma, Hagelbarger and Wilson from Ohio, A. D. Harmon from Wisconsin, Ewers from Pennsylvania, and Ridenour from Washington." They attended both the Pastors' Institute and the Campbell Institute faithfully. There were editors like Morrison, Fey, and Shelton; there were professors like Bower, Faris, Garrison, Gibbs, Kirk, and Moore; there were preachers like

Stephen Fisher, Becker, Bash, Banks, Campbell, Jordan, Piety and Schuster; and there were laymen like E. M. Bowman.

It was a company of mature and seasoned men. The Institute has passed from the romanticism of its youth in the nineties to the realism and creativity of the present. In the first decade slightly referred to as a "coterie of young men," it now includes men as old or older than its critics. As C. E. Lemmon says, "This has become a venerable institution, organized nearly forty years ago by a few men who had the advantages of seminary training to promote 'scholarship and fellowship' among the Disciples. The original aims have been kept in mind but the membership has widened until it is no longer limited to a select few of the so-called 'radicals' but includes nearly 300 of our ministers and leaders of every theological complexion." The Institute has outlived calumny from without, doubts from within. It has passed through the storms of higher criticism, the ferocities of the War, and the testings of the Depression. Veterans like Hieronymus, Willett, Taylor, Winders, and George Campbell typify the enlarged and enriched spirit which has developed and grown to power through these crises.

The sessions this year were even more prophetic than those of the past. Scarcely any attention was given to certain doctrinal denominational questions which have so often called forth long and heated discussions. Time and conscientious thinking and experimentation have solved many problems and cleared the way for dealing with the more vital, human, urgent questions which are stirring all serious, enlightened souls in our day. Social problems, religious education, expert personelle work in the pastorate, modern missions, the

relation of religion and culture as the sociologist understands culture, interdenominational activity, rural churches, community churches, placement of ministers, church colleges, constructive ideologies were the themes presented in papers and dealt with in open forum. All this was a "straight-out appeal for the Disciples to be true to their heritage of a rational and natural religion without theological hair-splitting." No voice was raised to champion such views of religion as are identified with the names of Barth, Niebuhr, or Buchman. This meeting was prophetic in a still more important way. It proved that the mind of the Institute makes its appeal to the younger men who look in upon it with eyes opened by the best of college and university instruction. Twenty or more of them became members. Many of them registered their impressions in words of surprise and commendation. Only those movements and organizations have assurance of a significant future which enlist the best youth and inspire them with conviction and enthusiasm.

The spirit of the Institute was eloquently expressed in the memorial service in which several of the vivid souls who have passed beyond our bourne of time were recalled by the recital of incidents and words from their lives. Dr. Willett presided with most gracious tributes and allusions. J. H. Garrison, Peter Ainslie, G. A. Peckham, J. H. and A. B. Philputt, Levi Marshall, and Thomas C. Howe were characterized by men who had known them intimately. No session of any meeting has ever drawn us more closely or more deeply into the rich fellowship whose cultivation was one of the two chief objectives of the organization. Scholarship was the other. Fellowship is the mystic bond, and scholarship the guiding light, which have held

and directed the members through the changing years. Church politics and scheming ambitions have never been allowed consideration. Individual personalities have not been exalted. The Institute has never been a one man affair. It is a composite of many minds motivated by the common cause of finding and fulfilling the meaning of genuine, practical religion. It is a fellowship unique among all religious bodies and while it seeks to serve its own communion it is not without hope that its influence may extend into wider circles.

The officers elected for the coming year are guarantees of the perpetuation of new flowering of life so much in evidence in the celebration of this anniversary: President, R. B. Montgomery; Vice-president, Doyle Mullen; Secretary-Treasurer, Perry J. Rice, assisted by Sterling Brown.

E. S. A.

Annual Meeting

Perry J. Rice, Secretary-Treasurer

The Annual Meeting of the Campbell Institute which was held in Chicago, July 31-August 2, was in every way a most gratifying meeting. The attendance was larger than at any previous Annual Meeting. There were from fifty to one hundred men at the several sessions. This was partly due to the aroused interest in the Institute since the resumption of The Scroll, and partly to the fact that the meeting was held on the same dates that the Pastors' Institute was held. This latter meeting attracted 93 Disciples, and many of them took advantage of the opportunity and were present also at the meetings of the Campbell Institute.

The program as announced was attractive and

as presented it justified the anticipation that had been aroused with reference to it.

One of the unique features of the meeting was a dinner on Wednesday evening when 137 persons were served. After the dinner brief reminiscent addresses were presented in memory of some of our departed leaders. These addresses recounted personal experiences in connection with these men, many of which proved to be quite humorous.

The business sessions were brief. The usual reports were presented and officers were elected. In every instance, save that of Vice-President, the officers of the previous year were re-elected. Doyle Mullen was elected Vice-president to fill the place formerly filled by G. D. Edwards.

The following action with reference to dues was taken: "Moved that beginning July 1, 1934, the annual dues in the Campbell Institute shall be \$1.00, payable in advance, which shall include subscription to The Scroll. That the secretary be instructed to correspond with members, notifying them of this change in the amount of the dues, and that he be further instructed to make such adjustments with those in arrears as circumstances and conditions may seem to warrant." Special attention is called to this with the request that members of the Institute arrange to meet their obligations according to it. The expense involved in the publication of The Scroll will more than absorb the income on the basis of the present membership with annual dues at \$1.00 each. Our hope of paying for The Scroll rests upon three things: First, that all the members pay promptly their dues for the current year. Second, that those who find it convenient pay the amounts that are past due.

Third, that we increase the membership roll. In this particular every member of the Institute can participate, and we urge members to send us the names of men who are eligible to membership and who would, in their judgment, enjoy the fellowship of the Institute. Twenty new names were added to the roll while the Annual Meeting was in session.

Arrangements are being made for the usual late evening meetings in Des Moines at the time of the International Convention.

Comments

J. ROBERT SALA. The Campbell Institute was a "thirsty" group of men,—thirsty for knowledge, for "the way out." If one thing was lacking, it was complacency. Men who were realists tried to apply religious idealism to the solution of their problems, ready to claim the Master's promise, "Seek and ye shall find." To me this "thirst" presages progress in religion.

HOMER R. DEADMAN. The meeting of the Institute was an enriching experience for me because of the fellowship with so many personalities of our movement; the evidence given that the Disciples are capable of and are facing the religious challenge of a new world; and the inspiration and the information of the addresses.

TRAVIS WHITE. As a newcomer to the ranks of the Campbell Institute, I was impressed by two facts. The first was the fine spirit of Christian fellowship expressed in the meetings. The second is the sincere and earnest way its members are

seeking to make religion real and vital in the individual life and in society.

C. E. LEMMON. It is a fortunate circumstance that the summer meeting of the Campbell Institute can be held at the time of the Pastor's Institute. The Campbell Institute sessions were interesting throughout. The program was profitable and the fellowship inspiring.

PERRY E. GRESHAM. The enthusiastic interest manifested in Dr. Ames' dynamic presentation of a religion that will match our present world delights me with the happy thought that many Disciple parsons are engaged in a more realistic business than that of answering questions which people no longer ask.

H. M. REDFORD. I am indebted to the recent Campbell Institute for my richest religious experiences. Christian Fellowship—the by-product of freedom in thought, a common search for truth, and brotherly love—is the outstanding characteristic of this group. The Institute cannot be described; it must be experienced.

EVERETT E. MANES. The Campbell Institute presented an approach which, in essence, was a creative awareness of contemporary religious life, with little intellectual lag. The process was stimulating, inspiring and enriching. Indeed, the speakers awakened many possibilities as they revealed their rich and growing experiences.

KRING ALLEN. I attended the Campbell Institute for my first time and will say that to me there were four paramount characteristics which marked

the gathering. They were: a fine spirit of fellowship, a noble spirit of toleration, a strong contention to make religion a living and a vital force in the life of the individual and in society, and an excellent opportunity for young ministers to meet and to associate with some of the history making Disciples of America.

After Seventeen Years

E. E. Elliott, Kansas City

Seventeen years ago a book was compiled called PROGRESS, comprising the views of seventeen then outstanding leaders in the progressive movement of the Disciples of Christ, an introduction, and a poem. I have just reread the book and shall attempt to evaluate it in the light of subsequent experience of the group around which the papers were written.

First, the writers, where are they? Dr. Herbert L. Willett, the interlocutor, is still giving an account of himself in the Institute. Dr. Edward Scribner Ames is in the same category. Dr. Ellsworth Faris is teaching in the University of Chicago. Dr. Edward L. Powell is dead. Dr. Charles M. Sharpe is preaching for the Community Church in Orono, Maine. Dr. James M. Philputt is dead. Dr. Orvis F. Jordan is pastor of the Community Church, Park Ridge, Illinois, and until recently was the editor of The Community Churchman. Dr. Allan B. Philputt is dead. Dr. Perry J. Rice is executive secretary of the Chicago organization of Disciple churches. Dr. H. D. C. MacLachlan is dead. Dr. Herbert Martin is a professor in the University of Iowa. Dr. Errett Gates has passed out of sight. Dr. Burris A. Jenkins is still preach-

ing for what was formerly the Linwood Boulevard Christian church, now the Community church, in Kansas City. Dr. Frederick E. Lumley, Professor of Sociology in Ohio State University. Dr. John Ray Ewers is pastor of the East End Christian church, Pittsburgh. Dr. Arthur Holmes is teaching in the University of Pennsylvania and contributing frequently to the Christian Standard. Willis A. Parker is Secretary of the city planning commission of Asheville, North Carolina. Dr. Mac Clintock has retired from the faculty of the University of Chicago, and lives in Bloomington, Indiana. Vachel Lindsay, the poet, is dead.

Second, did their writings stand the test of these seventeen years in the light of their prophecies?

Dr. Willett's introduction to the papers was partly historical and otherwise indicated a static condition which my acquaintance with the movement indicates continues to prevail. Neither the Campbell Institute nor the brotherhood it seeks to prod have made overly lengthy strides along the lines of his prophetic utterances.

Dr. Ames' history of the Institute may be fittingly extended by adding, and so on and so on, to bring it down to date.

The same might be said of Dr. Faris' catechism.

The chapter on the Disciples needs extensive revision. The ideals of the fathers are decidedly different from those of present day leaders. The original plea has all but been lost to sight. Colleges are no longer making it a major study and preachers are too busy taking collections for broken down missionary machinery to sermonize upon it. Lausanne and Stockholm conferences have rob-

bed the Disciples of much of their pristine glory. Failure of the Disciples to agree among themselves has caused contemporaries to add salt to all former extravagant ambitions.

Compromises suggested by Dr. Powell when attempted, have brought ecclesiastical guillotine to those having the temerity to act on them. Such proposals are not only frowned upon but often bring out the big stick.

The idea of doctrinal progress advocated by Dr. Sharpe is neither widely used nor extensively commended. The same old doctrine prevails. To be considered a Christian, one must accept some denominational doctrine.

There are no newer phases of Christian union than those set out by Dr. James M. Philputt. In fact, some of the phases he mentioned have faded out of the picture. The World Conference on Faith and Order has met and adjourned, but if it brought the divided house of God any closer to union than has been the case for half a century past, ecclesiastical statistics do not so indicate.

The tendencies of city religion set out by Mr. Jordan are in status quo. People still join or attend any church where they may be socially happy. Councils of churches are a new invention but these are limping in support where denominational demands are the first to be met. Those denominations with city strength are often deaf to comity overtures of smaller bodies. This is not always true but is substantially so.

The allies of the church pictured by Dr. Allan B. Philputt have practically turned the tables, making the church their ally. Prohibition has come and gone, some think, forever. The Anti-Saloon League is either dead or in disfavor with most of the churches. The YMCA and YWCA movements

have not become in fact the social arm of the church but have degenerated into purely social movements with a fragmentary religious program that at its best is competitive with the church. This writer covered the recent National conference on social work held in his home city and aside from the ecclesiastical sections, the church was not mentioned. It is conceded that the church has much to do with inspiring scientific social movements, but in the main these are cold business propositions.

Dr. Rice's social solicitude and political reform paper is very ancient history in the light of political movements in the world, and especially in the United States since 1932. The entire world is in such a fluid state that any prognostications, even for a single nation, are dangerous.

The paper by Dr. Mac Lachlan belongs in the same category.

The treatments of Dr. Martin and Dr. Gates are philosophical facts and opinions which may be as true now as then.

Dr. Jenkins' "Progressive Protestantism" would have a chance to become true if more preachers were brave enough to advocate it. He, himself has done so, suffering ecclesiastical boycott by his brethren in his own home town and, until recently, by the wider circles of his own true faith.

Two decades of missionary history should now be expanded to make it four and even then, aside from unfortunate expansion on a war time basis missions have made precious little progress. Some think foreign missions especially have retrograded. The Laymen's Report upset things as did the depression. Home missions are practically dead in most bodies. There is a rebuilding task ahead of missionary statesmen and it is doubtful if those

now at the head of missionary affairs can forget tradition sufficiently to enable them to lead successfully in the rebuilding. The program of giving has got to be revised. Instead of a few large gifts to worthy causes there must hereafter be universal missionary giving. Such movements as Men and Millions, Centenary, New Era and Interchurch World campaigns so dwarfed the small, regular contributions of the rank and file as to make it appear that the small contributions were neither needed nor appreciated.

The rest of the book is to be commended without comment. The people of the World generally have a greater appreciation of art, and preaching, I believe, is improving. The contribution of Dr. Holmes upon the religious value of science is right with me, but his later efforts to simplify the same in essays in a conservative newspaper blotted out the stamp of approval many placed on his contribution when the book was first printed.

The book sounds a note of optimism and encouragement. It shows the faith and enthusiasm of men of a generation now fast passing down the valley. Within a few years they will all be gone. Their opinions, like those of Alexander Campbell and his associates were not uttered with dangerous finality but with prophetic hope. That is an element the brotherhood needs at the present time.

A Balanced Diet

F. E. Davison, Chicago, Illinois

Every summer I go to school. Sometimes it is a Daily Vacation school which I teach myself—sometimes it is a Young People's Conference where I am enrolled as a faculty member but where I always learn more than I teach. Some summers I spend under a shade tree sitting on the end of a log with a pile of good books on the other end of that log. About every two years I enroll in the University and take on the pose of a real student. Sometimes I have developed a case of theological dyspepsia because I have eaten too much of one brand of theology.

The past summer I claim to have had a perfectly balanced diet. I spent one week in Indianapolis attending an Institute at Butler College where every school of thought (and no-thought) was represented on the program. It was an interesting boxing-match with one fatality. Then, I enrolled for a week at the Pastors' Institute of the University of Chicago where the scales at least tipped toward modernism and as extra-curricula activity during that week I attended the Campbell Institute (on one day I listened to seventeen addresses). My last week of vacation was spent at Winona Lake where the Fundamentalists hold the fort and look askance at any one who is not busy preparing his ascension robes. I am now prepared to preach that the whale swallowed Jonah or to preach that Jonah had a bad dream one night following a fish fry—and I can prove either theory. Back in my study again I can still taste my balanced diet. Dr. Morrison is a great chef and I was proud to see him serving the first meal at the

Chicago feast of knowledge. This expert chef usually prepares everything to a queen's taste but it seemed to me on this occasion that he cooked his meat a little too brown and did not have quite enough seasoning in it. Dr. Gray of Moody Bible Institute, a chef long noted for the serving of one particular kind of food, gave to us at Winona one night a well-filled dish of "The Second Coming." While trying to swallow this half-baked theology I longed for the sweet aroma of Dr. Morrison's well cooked food.

Ed Daugherty at Indianapolis and Finis Idleman at the Campbell Institute served just the kind of pie and cake I like and when eating this dessert I thought I could see the speedy coming of perfect cooperation and Christian Unity. But, when I tasted the onions of Daniel Sommers at Indianapolis, who thinks that it is a sin against God to use a musical instrument in the church, and when I ate of the garlic served by a Reformed Presbyterian at Winona who informed me that that church would have no fellowship with any church who sings hymns instead of Psalms—I decided that the New Day was still afar off.

At Winona it was demonstrated that it is dangerous to change the diet too suddenly. Evidently it was intended that all who sat at the banquet table of this conference should eat only of Fundamentalist food. Through some oversight on the part of the usually alert kitchen management, Dr. Wm. Stidger was engaged to serve a few meals. Before the first meal was over there was manifest uneasiness upon the part of some and after the third meal at which Dr. Stidger served some modern recipes for the world's ills, summer complaint broke out immediately among about 1995 of the

2,000 who were present. I left before the final servings of Dr. Stidger so I cannot report the fatalities. As for myself, these meals of Dr. Stidger's brought to a fine conclusion my summer of much tasting and some eating. Dr. Stidger does not serve the social gospel and the gospel of the Inner Life on separate plates but he mixes them together in one dish. That is the kind of a balanced diet I like.

The Church in Action Today

Charles B. Mohle, South End Church, Houston
(Address at Texas State Convention, June 1934)

The theme of this convention is: "Not Machinery, but Jesus." I take it for granted, therefore, that this discussion is not supposed to deal with how to make the present organization of our churches more effective, how to raise finances, etc., but how to make the spirit of Christ preeminent in the church's attempt to serve people today. I propose to lay down some general lines along which I think the church must move if it is to serve best. But before I attempt that, we must face some facts.

1. The religious interest of the masses is at low ebb. Many factors contribute to this condition. To name a few of them: (1) The world is more aware of "things" today than at any previous time. Interest in material goods, pleasures, luxuries, is thrust upon us by all the ingenuity of high-pressure advertisers. (2) Many who would like to be religious are living in uncertainty because of crumbling religious authority, induced by their inability to square new learning with old

Biblical traditions. (3) A certain type of "best sellers," read by millions of our people, has added to the chaos by sneering at religious and moral ideals.

2. When we turn to those who yet stand by religion, we find that to many thousands of them new knowledge has brought new conceptions. They no longer think in the old categories. A new attitude toward the Bible has emerged: the Bible is the inspired word of God, and in it is to be found the way of salvation for men; but inspiration is concerned not with Biblical dogma, not with prescribed ritual, not with detailed organization and practice of the church, but with great moral and spiritual truths. Those who hold the new attitude recognize Christ as the perfect revelation of God, declare Christ's way as the perfect way, but class as unimportant the particular form or ceremony or ritual by means of which the life of love is achieved by the disciple. The mere fact that any particular form or ceremony was used by people in ancient days in order to express their religious devotion or dedication; or the fact that any particular church organizational system or practice best performed the church's function in days of yore, does not make that form, ceremony, or organizational system mandatory in all ages. Christ did not bring a new law, but a way of life. God did not give a "plan" whereby "salvation" is achieved by following a formula. He gave a personality to the world, through whose life and spiritual ministry men were to be drawn to God and God's life of love. It matters not through what "plan" men link themselves to God and Christ—God is not concerned with that. What does matter with God is that the linking of man to The divine life be made. This attitude brings a new problem before

Disciples of today. For example, in Alexander Campbell's day the battle was fought around what the Bible taught concerning baptism, church organization, etc. Now scholars admit most of the things for which Campbell contended with respect to the original form of baptism, church organization, etc., but say these are of minor importance. They go back to the gospel records of Christ's attitude towards forms in religion, and point out that he never laid stress on anything but the inner lives of people.

This changed attitude toward Biblical dogma must be recognized as a fact. The cry, "Back to the primitive church," now falls on deaf ears so far as the more educated portion of Christendom is concerned. People have their eyes turned not to the past, but to the present and the future.

3. Most people no longer respond to a gospel of fear. Some substitute for the negative gospel of individual salvation from hell is imperative.

4. Men's eyes are being rapidly opened to the large gap between Christian profession and actual practice in social areas of living. They are not willing to believe the church sincere in its gospel of love unless its members follow out the social implications of love.

5. A cooperative society is emerging. Individualism is being submerged.

As the church goes into action today only blindness can say glibly, "Men are hungry for the gospel. Preach it and the crowds will come." Crowds will gather around great personalities; but they will not come to the average church just to hear the gospel as we have conceived it in the past to be. A new interpretation of the gospel is necessary if we are to fit it to today's needs.

Different local situations will demand different methods of approach; but as I see it, the church today must follow somewhat these lines:

(1) The church must find some way to carry religion to the masses who now have no contact with the church, and will have no contact until they be made conscious of their need of religion. By our modern methods hundreds of other needs are held constantly before them. They are forced to become aware of secular needs. Why cannot we find some way to press upon them their need of spiritual development? The church is touching only a meager fraction of the population of our cities and communities in a day when other movements are touching the least as well as the greatest. We must find some way to make the masses come face to face with their religious responsibilities.

(2) The church must square its religious teaching with new scientific knowledge. It must give a new understanding of the nature of the Bible, so that people may know that they can be deeply religious and yet keep their intellectual integrity. This is the only way we can draw back the multitudes of estranged communicants who have left because they could not square new knowledge with the old traditions. This is the only way we can hold our educated young people as church leaders. We must minimize dogma and emphasize spiritual and moral values.

(3) The church must sound its voice for social righteousness. (a) It must place itself squarely on the side of security for the masses as opposed to luxury for the few. It must declare the full implications of "love thy neighbor" in the economic realm. (b) The church must take its stand against the whole war system as violative

of the spirit of Christ, and must work uncompromisingly for its destruction. (c) The church must cry constantly against the practice of selfish nationalism and the exploitation of weaker peoples. (d) The church must set itself unalterably to break down race prejudice, as it exists between nations and as it exists in our own midst. To do otherwise than all of this is to mock the name of him who loved all men equally, and who gave himself that all alike might have abundant life.

(4) Carrying out these objectives means definite changes in our Religious Education objectives and curricula. In days of radical change the church has been dodging some vital problems. It cannot afford to do so any longer. (a) More time must be given to the study of how we got our Bible, by what process it came into being, the progressive revelation found in it, what is and what is not of eternal religious value. If the church does not give the truth, some one else will give the untruth. Its slowness has already resulted in great loss of mental and spiritual power that could have been used in kingdom building. (b) Children's minds and ideals must be so guided that they will be harmonious with the new society that is emerging. Emphasis on individual morality must be matched with an equal emphasis on social morality, that the ideal of individual success may be sublimated into the ideal of social justice and fair play. (c) The curriculum for adult classes needs to be so arranged that adults will have to face up to Christian implications in social areas.

(5) Finally, the church must seek cooperative action in religion if it is to hold its place in the emerging cooperative social order. The church cannot consistently condemn the individualistic,

competitive economic order while practicing the same type of conduct in her religious program. Denominations are wasting millions of dollars and vast spiritual resources in competitive activities. Each is intent upon its numerical success and is little concerned about the success of other Christian groups.

The day for denominational expansion into new territory is largely past. There is little need to plant new churches in villages and towns—the majority of these are already over-churched. Certainly there is not enough difference in life valuations produced by the various denominations to warrant the introduction of any new religious group into places already adequately churched. **THE SPIRIT OF CHRIST DEMANDS NOT EXPANDING DENOMINATIONS, BUT CHRISTIAN COMMUNITIES.** These can be made possible only by coordinated religious activities, fashioned to meet the full needs of the community. Divided income and divided effort are wrecking the religious program in hundreds of communities. This is one of the biggest reasons why we are touching only a meager fraction of our population with a religious message.

The efforts of the state organization need to be turned into some new channels. This does not mean the abandonment at once of those needy fields which require state support. But we ought to make it our business at once to begin a systematic program whereby some sort of unification of all religious activities in rural and semi-rural territories is sponsored. We will never be able to put the spirit of Jesus at the heart of our program until we begin some work like this. To me this seems the greatest contribution that the Dis-

ciples as a group can make toward the solution of a desperate religious situation.

The state organization ought also to promote a program of closer cooperation in cities of Texas. Denominational individualism has shown itself impotent to meet city needs.

The state organization should further be the agent for stimulating local churches to act upon matters of great social import, such as social justice, world peace, international friendship, racial understandnig, regulation of the liquor traffic, outlawry of gambling, regulation of motion pictures, and the like.

The church in action today should meet not denominational aggrandizement, but life enrichment, of both the individual and the community. The church has the means: it needs vision and sacrificial spirit.

The Graduate Facing His Task

Ernest L. Harrold, Chicago, Illinois

(Abstract of Divinity Chapel Talk, May 23, 1934)

Today, religious leaders whether they be in the midst of the conflict or just ready to jump into it at the first opportunity, are faced with a complex and baffling situation. The physical and social sciences have unveiled many of the hidden mysteries of life. Thousands upon thousands of people have come into contact with the scientific method, in the classroom, in the popular writings of the day, and in daily life. During this period the church has often insulted the growing intelligence of many people. However, whether it has been because of the church and its leaders, or in spite of them, a great body of people have advanced in

their religious thinking and have shaped their religion to more adequately fit the modern world. These newly discovered systems of thought and personal relationships, while wrought out of the experiences of life, needed years of developing and proving before they would be able to provide the full emotional guarantees and satisfactions which individuals are continually seeking. But alas, the great crisis swooped down upon the world and remained with us, and we were lost. The tremendousness of the situation completely upset the newer ways of thinking and acting, and an intelligent facing of problems and a religious attempt to think through difficulties was abandoned.

I would not infer that this return swing of the pendulum has affected everyone. Countless numbers of people have scarcely ventured to step outside their well protected castles of inherited religion, but nevertheless, they are living in a vastly different world, even though they still delight in the parade of the wooden soldiers. On the other hand, a goodly number of people were not to be undone by the crisis, and have plunged into the fray, determined to go on in this struggle for an intelligent and vital religion. The crisis has broken down the institutional machinery of our civilization, including the institutional machinery of our religion, and has broken the continuity and seeming validity of our thought life. Many people fall back upon the older authoritative interpretation of life and religion to satisfy their needs.

But the problem was not so easily solved. The unrest which had driven people to seek an interpretation of life that would take account of their own advancing order of civilization, had not been entirely subdued, and there was no rest and satisfaction in the old home.

The approach of the minister of today, as he seeks to "dig deep" in life, is set in terms of the interests and needs of his own people. Their interests are expressions of the deep currents flowing through life, and point the way to the problems and needs which are confronting them. Problems which center in the family relationships, problems of vocation, problems of adjusted ideals, problems of social pressure and adversity, problems of inner peace and contentment, problems of the values of life; these and countless others are stark realities to the people with whom we will work. They will be driven to find out what are the worthwhile things in life, how to face and meet their personal and social problems, how to gain courage to go on in spite of seeming defeat, how to keep from worrying, how to transcend themselves so as to find a sense of companionship with the forces of the universe.

Problems! The people to whom we will minister have them by the score, and we have ours. Our problems center in the challenge and the necessity of "digging deep" as we work out the "way of life" with our fellowmen, beginning where people most consciously contact the world, with their interests, and their needs, and help them to gain a new perspective and a wholeness of life. Mr. Brown, the President of Hiram College, says, "I am persuaded that if the Man of Galilee were addressing Christian young America today, he would say to them as the President of the Board of Trustees said to Dr. Robert M. Hutchins when he was inducted into the presidency of the University of Chicago, "We ask from you courage and wisdom, united with enthusiasm for scholarship, zeal in the search for truth, inspiration of our young men and women, broad sympathy, high perspective of the

values of life, helpfulness in the problems of civilization."

Finding a Field

Alfred L. Severson, Chicago, Illinois

Some months ago I was chairman of a student committee reporting on two questions. (1) How can a Disciple minister secure a church? (2) What kind of a church should he look for? Published comments in the House News on the report stated that the answer to the first question was "wiggle," and to the second that he should secure the best church he could. The real problems however, are, how can a minister wiggle intelligently, and what constitutes the best church?

The importance of this problem of locating ministers may be indicated by the statement of Mr. J. A. Dillinger, state secretary of Iowa, to the effect that there are only eight men now in Iowa churches who were in those churches when he undertook his work eight years ago. In a similar vein Mr. J. G. Alber reports that in his twelve years of experience as state secretary of Nebraska there is only one preacher who has not changed pastorates. The turnover is terrific.

We approach this problem of the machinery needed in locating ministers not from any idealistic point of view, but from the matter-of-fact position recognizing the limitations imposed upon us by our history and by the independent spirit of our ministers and churches. To do otherwise is to day dream.

As is well known, ministers now secure pastorates through (1) the spread of their reputations resulting in unexpected calls; (2) through the

efforts of church and school officials such as state secretaries, deans of Bible colleges, or United Society officials; and (3) through their individual efforts which take a great many forms, some of them humorous and some pathetic. Within these three avenues we have the rudiments of some orderly system which should be encouraged and developed. This is indicated when we take the comments of the two state secretaries previously referred to when they remark that approximately 85 per cent of the churches in their states have very fine relationships with them and, to put it negatively, probably would not take a minister whom the secretary refused to approve. Furthermore, we have a national association of state secretaries through which information about churches and ministers is exchanged. The dangers inherent in the extension of this system would seem to be far outweighed by the advantages. Any system has its dangers. Further evidence of a developing system may be cited in the work of Mr. Perry J. Rice who has served well in placing men in some of the churches in the Chicago area, and in the work of Dr. George V. Moore of the College of the Bible who has been astoundingly successful in placing students and graduates of the college. No other of our schools is doing as excellent a piece of work in this regard as is being done by Mr. Moore.

To help us get a clearer view of our developing system, we may compare our situation with that existing in the field of teacher placement. A recent national survey of secondary education reported in a government document states, "Nearly 57 per cent of all new teachers employed in the systems reporting for the year 1929-1930 were located through the teachers' own individual application. Approximately 16 per cent were located

through placement bureaus of higher institutions and about 13 per cent were located through private teachers' agencies."

A great deal must and can be done to strengthen and expand the rudimentary system now in our hands. Space forbids the mention of all but two rather general considerations. The first of these is that there must be more of a co-operative concern on this score when we have pastorates- In the backwash gossip that often goes on among preachers the unconcern of many ministers for their fellow ministers and for other churches is recognized as a notorious fact. In the second place, our churches must be trained in methods of calling ministers, and to this end someone should tell us what these methods may be. Most of us don't know. Here is a task for the Association of State Secretaries. When we have said this, however, we at once recognize that many methods now practiced by our churches distinctly are deleterious, and should be abolished in favor of a little common sense.

The other question involved in this problem is, What is the best church? By which we do not mean what is the best church for any specific minister, but what churches are considered "good" churches, the "best" churches by our people. How frequently we hear the statement, "That's a good church," or "He is a minister of a good church," or "You deserve a good church." Unconsciously certain standards of what is good are called into play. Do we ever hear of a church of seventy-five members located in a wicked little town which needs some real Christianity called a good church? The point is that those churches which are considered good or best are those to which all of us tend to drift. Is the Christian ministry a profession in

which a man advances from a poor to a good to a better to a best church or position? In many lines of endeavor such advancement is highly honored and the lack of advancement considered more or less calamitous. Certainly a self-seeking, office-seeking, honorseeking minister is to be reprobated. Yet, what is the best church? We do not know, but we are keenly aware of the significance and terror of the problem. Shall we accept the standards of the "world" or are there others? The turnover might not be so high nor the placement of ministers so difficult if there were other standards.

The survey of secondary education referred to presents and accepts the matter baldly when it says, "Of course, so long as city systems are able to pay more for the services of teachers than are the smaller schools, just so long will they be able to attract and hold the most competent experienced teachers." And again, "Salary schedules were reported by the largest proportion of superintendents as being the factor which is the most effective in retaining teachers of high quality; retirement and pension provisions rank second; tenure provisions rank third; and definite promotions, fourth." Opposed to the spirit of this statement is the example of Catholic priests and nuns who devote their lives in the interests of a country parish or in the interests of a poor city group, and also the example of many devout Protestants.

The question of setting up machinery which will function effectively in bringing ministers and churches together is not a religious problem, but the question of what kind of a church to look for goes to the bottom of all the religion we have. It involves the most fundamental standards of judg-

ment. What is the best church? In all seriousness, I do not know.

Ministers and Churches

George V. Moore, Lexington, Kentucky

Churches need ministers and ministers need churches. How can the two be brought together into a working relationship? That is a problem which must be faced by those who are educating ministers and by those who are working with them in the churches. For the most part, the seminary has felt that when it has provided for the education of the ministers it has done its part. During these days, however, this does not seem to be sufficient. The seminary must go further and do everything it can to assist the ministers to make satisfactory contacts with fields where they can give themselves fully to the Christian ministry.

The suggestions made in this connection have arisen out of the experience of the writer in his attempt to assume this responsibility.

Have a member of the faculty concentrate upon this task. What is everybody's business in placing ministers soon becomes nobody's business, which means that both the ministers and churches suffer. The members of the faculty as a group have a general interest in the matter of helping the students and graduates to become connected in suitable fields, but seldom does this general interest become effective in obtaining the desired goal. Even a faculty committee is not most satisfactory, for the responsibility is too scattered. According to the experience of the writer, it has been found best to place this responsibility directly upon one person, to give him sufficient materials

and equipment, and to look to him for results. Of course, he will not perform this task without the assistance of others, but it will be left to him to secure the kind of cooperation he needs.

Make cooperative contacts with key leaders. The person in charge of placing ministers will need to make certain contacts with brotherhood leaders in territories where he expects to locate ministers. These leaders are traveling over considerable distances and learn of churches that are without ministers or will soon be so. If the director of placement in the seminary is in close touch with such leaders, and will check up with them often, he will soon develop a significant list of available churches.

Use Sundays in visiting churches in need of ministers. Letters written to leaders in the local churches are of little, if any, value. At times they serve very well in following up personal visits to the churches, but as substitutes for these visits they are not worth the stamps. A personal visit by the director to the church on Sunday is invaluable in locating a minister. Sunday is the time when the church leaders have the interests of the church more upon their minds. They are together in groups on that day. They are willing to give time to the consideration of a minister. The director can build up a good spirit of fellowship with the leaders and can acquaint them with the type of service he offers. Then he has the opportunity of studying their church program, leadership, equipment and the type of community. In many instances before the director leaves the community he is able to recommend a suitable minister.

Study the ministers available. The director needs to know the men whom he is seeking to locate with churches. He should secure reliable

information concerning each of them. The director cannot be too careful in seeing that a true picture is presented by the bits of information collected from several sources.

Study the churches needing ministers. The paramount consideration of the director is the welfare of the local church. Ministers may come and go, and do, but the church remains where it is. What sort of a church is it? In what type of community is it located? What other churches are near at hand? How many members does it have? What increases or decreases in membership have occurred within the last ten years? Has the church had full-time or part-time preaching? How often have the ministers moved on, and for what reasons? What types of ministers has the church had? How capable is the local leadership? Are the leaders forward-looking? The answers to such questions are of much value to the director as he gets a picture of the local situation. A frank conference with the local leadership will often reveal the exact information needed, but it should be supplemented by getting the reactions of state secretaries and other leaders who have had significant contacts with the particular church.

Try to recommend the right man for the right church. This is the point at which success or failure attends the work of the director. The director needs to possess a keen insight into human nature and be able to calculate how different personalities will work together in the local pastorate. He will need to have at hand all information he can assemble concerning both the church and the minister. At times it is essential to have extended interviews with both the minister and the church leaders before the director can be reasonably safe in making a recommendation. We need to give

greater attention to recommending particular ministers for specific churches, rather than writing recommendations "to whom it may concern." Some ministers fail, not because they are misfits in the ministry, but because they have been working in fields where they do not fit. Corn doctors are good for corns, but not necessarily for operating upon the brain. Some "corn doctors" in the ministry have been recommended as brain specialists.

Make honest recommendations. It is better to make no recommendation at all than to make one that misrepresents a minister. The members of a congregation soon find out what a man is and if he does not measure up to the recommendations concerning him, it is too bad for the minister, for the congregation, and for those who have recommended the minister.

Make shifts in ministers when deemed best for the churches involved. If the director of placement believes that the welfare of the local church is more important than that a certain minister should remain there for a certain number of years, he will find that a shift in ministers will often work to the advantage of both the church and the minister. Some pastorates are too long, while others are too short. Ministers tend to estimate the length of a pastorate in years rather than in effectiveness in the local community. A long tenure of office, either as a minister or church official, is all right, if it is all right—if the church is moving forward. The director of placement should not hesitate to assist in the making of a shift if it is reasonably clear that this would help the local situation. There should exist such a relationship between the director and minister and director and church that the resignation of the minister

would do good rather than harm to both church and minister.

Keep faith with churches and ministers. The director stands at one point of a triangle; the church and the minister are at the other points. It is essential that the director keep a clear line to each. He must keep faith with each and both.

Notes

This issue of the Scroll is for the two months of September and October. It is partly an economy measure. The Editor, however, in a desire to make up somewhat the deficiency of the amount of reading matter, is furnishing gratuitously to all members copies of a pamphlet on, Religion As The Enrichment of Life, which contains the substance of his address at the annual meeting.

Dues of all members for the fiscal year which begins July 1, should be paid promptly. Remember the dues are now only one dollar and this also pays your subscription for the Scroll. There should be many new members and new subscribers this year. Urge some friend to join or at least subscribe.

Arrangements are being made for important meetings of the Institute during the Des Moines Convention, October 16-21. The Savery Hotel will be our headquarters and members are urged to make advance registration there. Sessions will be held each evening in the hotel from nine-thirty on. A definite program will be announced for each day. President Montgomery and other officers will be present.

THE SCROLL

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Editorial

The theme, The Dynamics of Liberalism, called forth a very interesting discussion at one of the Campbell Institute meetings held in Des Moines during the International Convention. Even at ten minutes of one in the morning when the session was finally adjourned, attention was sustained and piquant.

Dr. Kincheloe opened the discussion stating that there is more dynamic in liberal than in conservative religion; that the dynamic arises and always has arisen out of human need; and that the fundamentalist religion is a carry-over of the solutions of past crises as dogmas, whereas liberal religion is an attempt to meet present crises. Lewis Smythe added to this thesis by showing how tremendous human need and suffering exists in China and at the same time a woeful apathy toward the suffering on the part of many Chinese. Dynamic does not come out of need alone, but out of some realization of that need, which implies the necessity of some idea of a better world. Dr. Pritchard's point that vigorous religion requires great convictions has a bearing in this connection. He did not indicate what those convictions should be, but it may well be, that they should be about a better human world.

Perry Gresham voiced an opinion, expressed by others also, that we greatly over-rate the dynamics of conservative religion. The seeming vitality and enthusiasm often are only smoke-screens covering other realities. Any of us who

are preachers are well aware that often we have great vigor and apparent earnestness in our preaching when our sermons are not well prepared. A little self-analysis reveals that much of the vociferousness arises, not from the subject discussed, but from our concern lest we preach a poor sermon! Again, we need not suppose that fundamentalistic earnestness is dependent entirely upon theology. Some of us have seen people become enthusiastic workers in Pentecostal churches, noting—in some instances at least—that while these people have had no honor or status in the community at large, in the church they acquired esteem in the eyes of a group through their enthusiastic prayer and praise. Before they were nobody, now they are somebody. This factor is not unimportant in any church, although it takes many varied and modified forms.

Prof. Huff stated that the degree of enthusiasm with which any religion is held is no guarantee of its validity. If we would adhere to a religion because of the dynamic it evicts in its communicants, we should go, not to the Fundamentalists at all, but to the whirling dervishes of India!

Two items should be considered which were not brought out in the discussion. First, instead of treating the dynamics of religion as a whole, it might give us more light on the subject to break it up into specific questions. Are there any differences in the enthusiasm with which the liberals and fundamentalists tackle the job of raising the budget? Are there certain things which elicit more enthusiasm in liberals than in fundamentalists, and how important are these things? The second item consists in a realization that enthusiasm for any specific dogma or

program, as Fundamentalism, Buchmanism, Barthianism, Liberalism, Ritualism, Socialism, or any other ism, including Baptism, is, in some large measure, a matter of fad and fashion.

Truly this question of the dynamics of religion is a complex one. Mr. Brown of Cincinnati suggested that the best way to understand it might be through the study of white rats in the laboratory. Dr. Ames indicated that a consideration of the dynamic of the great artist who starves for his art would add to our understanding of motivating power in religion.

To say the least, we had an interesting session.

A. L. S.

At one of the Campbell Institute sessions Dr. W. E. Garrison, a professor of church history, spoke on the relation of church and state. In the ensuing discussion Dr. Garrison's son-in-law, Neil Crawford, stated that some of the history cited by Dr. Garrison was more hysteria than history. Only a son-in-law would be capable of such courage! In addressing the convention on the same subject Dr. Garrison stated that he would first tell them what he was going to talk about and then would talk about it. Hearty applause greeted this remark!

When the discussion on the resolution dealing with the chaplaincy by the brotherhood, a chorus of cries of "Question, question, question" drowned out the speaker. Dr. Rothenburger then pounded with his gavel for order and remarked, "Gentlemen, we must remember that this is a Christian assemblage. We do not want an embryonic war here." This created a general laugh, and peace reigned again.

After returning from preaching in the town in which he was born, Mr. Robert Preston remarked that he thought he would make a better preacher if he had a more pious face. It looks as if Bob is doomed to be a church secretary of one sort or another!

At the youth convention Myron Hopper pulled the old saw that the way to make an abstract idea concrete was to put it in your head. Myron almost made us believe it!

A. L. S.

Tribute to Peter Ainslie

Standing as though he was a conductor of a mighty symphony orchestra, Edgar DeWitt Jones, pastor of Central-Woodward Christian Church, Detroit, speaking at times with tears in his eyes, stirred the crowd assembled in Shrine Temple on Wednesday evening of the International Convention, as he paid tribute to Peter Ainslie.

Those words which need to be recorded for all time are in part: "Since last we met in national convention, Dr. Peter Ainslie, distinguished minister of this communion and apostle of Christian unity has completed his earthly life, and we mourn the passing of this prophet. Peter Ainslie's passion for the re-united house of God began early and lasted until his latest breath. It grew steadily. The flame of it burned brilliantly and never died down. No man among us excelled Dr. Ainslie in his zeal for a re-united church. He made the subject paramount, glorified it, lived it, and died in order that the road to unity might be mended.

"Yet Peter Ainslie was not a man of one idea, nor did he make music by playing on a single string. He was a friend and advocate of world peace, a believer in non-resistance, a pacifist, a 'conscientious objector,' willing to pay the full price of his unpopular ideas, a rebel-saint, a heavenly heretic.

"Thus he went his sorrowful way, for the road to Unity must be via dolorosa. To be attacked, motives impugned, misrepresented, is but the common lot of leaders, but to experience these and not become embittered, to be reviled and revile not again, is to follow in the steps of Jesus of Nazareth and few there be who can follow Him all the way through Gethsemane to the lonely hill and the upright timbers of the Cross."

Dr. Jones referred to the funeral of Dr. Ainslie in Balitimore. He recalled several of his memorable words, saying that it seemed as if "Peter Ainslie could reach out anywhere and touch God." He quoted from the foreword of Dr. Ainslie's last book, "Some Experiments in Living," as follows: "I will not allow anyone, by word or conduct toward me, to take from me my sense of brotherhood with every man woman and child in the world." Dr. Jones suggested that "the way to unity is the way of the cross—I fancy that it is. That was the way of Peter Ainslie."

"Those of us who could not follow Peter Ainslie in his mending of the road to Christian unity, and bitterly criticized his views and actions may have matched him in sincerity and even in high courage, but few of us can match the spirit of these gracious and noble words. Here was a man who held no grudges in his heart and with a wide sweep of his generous hand drew a circle that took us all in.

“Our brotherhood is grieved in the passing of a prophet whose far flung ministry is so sorely needed now. But we are proud to have produced such a man. Though dead he yet speaketh. Let his epitaph be that which appears upon the monument of John Louis Pettigru in Charleston, South Carolina, an inscription that might have been inspired by the life of Peter Ainslie.

“Unawed by opinion, unseduced by flattery,
Undismayed by disaster,
He faced life with antique courage,
And death with Christian hope.”

J. E. M.

Resolutions on world peace, the movies, liquor and race relations were approved at the Des Moines convention. A strong resolution on the chaplaincy was rejected for what seems a weaker one. There were no resolutions on unemployment and industrial relations.

The world peace resolution stated the opposition to war as “pagan, futile and destructive of spiritual values”; condemned business interests which profit through arms and munitions, commended the Nye Senate investigation of munitions, and approved the government’s taking over the manufacture of munitions; opposed all forms of military training in schools and colleges; asked legal exemption for all Disciples who oppose and all forms of military service at any and all times on grounds of conscientious objection; and upheld the plea for ratification of the World Court protocol by the United States and continued cooperation with the League of Nations. This resolution carried with but few dissenting votes and is the strongest stand against war and the war system ever taken by any Disciple gathering. One can

but hope that opportunity will present itself for the Disciples to prove their steadfast loyalty to this resolution in one or all of its manifestations.

The motion pictures resolution endorsed the Legion of Decency campaign which Protestants are supporting now that the Catholic bandwagon seems to have made some headway against the Hollywood products. Nothing was said of block-booking, the bugaboo of the independent theatre.

A long resolution on the liquor problem is perhaps indicative of most thoughtful persons today on this issue. There was no approval of attempts of outworn organizations to travel the same political-graft road to national prohibition, but hearty endorsement of a plan of education that will result in ultimate control of the liquor traffic, as well as immediate attempts to curb the evils of the traffic of alcohol.

The race relations resolution contained two items of interest. One provides that attempts be made to hold the International convention and the National Negro convention in the same city at the same time in the immediate future. However, as some have pointed out, this seems a step toward "Jim Crowism" in our conventions, for are not the Negro Disciples members of the International Convention? If the other suggestion be fully carried out, there would be no real need for a National Negro convention. The other item suggests that the executive committee of the International convention consider room and board arrangements for Negroes so no one shall be embarrassed, as happened several times at Des Moines. If this were carried out, as other religious organizations have already done, it perhaps would mean that the convention couldn't be entertained in a

great many southern cities, but it would also make the Negroes feel that they were accepted as true Christians, which they can hardly do when they have to ride to a banquet on the freight elevator of a hotel.

The convention rejected a resolution which would have enabled the Disciples to immediately withdraw from all association with the chaplaincy commission of the Federal Council of Churches. Instead a resolution was adopted which provides for a committee of three appointed by the executive committee of the International convention, to study the relation of the chaplaincy to the spiritual needs of the soldiers and sailors and report to the next convention. This is a step in the direction of disassociating the Disciples with the appointment of chaplains, which we understand hasn't been official since no representative Disciple has ever been authorized to sit with the Federal council commission, although some Disciple has always done so at the request of the Federal Council. Whether or not the Recommendations Committee of the convention had a change of heart about this matter, there was no time for discussion allowed on this whole issue in the convention session proper, and the rejection of the original resolution by the recommendations committee and the convention is to be regretted.

In 1933 the Pittsburgh Convention passed resolutions on industrial relations. No recognition of these difficult problems of industrial justice and unemployment was made by the Des Moines Convention. But then, little was done about the Pittsburgh resolutions. The Disciples are a wordy people; they have never been characterized by action. Some of the Des Moines

resolutions provide the opportunity for translating profound verbiage into worthwhile action. Can the Disciples act? Will they act?

J. E. M.

The Message of the Disciples

Alfred L. Severson

The closing address of the convention by Geo. H. Combs entitled, "The Message of the Disciples," may be marked for future historians as a milestone in the life of our brotherhood. Convincingly and persuasively it presents an ultimate conception of Christianity. In unadorned words, it is the conception of the church as a body of people, free to use, and compelled to use, every bit of intelligence and power at its command to work out the ends which seem important. This body of people is and always will be marked by divisions of opinion and practice, but these divisions are to be caught up in the larger unity of Christian love and brotherhood, based upon loyalty to Jesus as each interprets that loyalty. Christianity is not thought to be a program or a set of dogmas given once for all, to be preserved in cold storage through all time, but a life-giving principle taking countless forms throughout the ever-changing ages. The first principles of the Christian religion are "unselfishness, brotherliness, the practice of the presence of God." The immediate task of the Disciples is to work on this basis for Christian unity.

Dr. Comb's words from which we quote, speak more eloquently than any paraphrase.

"If we Disciples attempt the repetition of every syllable utterance of our Fathers, this gen-

eration will not stone us, will not jeer us. It will just walk out on us."

"To hold that our illustrious forefathers have spoken the last word on doctrines and methods and procedures is not the act of humility but the confession of intellectual sterility and spiritual hibernation.

"Further: by merely echoing the words of our fallen leaders we do violence to their spirit and their ways. Theirs was not the copyist spirit. They stood on their own feet. They used their own heads . . . And we of today do outrage to their spirit, if we are content merely to follow in their footsteps . . . They were the pioneers of the yesterdays. We are to be the pioneers of the todays . . . And if we who are alive now are really alive, we shall not hold these truths of the todays . . . And if we who are alive now are really alive, we shall not hold these truths of yesterdays as ultimates by which to sit and drowse, but kindlings for the greater flames that shall blaze from the mountains of the morrow."

"From the beginning, liberty has been our watchword. We have proclaimed our escape from the tyranny of ecclesiasticism, the bondage of creed, we're free men in Christ Jesus. That freedom must be preserved . . . No out-standing pulpiteer in our midst or group of so-called "leaders" has right to compel either opinion or utterance of the humblest of our million and more Disciples. No newspaper is heaven-commissioned to draw lines through our people proclaiming these sound and those unsound, these safe and those unsafe, these true to the old faith and those false. No institution then, no individual, has right to narrow the liberties which constitute our Christian birthright.

“Nor can liberty be denied its servants in foreign fields . . . To secure the best therefore for the foreign fields you must secure free men and we must keep them free . . . let them be free to build in those far places the church of our Lord—certainly according to the pattern given but according to their visualization of that pattern, not ours. The sorriest spectacle in heathen lands is not the heathen, but the missionary to the heathen whose hands are manacled by a church or a missionary board ten thousand miles away.”

“We have right then to say that we are loyal to the head of the church, if indeed, we are loyal to our understanding of his will: but we have no right to charge with disloyalty those whose interpretations of that will are other than our own.

“This recognition, as I see it, is a pre-requisite to the realization of one ideal wholly distinctive of the Disciples of Christ, the ideal of the union of all Christian people.”

“But if we would unite others we must first be united ourselves . . . Our unity can be preserved . . . only by the recognition that those who differ from us in their interpretations and their usages have right to such interpretations and such usages. But what if their teachings be in plain contravention of the Word of God? That is precisely the point. Those who differ from us proclaim that their teachings are not in contravention of that word and that they are as loyal as are we to the essentials of our faith. What shall we do? Draw a circle that leaves them in or shuts them out? For one I say, leave them in . . . the only tie that should bind, is loyalty to Jesus Christ our Lord and that loyalty as it is conceived, not by a convention, not by our so-call-

ed leaders of thought, not by our newspapers, but by each individual church and by each individual soul. That's the loyalty we should prize. And that is the liberty that is our invaluable birth-right in Christ."

"Christian union . . . can be arrived at only when on terms of perfect equality Christians, and Christians as representatives of churches, shall sit at a common table asking to be led by our Lord Christ."

"There is no future for our Communion, there is no future for any Christian body unless all churches shall unite. A divided church has no tomorrow. A divided church is powerless to avert war. A divided church can never christianize the social order. A divided church can never win the world to Jesus Christ."

"My brethren, this Convention is big with fate. If we are content with what we are and what we are doing; content with our contributions to the reunion program; content to be sinking in our neighbor's eyes, at least, into the status of a denomination with our "our" this and our "our" that, this convention programme is but the smirk of a stupid self satisfaction, the yawn of a fat complacency, the simper of a grown up Pollyanna, the dip of ostrich head in the sand, in answer to the challenge of the storm."

It would be an egregious error on the part of any "liberal" to suppose that this address is directed primarily against the "fundamentalists." It presents for both a freedom which is glorious and yet at the same time devastating. The responsibility is laid clearly upon all of us to make that freedom effective to great ends. "By their fruits ye shall know them."

Christian Youth Building a New World

Robert Preston, Chicago

An ambitious theme is that of the Youth Sessions of the International Convention. Approximately six hundred young people and observers assembled in the University Church of Christ at Des Moines for their portion of the week's exercises, on Saturday afternoon, October 20. A stirring program was presented, and the enthusiasm of the delegates ran high.

This gathering was also one of the first manifestations of the new united youth movement which carries the title, "Christian Youth Building a New World." During the past few months the International Council of Religious Education has developed, through councils of young people and their leaders, an approach to a program of study, inspiration, and action for the youth of the church. Agencies connected with the International Council are developing their youth programs on the basis of the techniques and findings suggested by that body. The title is not so presumptuous as it appears on the surface, when one learns that an adult program centering around the theme "Christian Adults Building a New World" is being planned.

The sessions were intensely busy, and the program was all that could possibly have been fitted into one afternoon. After a short worship service, in which a picture interpretation of Bernard's "Go Teach" was effectively given, Mr. Harold E. Fey challenged the assembly with an address on "Issues in Our Modern World." From

an opening note on the lack of civilization in many areas of modern life he proceeded to show the necessity of planning the changes in economics, government, the home, and other institutions, so that the spiritual base of life might equal the material and technological achievements. Social engineers are to accomplish this through education, especially adult education. The need for a "patriotism of humanity," to be attained at the cost of sacrifice, he presented among his closing thoughts.

With that word to inspire them, the assembly went to its several discussion groups, led by young people with the aid of adult advisers. There they faced issues in personal life, home life, church life, community life, the nation, and the world, and in the new united youth program.

After these discussions, another worship service was held, emphasizing the strength which Jesus can lend to those who follow him. The second address was from Mr. Eugene C. Beach on "Christian Youth Building a New World." Among his presentations was a picture of the great advancements in living conditions contrasted with the threatening expressions of hate and greed in economic and international circles. The low state of culture and the scandal of economic injustice were dwelt upon, with moving instances cited. A crucial struggle between the old "laissez-faire" philosophy and the establishment of Christian brotherhood will require the utmost courage to settle, he continued. Support of the community forces for social reform, and maintained idealism were urged, and finally the consideration of this challenge to build a new world as the "moral equivalent of war" which William James discussed climaxed Mr. Beach's address.

A social period of singing, and milling about followed until time for the banquet. The speaker on that occasion was Mr. Doyle Mullen, and his subject, "The New World." He described the process of making a new world as a remodeling job, and suggested that some of its principles should be the recognition of character instead of cleverness, of the sacredness of human life with all its possibilities, and of the presence of God in all the affairs of life. In preparing for this creative task knowledge of conditions, preparation for these, and preparation for emergencies were emphasized.

The evening session was a joint meeting with the general convention which heard President Kenneth I. Brown of Hiram College, discuss "The Church and the New Society." All of the sessions were highly interesting and inspiring, and little of what the speakers said was taken lightly by any of the delegates. A spirit of earnestness marked the reception of the keen analyses of life situations today.

It might not be altogether out of place, however, to consider some of the possible results of the meeting. Dr. W. C. Bower's address, earlier in the week, on "Religious Education for Today" contained some statements bearing on the propriety of inflaming young people with a zeal to change vast social systems. The writer feels that the reform of society by the ideals of Christianity is urgent, but would get much farther if intensified in adult education, primarily. Young people are so far removed from the sources of power to effect changes that they are liable to confusion and frustration when their continued and inspired efforts move very little. One tendency is for the youth to turn against the very gospel which drove

him into the conflict, and regard like situations with cynicism. There are numerous problems of personal adjustment with vocational choices, shifting home and immediate environmental factors, shifting authorities, etc., which young people need to have treated more intensively, while the big gaps of society were left until they might be better understood and more directly influenced. Another realm of youth adjustment which needs attention is the naivette of their devotional life, and their ignorance of religious heritages and church function.

Where Are The Disciples of Christ?

Samuel C. Kincheloe

There were moments in the Des Moines Convention when it seemed that the Disciples were registering great advances over previous conventions. There were no speeches calling missionaries "hired men" but there were speeches which demanded their freedom. There was impatience with anyone who dared to want to think further regarding participation in war. It is clear that many missionaries, ministers and workers are out in their fields building local groups of fellowship which seek to know and do the way of life. The Disciples have always "fought" in their Conventions but the subject matter for debates has shifted. They now do battle to get rid of war. Perhaps peace will offer a "moral substitute" for baptism.

There was great rejoicing in some quarters over the numbers of men who joined the Campbell

Institute. Stories were told of the time when men went in the back door to attend its meetings for fear they would be seen whereas now it is said that men are ashamed not to belong. The fellowship between the so-called liberals and conservatives was excellent. It was suggested that they quit the business of calling names. There was great praise for George H. Combs for his statement that there no longer is any question regarding the loyalty to Christ of the Baptists, Congregationalists, Methodists and Presbyterians and that we must recognize these churches as churches of Christ. Too much weight must not be put upon a few public utterances although these utterances may be straws which indicate the direction of the wind. It is quite clear that the Disciples have been progressing in the direction of becoming more tolerant.

It seems fairly clear that we are just now ceasing to be a unique people—a group with a special mission—and are becoming a denomination. We are coming into the place where we will have dealings with these other groups. All of the major groups are jealous of their work and progress and the Disciple group is still anxious to grow. It behaves like one of the principal groups within Protestantism, however, instead of a minority group which prides itself on its weakness because it looks upon weakness as a sure sign that God is with it. For sometime now the Disciples have boasted of numbers.

In a recent discussion someone remarked that even this progress in tolerance leaves the Disciples "in the woods" since it isn't so much to boast that it has taken 125 years to recognize that loyalty to Christ must be stated in larger terms than following the New Testament practice of entering

the Church. While the Disciples have been coming this distance the entire scene has changed. One observer appropriately remarks that the Disciples may be tied but that they are tied by a thin rope to a small stake out in the prairie. We are compelled to admit that the forest has been cleared away.

The question is what will they hold to now that they have a larger conception of the way and meaning of salvation. Have the Disciples in their 125 years made a contribution of their own to theology, to worship, to the social interpretation of the gospel, to the manner of Christian living which will permit them to have a significant life of their own? If they move now into the larger Protestant world what offerings can they bring into the larger fellowship into which all Protestant groups seem to be moving? What proportion of the people will come with whatever contribution they have worked out during these 125 years? Will the leaders of this group be able to think through the further steps of Protestantism and make a new contribution for the day in which we live or even for their own fellowship? Do the liberals by "freeing" the brethren from their emphasis upon their own interpretation of salvation simply drain off the more intelligent into more sophisticated groups (especially when they move to the cities) and leave the less intelligent the victims of the Pentecostals and Open Bible groups which now volunteer their service in poverty-stricken communities? Is there some loyalty to Christian principles in this group which will permit it to leap over some of the steps of the sect-denominational cycle to create a new movement and a new contribution for all of Protestantism? The thin rope which binds

the Disciples to a small stake on the prairie is being cut at a very critical time in Protestant history. What shall be the great basic drive of their teaching and preaching? What are to be the great words of religion for them? The Disciples are out of the woods and on the prairie—but the prairie is ready for a fire. What fire shall it be? It has been suggested that the Disciples are free from certain entangling alliances with the past and therefore better able than some groups to formulate a message and program for our times.

This And That

J. Edward Mosely, Chicago

Without objection the following Disciples were chosen by the Des Moines convention to represent the true faith at the 1937 World Conference on Faith and Order. Delegates elected were: Prof. W. E. Garrison, Chicago; Hugh Kilgour, Toronto; Harold E. Fey, Indianapolis; H. L. Willett, Chicago; Edwin Errett, Cincinnati; and Charles Clayton Morrison, Chicago. Alternates were: Willard E. Shelton, St. Louis; H. C. Armstrong, Anderson, Indiana; J. G. Warren, Los Angeles; Edgar DeWitt Jones, Detroit; C. F. Cheverton, Los Angeles; and Dean F. D. Kershner, Indianapolis.

Dr. W. A. Shullenberger, pastor Central Christian Church, Indianapolis, was unanimously chosen to represent the American and Canadian churches at the 1935 British Conference of the Churches of Christ.

“If we ever accomplish anything worthwhile we must pass from protest to production and from

criticism to creation," were the words given by Dr. D. W. Morehouse as the guiding motto during his administration of the International Convention. Dr. Morehouse, layman, college president, scientist, and churchman, has long been associated with Drake University, and as president of the 1935 International Convention will be the first layman to hold that honor in several years.

General comment at Des Moines was that Dr. W. F. Rothenburger, pastor Third Christian church, Indianapolis, and president of the convention, made an excellent chairman. He even accomplished the seemingly impossible and completed all business at the final business session on Saturday afternoon with four minutes to spare!

The Chicago Tribune took an interest in the Disciple gathering and sent Dr. John Evans, religious editor, to the convention. He came to find a fight and although in his first report he tried to indicate possibilities of division, he attempted to withdraw that impression in his next day's report, quoting leaders to the effect that there was more unity in the convention than any other for many years.

A number of radio broadcasts were made from WHO, Des Moines, and among those speaking were Dr. H. L. Willett.

Counting the addresses at the Youth Session, there were nearly thirty major addresses at the Des Moines convention . . . There were at least 55 ministers of the Disciples preaching in Des Moines and vicinity on Sunday, October 21, in churches of ten different faiths . . . Twelve of these men were members of the Campbell Institute. . .

Statement was made by the National Rural Church commission that 54 per cent of the rural

church ministers of the brotherhood have never passed the fifth grade . . . Resolution on regret of the death of the late Thomas Carr Howe, Indianapolis, was approved, as was one endorsing support of the German Protestant Pastors in their trying situation under the Nazi regime . . . All of the past presidents of the Convention present at Des Moines honored Charles Medbury, Des Moines, by placing a wreath on his grave . . . Invitations for the 1935 convention, which will be held even though the World Convention meets in 1935, were received from Long Beach, San Antonio, St. Paul and Chicago. The executive committee of the convention will make the final decision as to where the convention meets . . . In the foreign missions report it was stated that more money was raised on the foreign field for foreign missions than in America.

In the report of the World Call, it was stated that this Disciples misions periodical, is the only magazine of its kind that is entirely self-supporting . . . In the report of the State Secretaries emphasis was given to the 12,000 converts secured the past year. The operating cost of the various state budgets was \$159,000—making the cost of each convert \$13.00 . . . The longest address of the convention was made by Dr. George W. Truett, First Baptist Church, Dallas, who spoke for an hour and ten minutes extemporaneously . . . Dr. Rothenburger seconded him with a fifty minutes address on the opening evening of the convention . . . Responsive readings printed in the convention handbook for the devotional exercises were an innovation and were prepared by W. E. Moore, Bloomington, Indiana . . . Mayor Dwight Lewis of Des Moines in his welcoming words at the first session stated that he joined the Disciples be-

cause there was no hierarchy to tell him what to believe, and that he wouldn't be called a heretic if he disagreed with the beliefs of others . . .

F. E. Davison, Austin Boulevard Church, Chicago, has directed the communion service of the convention for thirteen years . . . He was assisted this year by R. M. Thompson, Indianapolis . . . Finis Idleman, New York, presided and the antiphonal readings were by Dr. D. W. Morehouse and Prof. Sherman Kirk of Drake . . . There were 130 communion trays for 130 deacons and 40 elders participated in the distribution of the emblems to nearly five thousand people.

After checking the membership roster it is evident that at least a hundred members of the Institute were at Des Moines.

BITS OF SPEECHES

It is impossible to quote at length from the major addresses of the Des Moines convention. There can only be quotations from a few of the speeches and brief comments upon some of those that remain as outstanding.

Both in delivery and content, Emory Ross' speech on "Africa Today," was worthwhile. He pointed out how Americans are tied up with the Congo whether they realize it or not. He suggested some of the difficulties overcome by the missionaries in Central Africa, and said there was no competition among the stations there, that a single name, "The Church of Christ in Congo," is being adopted for all churches there. He appealed for freedom of comity and practice in the Congo among the Disciples and other Protestants.

"The Freedom of the Church in the Modern State," was Prof. W. E. Garrison's address. He said: "The freedom of the church is not some

special kind of freedom, some favor granted or sought for a particular organization because of its unique character or its claim to a degree of autonomy possessed by no other group within the state There are no issues upon which the church has not the right to speak. There are many upon which it cannot speak wisely, especially those upon which its own mind is divided; and there are some, God knows, upon which it has from time to time spoken foolishly."

In the opening address of the convention, Dr. Rothenburger, who received a standing ovation said: "To enslave a mind is far more despicable than to enslave a body." He suggested that the Disciples restudy their slogans and programs in the light of new frontiers. His whole speech was animated with a desire for real unity.

Prof. W. C. Bower spoke on "Religious Education For This Day," and said: "The first, and in many respects the most important trend in the religious education of today is the attempt to bring religion close to the experience of persons . . . Religion is more than a philosophy of life. It is more than an escape from life. In its great creative moments religion has always been reconstructive. It brings to bear upon every aspect of our social experience the searching cross-criticism of our intellectual, moral and spiritual values . . . The religious education for this day must be extended to adults . . . Religious education for this day will increasingly become an integral part of the total religious operation (it) reaches its highest fulfillment when it has ceased to be an isolated function within the church and has become a method of religious work . . . The religious education for this day must increasingly seek a new center of reference in the outlying

community where life is under way and where the social forces that make or destroy personality and character are operative . . . Finally, the religious education of our day is in a way to become more religious."

In "The Spiritual Life For Today," Finis Idleman, spoke of unrestricted personal freedom and the theory of the modern state as attempted solutions of the unity of mankind; both of them giving precedence to the material. "Jesus," he said, "proposes to unite the world on the basis of each man's sacred and inviolate freedom, voluntarily bonded in social servitude."

Mrs. J. Warren Hastings, Seattle, gave an address on youth that presages a different church for tomorrow's youth—"A church that demands facts; uses her intelligence, refusing to be swayed by her emotions . . . a serving church . . . an abiding reality in the life of the world."

Another outstanding address was by President Kenneth Irving Brown of Hiram College to the combined youth and adult session of the convention. He spoke of some major problems facing the world today, namely: whether this earth is to be for the few or the many, the choice of democracy or a dictatorship and whether America shall be an economy of scarcity or one of plenty, and the conflict between church and state. The five duties of the church he suggested were, first, to understand this day; second, to interpret this day; third, to hold this day against the standards of Jesus; fourth, to be outspoken in criticism of the conflict between our society and that which Jesus envisioned; and fifth, greater fearlessness and intellectual honesty by the church in experi-

menting with Christian standards in a world part pagan.

Notes

Guy W. Sarvis is now teaching comparative religions at Southern Methodist University, Dallas. He was formerly teaching at the school of religion in Vanderbilt. He has also taught at Hiram and was a missionary to China.

Robert Sala, who received the Ph. D. degree at the University of Chicago in August has been appointed to the chair of History in Lynchburg College.

George V. Moore is Professor of Religious Education and Director of student placement in the College of the Bible at Lexington. His article in this number is the outgrowth of his own extensive and successful experience.

Dr. Willett spoke at the celebration of the fortieth anniversary of the University Church October 5, and at the fortieth anniversary of the Disciples' Divinity House, October 11. He was the founder of both institutions. Professor W. D. Mac Clintock also spoke. He was the leading layman in both enterprises. Seldom do men have such an opportunity to witness the long fruition of their labors.

New Members

Ashley, Lawrence S., 679 W. Lexington, Elkhart, Indiana.

Barbee, J. E., 2835 Riverside Ave., Jacksonville, Florida.

Berneking, Gerald, Jefferson, Iowa.

Bolinger, Noble A., 210 E. Lincoln St., Mt. Morris, Illinois.

Bowen, Kenneth B., 1135 Audubon Rd., Covington, Kentucky.

Brown, F. D., Erlanger, Kentucky.

Brooks, A. Cleon, First Christian Church, Mt. Sterling, Kentucky.

Brumbaugh, L. A., Salina, Kansas.

Chilton, C. M., 917 Faraon St., St. Joseph, Mo.

Clemmer, W. B., 2712 Pine St., St. Louis, Mo.

Crawford, Neil, 2011 W. Boulevard, Cleveland, Ohio.

DeGroot, Alfred T., Spencer, Indiana.

Donaldson, D. G., Plainview, Minnesota.

Elsam, Harold G., Hoopeston, Illinois.

Fisher, S. G., First Christian Church, Tacoma, Washington.

Frank, Graham, Central Christian Church, Dallas, Texas.

Hamm, Pat, Havanna, Arkansas.

Harmon, H. H., 722 N. W. 24th St., Oklahoma City, Oklahoma.

Harper, L. W., 921 S. Main St., Independence Missouri.

Hastings, J. Warren, University Christian Church, Seattle, Washington.

Holroyd, Ben, 9990 Euclid Avenue., Cleveland, Ohio.

Johnson, Barton A., 431 W. Jefferson St., Ft. Wayne, Indiana.

Johnson, Bert R., 111 Downey Ave., Indianapolis, Indiana.

Klaiss, Donald S., 5526 Ellis Ave., Chicago, Illinois.

Knight, W. A., 810 Clinton, Des Moines, Iowa.

Lemmon, Clarence E., First Christian Church, Columbia, Missouri.

Luedde, R. M., 331 N. Sangamon, Gibson City, Illinois.

McCallister, Glen, 422 Oak St., Union City, Indiana.

McDiarmid, Errett Weir, Baylor University, Waco, Texas.

Martin, Robert G., Jr., University Station, Enid, Oklahoma.

Metcalf, I. E., Jackson Blvd. and Western Ave. Chicago, Illinois.

Morgan, Thurman, 104 Craig St., Hillsboro, Texas.

Moore, Walter H., Plattsburg, Missouri.

Morrison, Hugh T. Springfield, Illinois.

Moseley, W. G., R. R. 5, Coleman Rd., Spokane, Washington.

Richeson, Forrest, Spencer, Iowa.

Rossboro, O. A., 7241 Princeton Ave., Chicago, Illinois.

Sala, John P., 650 Crescent Ave., Buffalo, New York.

Sala, J. Robert, Lynchburg College, Lynchburg, Virginia.

Scott, O. E., 800 Chestnut St., St. Louis, Mo.

Shelton, Willard E., The Christian Evangelist, Pine and Beaumont Sts., St. Louis, Missouri.

Shullenberger, W. A., Central Christian Church, Indianapolis, Indiana.

Sly, Virgil, Missions Bldg., Indianapolis, Indiana.

Smith, V. Marlin, CCC Camp, Sault St. Marie, Michigan.

Thomas, Percy, 519 Atlantic Life Bldg., Richmond, Virginia.

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The Church of the Future

John Ray Ewers, Pittsburgh

Historians never prophesy; they merely tell us what has happened. Therefore, prediction always seems unscientific, too easy, and most uncertain. Who knows what the future may bring forth? Factors which are entirely unpredictable are bound to break into the moving stream of the coming years. If any one had attempted, fifty years ago, to predict what we now know has happened, what we are now able to record as the history of the past fifty years, certain very influential factors could not have been foreseen. Fifty years ago, one would not have dared to predict the automobile, a machine which has broken down parish lines, created a new style of pleasure, and even influenced our morals. Fifty years ago, such a gigantic development as the World War could not have been foretold, and, while it is probable that the war is not responsible for half the things that have been blamed upon it, still it must stand out as the mountain-peak event of the past century. While depressions have come and gone according to certain general cycles, expert statisticians could not have pre-

dicted the great depression beginning in 1929. Fifty years ago, hardly a man dared to dream of a League of Nations or of a Federated Church Council. Fifty years ago, the most devoted advocate of education would not have been able to dream of the achievements in his field, which we now witness: The immense increase in the number of colleges, the hundreds of thousands of college students, the remarkable development of adult education. Who, in 1884, would have had the foresight to even imagine Yale University today with its separate colleges? Who could have dreamed of the so-called Cathedral of Learning at the University of Pittsburgh?

If, however, we are able, with some accuracy, to plot a well defined curve of the past fifty years, we may be able to make a guess at the future with some probable hope of being correct. Dr. H. L. Shapiro, Physical Anthropologist of the American Museum of Natural History in New York, on the basis of knowledge of the changes in the bodily forms of man in the past 100,000 years, dares to predict some of the changes which we may expect to see 500,000 years from now. For instance, men will be taller, there will be an increase in the dental decay rate, there will be the loss of the little toe, they will become bald earlier, but they will have larger brains. Dr. Shapiro is recognized as a scientist.

By the same method of thinking, we may venture some predictions regarding the future of the church. It ought to be quite possible to trace the lines of development for the past fifty years in the church. The most outstanding situation at the beginning of the era under discussion was found in strong denominationalism. At that time each denomination felt that it might absorb all

the others. This was certainly the hope and program of the Disciples of Christ, who were sure that their simple formula, their powerful evangelism, and their monopoly upon truth was bound to conquer the world. It is doubtful if any one in this communion holds such an absurd idea today. There are still many who are dogmatic, but they are dogmatic without hope. Probably the most significant fact which we can observe when we look back over the last fifty years is the accelerated crumbling of the denominational walls, a crumbling which has increased in tempo and crescendo as the years have passed. Most recently, we have seen overtures made by the Protestants, Catholics, and Jews. Representatives of these faiths have traveled across our country on a good-will tour. Meetings have been held in many cities and a much better understanding already exists. By working together, the leaders of these various representative groups have come to respect, admire, and, in many cases, love one another. Co-operation between them has increasingly become more evident in such matters of common concern as the creation of Community Chests, the united attack upon immoral cinemas, the battles against civic evils, and, finally, in the creation of a common basis of religious education, particularly through the public schools. It would not seem to be straining a point, nor would it seem that wish were father to the thought, if the prediction were made that this curve would continue and probably at an increased rate of speed.

Sabatier was right; the years have proved that his great divisions of religions into those of authority and those of spirit were correct. In the next fifty years, we have reason to believe that there will be a minimum of change in the

authoritative church, the Roman Catholic. Whether or not the Anglo-Catholic movement will eventually unite with the mother church is rather doubtful. On the other hand, remembering the religions of the spirit, we may expect a development of the liberal church group. Dr. Merrill, of New York, insists that liberalism, in spite of all that is being said against it at the moment, has its great values and will continue to exist. The recent merger of the Unitarian and the Universalist churches into the Free Church of America is an indication of what we may hope to see. Protestants, themselves, will probably swing to one or the other of the extremes, and we may expect, on the conservative side, a drawing together of those elements which are extremely fundamentalist and at the other side a very free and powerful union of all the more liberal groups. Around the edges the die-hards will maintain their small and separate entities, but they will not count strongly in the general number, nor be influential in the developments of the times.

It is right to expect in the next half century in America a vast increase in culture. The rough pioneer days are past. A tremendous number of people are now being educated, the means of the communication of knowledge have been remarkably developed, of which the radio alone is a striking example. The new leisure gives men and women time to enjoy living. All of these factors lead us to believe that the years that lie immediately before us will bring a new appreciation of beauty in America. This new appreciation of beauty is bound to give us churches of architectural distinction. England, with its peculiar culture, has developed church buildings of indigenous

charm and utility. This is true also of France and Italy.

Many of the signs of our times indicate that in the immediate future we shall place far more emphasis upon real religion than at present. The years since the war have been, in general, barren years, filled with doubts and excesses. But this mood has largely burned itself out, and already we are beginning to see evidences of a new appreciation of God. At Hampton Court, they show you the famous grape vine hundreds of years old. There is a legend, that during the latter part of the first century of its existence, the gardeners were disappointed because it seemed to bear nothing but leaves, and then suddenly one year it surprised and delighted every one by the richness and profusion of its purple clusters. Tracing the roots, it is said, the gardeners found that they had at last reached the waters of the Thames. Is it not possible that the church, in the next half century, may find itself, in truth, planted by the rivers of waters, bringing forth its fruit in its season?

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Editorial

In his address at the Des Moines Convention, Dean Shailer Mathews said, "We can love people without liking them." That brought a great release at once and the more we think of it the profounder it becomes. No doubt the most satisfying relationship is that where loving and liking run together, but there are instances where the two are separate. Love calls for compassion as when a stranger is hurt at our door, or a hungry beggar asks for bread, but personal liking is absent. Love requires that the best possible service be rendered by the doctor for his patient, by the lawyer for his client. But if the surgeon is to have the steadiest hand in a critical operation he better not have to operate upon some one of whom he is very fond.

Love is broader than personal liking. One may love his community, and he may love humanity but obviously he cannot like all the individuals concerned if for no other reason than that he cannot be personally acquainted with them. We may have the good will which is the essence of love for persons as members of a group to which we belong. It is possible for a minister to have love toward members of his church without finding their company the most congenial. We have a right to expect from other persons fair treatment but we cannot expect them to like us. "Liking" people is so much a matter of taste and temperament, of propinquity and mutual insight, that it is often independent of voluntary control.

But love is a more intellectual attitude and can be cultivated and maintained on principle and with great devotion and fidelity.

This may be a dangerous doctrine for it may sometimes tempt us to content ourselves too much with less than the full measure of sympathy and understanding which love requires. But perhaps it would be conducive to better cooperation if we could deal with people on a more impersonal basis. Too much emotional attachment makes heavy "claims." The members of an office force may work together effectively even if they are not personally congenial. In politics and business and religion men and women often cooperate for their "cause" in spite of real antipathies.

E. S. A.

Preaching The Social Gospel

(A. W. Fortune, Lexington, Ky.)

One of the greatest needs in the church today is that the leaders shall understand the function of the church in the task of building the social order. Much is being said about preaching the social gospel, and that is of tremendous importance. But we need to be clear in our thinking on the mission of the church to society or we may do more harm than good in our attempt to preach the social gospel.

The church cannot be indifferent to the social order. Ministers cannot excuse themselves by saying their mission is to change men and women and bring them into fellowship with God. That is their mission, and they have rendered themselves indispensable when they have done that; but it is their obligation to do something else in

addition to that. The church has many times rendered itself almost futile because of this individualistic attitude. Much of the criticism of the church today is based on the assumption that it is making little contribution to the building of a better social order. The church cannot ignore the social evils of our day, and it must lead in the task of building a world which is dominated by righteousness and brotherhood.

But the church may go to the opposite extreme and become the champion of schemes and programs which will defeat it in its efforts. It is the function of the church to show the bearing of the spirit and ideals of Jesus upon every phase of human relationship. That conviction was admirably stated by the Jerusalem Council in 1928: "A Christ-like world, a world that is to say, in which the Christ-spirit shall govern the lives and relations of men will always be the highest ideal of human society." If that is the ideal, then the church must condemn those evils in our social order that are antagonistic to that ideal. It must have a positive attitude; it must show the bearing of the ideal of a Christlike world upon the task of building a better social order.

There are many tremendous problems confronting us today, and help is needed from all possible sources in the solution of these. The church has a unique contribution to make, and it is derelict in its duty if it does not make this contribution. Its function is not to formulate programs or schemes, or even become the advocate of these; its function is more important than that. Plans and programs must be formulated by experts, but it is the function of the church to create the attitude of mind and heart out of which the right sort of plans and programs will

develop and without which the best programs are of no avail.

It is not the function of the church to devise plans and programs for the solution of our economic problems, or to become the advocate of any particular program that may be launched. It has a task that is more fundamental than that. There are economic reasons for the situation that confronts us. These reasons must be discovered and the economic wrongs must be righted before prosperity can return. The judgment and counsel of the wisest men of the world are needed for the solution of this problem. But back of all plans and programs must be the Christian attitude on the part of the people. The economic problem cannot be solved as long as economic greed determines our attitude.

The minister is not a specialist in economics, but he is a specialist in religion. He cannot outline economic programs, but he can speak with authority on the bearing of the idealism of Jesus on the economic situation. Kagawa, the advocate of a new Christian order for Japan says, "Every economic activity is to be regarded as the activity of love. Love is the ultimate currency of life-economics." If love is the currency of life-economics it goes without saying that it is in the church where this coin must be minted.

It is not the function of the church to devise programs for the solution of our national or international problems, or to become the champion of particular programs that may be suggested. Its mission is something that is more fundamental than that. The function of the church in national and international situations is admirably stated by Henry A. Wallace in his preface to "Statesmanship and Religion." He says, "It is the job

of government, as I see it, to devise and develop the social machinery which will work out the implications of the social message of the old prophets and of the Sermon on the Mount; but it remains the opportunity of the Church to fill men's hearts and minds with the spirit and the meaning of those great visions."

The minister is not an expert in government and he cannot speak with authority in regard to national programs. He is an expert in religion and he can speak with authority on the bearing of the idealism of Jesus on national and international affairs. The minister misses his function when he becomes an advocate of any political party, or of any system of government, or of governmental control, whether it be Capitalism, Fascism, Socialism, or Communism. It is his function to show the bearing of the religion of Jesus on all programs.

It is the function of the church to show that the spirit of Jesus is antagonistic to war and demands a brotherhood of nations rather than to become the champion of a program of militarism, or even of pacifism. It is the function of the church to show the evils of drink and the importance of developing a sober race rather than to become the champion of a program for accomplishing this. The cause is more important than the program. Programs may be inadequate and may be changed, but that does not affect the cause. Programs may fail, and if the church be identified with these it will seem to fail, while it may be making a lasting contribution to the cause. This is an important time for the church and it has a great contribution to make to the social order if it follows the method of the Master,

which is the development of the right spirit and attitude rather than the promotion of programs.

Reflections After a Preachers' Meeting

(C. E. Lemmon, Columbia, Mo.)

The preachers had been holding a symposium on the trite old subject of "Deepening the Spiritual Life." The three short addresses had each carried the note of distress and complaint because the conditions of our modern life make it so difficult to be "spiritual."

The first speech was by an outspoken modernist. He is a man of genuine charm, poetic, mystical, and decidedly intellectual. He chafes at the restraints imposed upon the minister by the institution that he is compelled to promote. He regrets the necessity of spending time to work up the Sunday school or to canvass the community for new members for his church. His speech was very effective but it was a protest.

The second man is a fundamentalist. He is personally very affable and gracious. It is only when he gets on the subject of religion that he becomes hard. Then his dogmas are absolute and his Calvinism is as rigid as the patriotic creed of the D. A. R. He too was in protest. The world is neglecting the things of the spirit. We must forget this building of institutions, this promotion of religious education, these committee meetings, all this paraphernalia of the modern church and get back to the book. The way of salvation is to turn our backs on modern life and

revive the preachments of the Old Jerusalem gospel.

The third man is very different from the other two in that he is not primarily theological at all. He is an institutionalist. His keen intelligence expresses itself in action. He is big of body, hale and hearty, dynamic and enthusiastic. But he joined the complaint. He was in vocal rebellion against the very conditions he constantly capitalizes. "How can a man be spiritual and answer the telephone fifty times a day? How can a man be meditative and studious and meet ten committees a week? How can a man preach religion when his most familiar tool is the accelerator under his right foot?"

There they were, these three men, the modernist, the fundamentalist, and the institutionalist, in temperament, personality, and theology, poles apart, but with an identical plaint. They were dissatisfied with modern life because it does not yield itself easily to the development of "spirituality!"

It occurred to me, in reflecting upon this meeting, that there is something wrong with this complaint. If it is impossible to achieve "spirituality" in the complexity of our day then religion is lost. There is one thing very certain and that is that life is not going to simplify itself in order to make it easy for preachers to become more spiritual. There is no likelihood of men eschewing their telephones, automobiles, radios, and airplanes. Instead of civilization becoming simpler it is likely to be even more complex. We cannot gain our deepened spirituality in protest against inevitable conditions but rather the conditions must become the medium through which our religion will be achieved.

This rebellion against modern life on the part of those who would be "spiritual" is occasioned by our habit of considering the meditative approach to knowledge as occupying a "higher" realm than the approach made through practical action. This "lower" realm of practical things is thus subordinated and we cannot conceive of it as the agent by which the spiritual may be cultivated. To get into a study and meditate is thought to be a higher and more spiritual exercise than to gather a group of good people about one in a committee to consider some course of practical action. Is this notion correct? Is meditation per se any more spiritual than answering the telephone? Is reading the bible necessarily any more religious than reading the morning paper? Is religion something occupying a separate higher realm of philosophic inquiry into reality and must practical affairs necessarily occupy a lower and subordinate realm? The correction of this false placing of practical action in a lower category of human expression than meditative thought is one of the important insights of John Dewey's Gifford Lectures, "The Quest for Certainty."

The religion of contemplation is vastly important but its importance must not be put over against the importance of the religion of action. It is the general attitude toward life that counts. We must develop a spiritual technique suited to the complexities of our own times. A conversation over a telephone can be made as spiritual as a sermon. The committee meeting can be made as vitally religious as the prayer meeting. The automobile can be used as a spiritual instrument as truly as the study. Until we learn to conceive of spirituality as an attitude toward the whole

of life and quit this silly dualism that puts all the practical affairs of man into an inferior category we will be at war with our own day. I for one, like the whole business of the modern church, study, writing, preaching, telephones, automobiles, committees, the whole panorama of human affairs, complexity and all. It is good fun and an exciting life and just as spiritual and much more truly religious than the monastic retreat of the ancient saints.

The Romance of the Sinaitic Bible

(R. H. Crossfield, Birmingham, Alabama)

One of my highest ambitions has been realized. Last summer, we had the privilege of viewing the Sinaitic Manuscript of the Bible, which, at last, has found a permanent abiding place in the British Museum.

When we were in Russia three years ago, we knew that this priceless document, perhaps the most valuable manuscript of the Bible, or any other book, for that matter, was hidden away in the Winter Palace museum at Leningrad, and we fervently insisted upon the privilege of seeing it, but no entreaty would induce the librarian to make it available, notwithstanding the fact that the Soviet Republic values all sacred books only for museum purposes. As we viewed this early fourth century copy of the Bible, carefully guarded by government officials in the gr̄eatest of all Great Britain's treasure houses, the intriguing romance of its discovery in far away Arabia came to mind.

Constantine Tischendorf, a professor in the University of Liepsic, one of the most distinguished German scholars of the last century, in 1837 decided to devote his life to the study of the N. T. text. Already he had acquired the reputation of an authority in N. T. Greek.

Armed with a reluctant and meager grant of \$100 a year for two years by the Saxon government, Tischendorf began a four year cruise of the libraries and religious institutions of the Greeks, Copts, Syrians, and Armenians, and after long and patient searching, came to the library of the monastery of St. Catherine, at the foot of Mount Sinai, and there, by merest accident made his famous discovery.

In the middle of the great hall of the library, he noticed a waste basket containing leaves of parchment, and on expressing interest in the contents, the librarian naively remarked that two baskets of the same material had been used to kindle the fire. Prof. Tischendorf found that these forty-five parchment leaves were a part of a very ancient copy of the O. T., and after considerable negotiations, secured them, and took them to Germany where they are now the property of the University of Leipsic library.

Very naturally, he was eager to secure the remainder of the manuscript, and in 1853 again went to Sinai, only to be rebuffed by the monks, and to return empty handed. A few years later, however, he returned to the monastery of St. Catherine, this time armed with authority from the Czar of Russia, and provided with an appropriation to defray his expenses. This was late in the year 1858.

Although Tischendorf was treated with a greater consideration than formerly, he was about

to leave the monastery early in 1859 without having achieved his purpose when the steward casually invited him to dine in his cell. The meal finished, the steward took from a shelf a bulky bundle wrapped in cloth and showed it to Tischendorf.

Here it was! "The most priceless Biblical treasure in existence." The bundle contained 389½ leaves of vellum, on which about half of the O. T. and all of the N. T., with two non-canonical books, was written in uncials "inch high letters," dating back to the early part of the fourth century A. D.

After long and tedious negotiations, the old monks presented the manuscript to the Czar, head of the Russian church, to which the monastery owed allegiance, and received 7,000 rubles for the library, and 2,000 rubles for the convent at Mount Tabor, in addition to numerous and sundry orders and decorations. The Czar immediately ordered copies of the manuscript made and distributed among the libraries of Europe, but the original has been kept in the Winter Palace all these long years until its recent purchase was effected.

Many efforts have been made to secure the Sinaitic Manuscript from the Soviet Union, but all in vain. It is reported that State Senator Harry L. Darwin, of Texas, tried for thirteen years to buy it, but the price named was always beyond the imagination of even a Texan—\$10,000,000, then \$5,000,000, and then \$1,500,000! Even Dr. A. S. Rosenbach, famous book collector of New York, was unable to negotiate its purchase.

But Great Britain was more fortunate. Last fall the Labor Minister, Sir Ramsey MacDonald, at a time when England was compelled to cut

the twentieth century dole, purchased this famous fourth century manuscript of the Bible from USSR for 100,000 pounds, the equivalent of approximately \$510,000, and on last Christmas Eve, it was delivered in London and placed in the British Museum.

Thus was completed the greatest book purchase on record.

Codex Bezae I had seen in the Cambridge library, and the Vatican Manuscript in Rome, also Codex Ephraemi in Paris, as well as the Alexandrian Manuscript in the British Museum, but none of these gave me such a thrill as the sight of Tischendorf's manuscript, which doubtless, most nearly reproduces the original autographs of the sacred writers, and whose history is shrouded in a wealth of romance.

The Lost Art of Persuasion

(John Bruce Dalton, San Antonio, Texas)

George W. Truett did real service to our Brotherhood at the Des Moines Convention when he laid upon our hearts the necessity of a more persuasive presentation of Christ's Gospel. "You will earnestly agree," he said, "that the seeking note for the salvation of the people is ever to be the regnant note in the pulpit and in the church."

I take it by common consent that your task is to depaganize the world. The devil is unloosed in humanity and it will take all our art and all our heart ever to bind him again. The Church is engaged in an everlasting 1000 years' war with the forces of evil and she will need to use every useful weapon, if ultimate victory is to be hers. Intelligence gives direction and aim, but persuasion

is as powder to send projectiles into the pagan-controlled areas of life.

A man dropped into my office last week from the Rio Grande Valley and began to tell me about the days, years ago, when he was in Chicago and attended the services at the Auditorium where Frank Gunsaulus preached." "Gunsaulus had a very critical audience," he said, "yet they were his and he made them Christ's." After my visitor went, I took down Gunsaulus's Yale Lectures, "The Minister and the Spiritual Life," and reread the secret of his power over the hearts of men. Here are his very words:

"My father who was a lawyer, told me often that if I ever reached effectiveness, it must be by first treating my audience as a jury, from whom I ought not to go away without a verdict in favour of my Great Client, who for the moment had placed His Cause in my hand. He said, also, that I ought to have in mind the counsel on the other side, who often, would be more able, who would have the advantage of following me, and who, whether I saw him or not in the audience, was sure to rise up to the consciousness of that jury and argue the other side."

No young lawyer, much less an older one would after having skillfully marshaled every fact he could command in favor of his client, be content to rest his case there. He would in a peroration attempt to turn facts into factors. He would try to rout the indifference of the jury and through persuasion point out the action it should take. He would leave no question in anyone's mind as to what he thought should be done. His last speaking blows would be delivered persuasively. He would see to it that the general principles involved in his case had a special ap-

plication. He would rest his case only after having anchored his truth into men's hearts.

We are not God's lawyers, but we do have much at stake, for we are entrusted with the gospel. It is our stewardship. Never since the fall of the Roman Empire has our gospel faced the a life and death struggle as at this very hour. We must win sympathy for our great Client and his Gospel, sympathy that will cause men to find relief in more favorable action and attitudes.

These are the days that we ought to read at least once a year, John Henry Newman's great sermon, "The Salvation of the Hearer, the Motive of the Preacher." A certain fairly well-balanced evangelistic zeal is the godly inheritance of us who are called to be disciples of Christ. This inheritance, properly used, will marvelously increase the fruits of His Passion.

How many souls have slipped through St. Peter's net because of the poor technique in getting the net ashore. We are fishermen, every one. All the work of mending the net, all the work connected with the casting of it, all the energy, toil and struggle, yes, even the spice of adventure is lost because our clumsy, awkward, inefficient hands hauled the net up on the beach. We should be disturbed because the fisherman's luck which is closely related to his zeal and his skill has departed from us.

Why do men still read the sermons and discourses of Thomas Chalmers? His sentences are paragraphs, long and involved. His theology died with him. But he is read to this day because of his great concern for the souls of men. Arthur Gossip tells us that Chalmers would dismiss his congregation, and then, thinking of something that might make them Christian, call them to

order again, in order to beseech them in behalf of Christ to be reconciled unto God. Sometimes he used arguments from heaven, sometimes he would use an argument from earth in order to induce people to accept the responsibilities of religion.

It was the sincerity of Dr. Truett that cast a spell over our Convention, and shall we break the spell of sin in men's lives by speaking to them drowsily? Men will not forsake their indifference nor give up their sweetest pleasures, and cast off their dearest sins at the behests of one who seems not to mean what he says. Sincerity, earnestness, consecration, skill, fairness, and love are some of the elements that give persuasive power to our utterance. I would that men everywhere were not only almost but altogether persuaded to use more persuasion in their pulpits.

The Future of the Disciples

(By E. S. Ames, Chicago)

Dr. Kincheloe contributed some very interesting observations to the last number of the Scroll on the whereabouts of the Disciples and their relative position to other religious bodies. He describes them as on the way from being a sect to becoming a denomination. A sect is for him an exclusive religious body with a definite set of beliefs which mark it off sharply from other groups. A denomination is such a body which has loosened its bonds and has come to regard itself as having no authoritative basis of superiority and therefore is willing to cooperate with others in Christian fellowship, recognizing them as really and truly Christian. This was the

point which George H. Combs drove home at the Des Moines Convention. He did it just by insisting that no one among us doubts that men like John R. Mott and Robert E. Speer are Christians.

Maybe this is the astounding discovery on which the Disciples will find shipwreck, for what becomes of them if they are compelled to admit that the unimmersed, creed-inheriting, ecclesiastically-minded Presbyterian, Episcopalian, and the Methodist people are actually Christian? That admission breaks down the distinction which held the faithful aloof from union movements, federations, and general cooperation. Many such "enlightened" Disciples having come to this decision find themselves conscientiously released from their traditional loyalty and easily move over into other denominational affiliations. Of course this also opens the way for those from other denominations to come over the crumbling walls into the Disciple fold.

If this idea is accepted concerning the tendency for sects to become denominations, it may be pertinent to ask whether this is the last stage, or whether there is yet something beyond denominationalism. Some have the idea that the next step is a consolidation of protestant bodies under a form of organization and procedure suggested by the Federal Council of Churches. Of course, Episcopalians, Catholics, Unitarians, and others are not included in this Council. Others think Community churches are the natural outcome of the evolution of denominations. But there are two directions in either of which such churches may go. One is toward setting up an overhead system to organize and more or less control the movement with the probable result of creating another sort of church. The other direction is

that of the cultivation of the religious life of the community in terms of its own racial, social, industrial character without any controlling machinery. There might well be, however, journals and other mediums for exchange of ideas and methods.

Perhaps there is more of a tendency to the neighborhood churches running on the lines of social classes. If you look at the city churches of any denomination, you see these differences clearly. Those in the suburbs are not the same as those in the industrial areas, or those in the regions of the passing splendor of old aristocratic residences. Another interesting phenomenon is the development of assemblies, large or small, which are drawn together from many directions and distances by the appeal of ideas or personalities. The Ethical Culture Society, Sunday Evening Clubs, Independent Liberal Churches, are of this sort.

The conclusion is that there is no fixed curve which religious bodies take. Some sects remain sects; others die; some grow and change. It is therefore impossible by looking at the history of other cases to tell how this particular case of the Disciples will develop. For one thing, the Disciples did not start as a sect or as a denomination. They began as an "association," and they consciously endeavored to avoid being a sect. They set out with the ideal of the union of Christian people in local congregations; discarded the creeds which they thought to be the cause of divisions; and undertook to cultivate what they honestly believed were the teachings and the ideals of the Christian religion. They welcomed the light of scholarship and criticism with reference to these matters and went out on the frontier of a new

land and civilization, passionately devoted to the purpose of cultivating a fresh vision and practice of Christianity. From the first they granted liberty of opinion and allowed extreme differences of doctrine, for example, on the trinitarian-unitarian controversy, and on the subjects of the future life, inspiration, and atonement, as well as on practical matters dealing with wealth, slavery, personal liberty, politics and the like.

There is good ground for holding that the original desires of the Disciples for union, freedom and progress, still live in the hearts of large numbers, and that these desires are only "suppressed" for the time being by the pressure of certain superficial and more or less accidental conditions. The constraint of an old legalistic tradition of Protestantism was inherited; eagerness for definiteness in the statement of the conditions of entrance into the church in order to make the gospel clear and simple, developed in the course of time, and was associated with an innovation of emotional evangelism foreign to the fathers. A dogmatic journalism defeated the spirit of free inquiry and free speech. At the present time these inhibitions on the original desires of the movement are weakening. The old legalistic authority has passed, emotional evangelism has given place to educational methods, and the dogmatic journalism is fast losing subscriptions. There is ground for hope that the deep seated conviction of the pioneers that they were already moving out beyond the lines of Protestantism, may now be recovered and be actualized in fulfillment of the dreams of a hundred years ago.

That this is not mere wishful thinking may be shown by the fact that some of the greatest leaders of religious thought in America are Dis-

ciples. Several members of the Christian Century staff may serve as examples. These men are loyal Disciples and are carrying out the spirit of their fathers who were Disciples in the days of Isaac Errett, and knew well the mind of Alexander Campbell. Many leaders in the Community Church movement are Disciples and believe themselves to be working out the implications of their early training. If the original desires of the first leaders had not been hindered and inhibited the Disciples today might have, in the main, a ministry quite beyond denominationalism and leading on to new types of churches.

The theory of "recapitulation" of all preceding stages in the evolution of new forms has been given up. It is recognized that there are many "short-cuts." For example, the Disciples did not start with a creed and gradually outgrow it. They just never had one to which ministers had to subscribe for ordination, or one which new members of churches had to sign. They fostered many things which were novel in the sects and to the denominations as well.

The conclusion from all this is that the Disciples are not really way back in the woods. They are clear out in the open and the timber around them is just a quick growth of brush and tall weeds through which a swift fire may run some day and leave the good earth clean for deep plowing and sowing and a rich harvest.

"The transfer of idealizing imagination, thought and emotion to natural human relations would not signify the destruction of churches that now exist. It would rather offer the means for a recovery of vitality."

A Religion For Youth

(Sterling Brown, Chicago, Illinois)

My friends the sociologists tell me that human action and activities are motivated by certain basic desires and drives. These drives are universal and persistent in the human race. Although there were many classifications and systemizations of these urges, social scientists are agreed that human activity is impelled by fundamental urgencies that seek expression in the attainment of satisfaction. The wholesome individual is he who in some form or other realizes an ample satisfaction for these urges in social forms of activity. In the long history of the race these longings have manifested themselves in characteristic forms of behaviour. The specific patterns of expression have been determined by the culture of the particular group in which the individual has lived.

In modern youth these same motivations are found to be operative. The specific interests and attitudes in which they find assertion are not greatly different from those of previous cultures. Youth seeks security in the organization of gangs and fraternities. The desire for new experience finds its satisfaction in the reckless abandon with which young people live. The drive toward status may be exemplified in dauntless ambition, love of popularity, or the will to power. The desire for intimate response is expressed in the close friendships or the romantic love that often disturbs those who seek to maintain prevailing standards. For youth to live is to obtain the guarantees of these fundamental interests. It may easily be concluded that these guarantees are such values

as health, wealth, beauty, knowledge, and friendships.

Any religion that offers a legitimate appeal to modern youth must recognize and promote a type of life philosophy which allows the operation of these desires in normal activities of life. It must advocate unified and balanced expression of natural desires as a phase of religious personality. With this premise in mind I shall attempt to state in general terms what might be termed a religion for youth.

The first characterization I am mentioning is that of intellectual respectability. Modern youth lives in a universe that is vastly larger, older, and more mysterious than that which their fathers knew. Through the door of science they have entered a universe that is alive with energy, potent with resources for the enrichment of life, and fascinating with mystery and beauty. Man is now believed to be the product of a long process of evolution. Motivated by fundamental urges that have been unified in the will to live man has fought his way up from the stage of the beast and the brute and now he stands as the highest product of a creative universe.

Religion has for the most part refused to accept these findings of science. Like an aged miser the church has held on to her old thought forms and conceptions couched in the pre-scientific view of the world. The cultural lag in organized religion has made such institutions unpopular in many circles. This askance with which people of the intellectual groups look at religion finds response in the analytical mind of youth. Young people are always the first to notice those things which are old or out of date.

The question may be asked, what has the

ordinary small town church to offer the captain of the local high school football team? The leaders of the church spend their time in condemnation of the frivolities of the younger generation or perhaps in argumentation over some eighteenth century theological problem which has long since lost its meaning. The minister, who graduated from a conservative seminary twenty years before, if he has had any college training at all, shakes the dry leaves of his brand of theology in an attempt to arouse the emotions of his congregation. Near the end of his sermon he puts on steam and attempts to cover with words what he lacks in knowledge. Do you think our young football hero is attracted by this? Most certainly not. He rightfully pronounces it a lot of "hooy" and proceeds to spend his time on Sundays with the new teacher of science in the high school who knows more about the wonders of the world than the book of knowledge.

If religion is to be attractive to modern youth it must become intellectually respectable. It must recognize and make use of the findings of modern science. And what is most important it must accept the spirit of free inquiry in its own practices and operations. Instead of authority as its shibboleth it should make discovery its key word. The church must "prove all things and hold fast that which is good."

But respectability alone is not always a guarantee of the acceptance of religion. Religion must also be emotionally appealing if it is to attract the loyalty of youth. To be emotionally appealing religion must be compatible with the experience of young people. It must be a product of the life situations with which modern youth comes face to face. Like all phases of social culture it must

spring out of the soil of life's activities; it must be a product of the attempt of youth to adjust to his world.

Born during the upheaval of the world war, reared in the speculative and reactionary days following, and facing maturity in these days of economic depression, modern youth can only be challenged by a religion that is a product of present experience.

A religion that is emotionally appealing must also be explicit and open to understanding in its teachings. Glittering generalities are "out" so far as youth is concerned. Their questions are specific, their problems concrete. They want the facts and will be satisfied with nothing less. Modern religion must make its appeal by being outspoken and unequivocal.

This is well illustrated by an incident which happened to a young minister. After a plain-spoken sermon on modern social problems he was astonished when a young girl of the "flapperish" type came up to him and said, "Put her there, big boy. I not only liked the things you said, but I liked the way you said them!"

Religion also becomes appealing when it is characterized by the spirit of adventure. We are all soldiers of fortune in some respects. We love the lure of the unknown and the fascination of the unexplored. In old age this is realized in the dreams and recollections of former experiences, but in youth there is the urge for reality. Religion must be a pioneer if it is to be emotionally appealing to youth. The social frontier is the rightful place for at least one phase of religious thought and action and it is there that it makes its greatest appeal to youthful minds. Too often religion has been reluctant to be outspoken and

socially minded regarding the evils of our social order. A religion born of present day needs, unequivocal in its teachings, and embodying the spirit of adventure in coming to grips with social problems, I believe to be a religion that is emotionally appealing to modern youth.

A religion for the youth of today must also be socially dynamic. Young people are social in nature. They play in gangs when they are young and organize into fraternities when they are older. Youth likes to share his accomplishments and joys with other persons and he also turns to others for help when he is in difficulty. The desire for intimate response is one that lies deep in the heart of youth. One who doubts this fact might do well to observe the intimate groups to be found in our colleges and universities.

Religion in its most effective forms has always been an expression of natural group life on its most intimate occasions. Religion feeds on the spirit of comradeship. Fellowship and comradeship are cardinal terms in the vocabulary of religious organizations. Mutual sharing of life's values is one of the finest expressions of the religious life. The fact that religion sponsors and promotes this intimate group spirit contributes to its accessibility for the life of youth.

But a religion must be more than just an institutionalized social club. People live and move in groups because they feel the urge of social needs. Religion must be a cause that deals with the realities of life; a cause for which youth can give its life and what is more important, a cause for which youth can live its life. Religion must be in earnest about its attitude on phases of life's activities. It must do more than just talk about the social problems. It must push out in terms

of actions. Religion becomes socially dynamic when it rolls up its sleeves and goes to work. The church is perhaps the rightful institution to gather up this swelling tide of opposition to crime, war, and social injustice and mold it into a mighty stream of influence for peace, social justice, and a world of economic security. The drive for intimate response and the love of a cause finds its expression in a religion that is so characterized. When religious institutions show that they mean what they say when they lift their voice against social ills, youth will be found to be ready to go all the way.

Still another characterization of a religion for youth is that it should be individually satisfying. We must not forget in our emphasis on the social side of religion that it is an affair of persons. Traditional religion has been correct in its proclamation of the worth of the individual soul. Every youth loves life and will fight against all odds for his status. The desire for recognition that is so strong in each individual is a legitimate need as well as a natural desire. Religion must not regiment to the extent of losing sight of the individual. On the contrary it must direct this desire into useful and social channels of expression. Certain individual differences and needs must be recognized if religion is to be personally satisfying. There are also certain universal appreciations. Art has always been the handmaiden of religion until the recent years. Because of the cultural lag in religious institutions art has of late given expression to man's highest instincts without the sponsorship of religion. But the love of beauty is a legitimate religious feeling and one that may aid in the development of religious attitudes in youth. Several years ago I had in my

possession a picture of an American Indian sitting on his horse with arms uplifted in worship of the Great Spirit. A friend of mine, who happened to be a hard-hitting end on the varsity football team, was very fond of this picture and often remarked on the satisfaction which he gained from looking at this picture. This young man never attended church and he had a feeling of disdain for religious people of the usual type, but he responded with a religious attitude in appreciation of beauty in its primitive form.

Religion becomes individually satisfying when it furnishes and nurtures these natural feelings of mysticism. The task of crystallizing this feeling falls to the artist, who produces great paintings, the poet who writes great poems, or the architect who builds great cathedrals.

Any phase of culture that integrates and unifies the natural desires of youth gives personal satisfaction. This is the task of religion. It must deal with the whole of life and no need should be foreign to its total philosophy. Religion plays upon every string of the human emotions and gives balanced expression to every longing that wells up in the heart of youth.

It is only a religion that is intellectually respectable, emotionally appealing, socially dynamic, and individually satisfying that will capture the interest and command the loyalty of American youth. No movement that does not offer a unified expression for the natural desires of youth will ever make a strong appeal or secure a large following. But a religion of the type here presented is no easy panacea that is accessible without effort. It will demand the utmost in mental achievement. No illogical, shallow, unscientific faith will suffice. Like all great religious move-

ments a religion for modern youth must spring up out of the soil of human need. To a religion thus characterized I challenge the youth of today.

A Six Foot God

(By Burriss Jenkins)

God is growing these days. He is a great deal taller than six feet. He has grown so high and so far up and out that he is bigger than Jack's beanstalk and nobody can see to the top of him or around him. The six-foot conception of the Almighty, or even the heroic conceptions of a Michelangelo, eight feet high, heavily muscled and bearded, with thunderbolts in his hand, cannot keep step with the growing knowledge and imagination of men.

Time was when each one of us thought of God as a big, fatherly man who followed us about night and day, kept his eye on us much to our uneasiness, and threatened us with unhappy consequences if we did not walk a chalk line. As a matter of fact, most of our thoughts about him were accompanied with fear and unhappiness. We associated him in our minds principally with the judgment day, with heaven and hell, and with rewards and punishments; and since most of us had a rather low estimate of our own worth and goodness, punishments played the biggest part in our thinking about the avenging God. We mumbled prayers and incantations to placate this fearful individual; and if by any chance we forgot the prayer night or morning, we felt assured that something dire would happen to us in the near future.

Now all that is changed. Man has grown so much smaller and the universe so much bigger—and its Creator bigger in proportion—that we can no longer think in the old terms.

Notes

The quotations scattered through this number are from John Dewey's recent book, "A Common Faith."

John Francis Bellville, who for the past nine years has been pastor of the Christian Church at Wauseon, Ohio, has accepted a call to the Central Christian Church in Milwaukee, Wisconsin, where the late C. L. Milton was for many years and until his death recently the beloved pastor. Mr. Bellville, it is understood, expects to begin his ministry in his new field about January 1.

After eleven years of faithful and efficient service as pastor of the Oak Park Christian Church, Rush M. Deskins resigned to accept a call to the Christian Church in Tucson, Arizona. The primary reason for his change of location was the illness of his daughter, who, with Mrs. Deskins, has resided in El Paso, Texas, for the past year. Mr. Deskins began his ministry in Tucson on the first Sunday in November where the family is now united.

Frank A. Morgan died at the age of 72 on Sunday morning, November 18, in Chicago. He graduated from Drake in 1888, and from the Yale Divinity School in 1892. He held pastorates at Akron, Ohio, at Terre Haute, and LaPorte, Indiana. He later organized the Mutual Lyceum Bureau in Chicago. He was one of the founders of

the Bryn Mawr Community Church in Chicago, and had the joy of seeing and helping it become one of the great churches of the city. He edited the Inter-Church Hymnal and produced a unique hymn-book by collecting with competent advisers the best of the most used hymns and music actually in use in American churches. He was a very sincere, independent, and high-minded man. His loyalty to the Institute was unflagging. He leaves a son and two daughters all of whom are married.

"One Hundred Poems of Peace" is the title of a volume, edited by W. E. Garrison and Thomas Curtis Clark, that has recently appeared.

A. W. Fortune was in Chicago recently attending a meeting of the Mid-West Committee of the Federal Council of Churches.

Frank Hopper has resigned from the Fleming Garden Church, Indianapolis to become pastor at Everett, Mass., beginning January 1, 1935.

J. Edward Moseley, a student in the Divinity School of the University of Chicago, has gone to St. Louis for a period of six weeks to do some work for the Christian-Evangelist.

John Paul Pack began his duties as pastor of the Central Christian Church, Huntington, Indiana on October 1.

Lewis Smythe, who is in this country on furlough after a period of teaching service at the University of Nanking, is spending the Autumn Quarter as a student in the University of Chicago.

Major W. B. Zimmerman is now stationed at Jefferson Barracks, Missouri, near St. Louis.

F. E. Davison has been elected President of the Illinois Disciples Convention for the coming year.

G. D. Edwards has retired as Dean of the Bible College of Missouri, but is still teaching. He was succeeded in the deanship by Carl Agee.

Raymond F. McLain, Director of Religious Education in Ohio, is teaching a 9 weeks' intensive course on "Principles and Practices of Christian Education" at Hiram College.

O. B. Holloway has paid up his dues in the Institute until 1944!

Edwin C. Boynton of Huntsville, Texas, writes "I can't get to the Institute meetings, but I enjoy the fellowship through the Scroll very much."

Writing of the Institute Meeting last summer Finis Idleman says, "I would not have believed it if it had been in the Old Testament."

Harry Berry writes from Fitzgerald, Georgia, that he enjoyed the last issue of the Scroll very much and feels hungry for the fellowship of the group.

C. M. Ridenour of Seattle, Washington, and Mack A. Warren of Rushville, Ill., have recently become members of the Institute.

Herbert L. Willett was a guest speaker at Texas Christian University on November 21st.

Christian Gauss in his "A Primer For Tomorrow," quotes the Christian Herald on the growth of church membership in 1932 (the apex of the depression) as showing the largest gain ever recorded—a total gain of 929,252 members over thirteen years of age. The author (Christian Herald) adds that since the depression "one out of every six banks have failed, one out of every 45 hospitals have closed, one out of every 22 business and industrial concerns has become bankrupt, but that only one out of every 2,344 churches has closed its doors."

"Intolerance," by Winfred Ernest Garrison, is a book which will richly reward every reader. It is splendidly written and relates an interesting and informing story of human experiences in which intolerance has played a leading part. The author's amazing familiarity with history enables him to relate episodes as if he had been present and a participant. The book would be worth reading as a review of certain stirring periods in the life of the church. But its chief value is in the delicate and evenly balanced judgments in which the subject under consideration is discussed. He shows how natural, sometimes almost necessary, intolerance has been and also how hateful a thing it is. The ultimate effect of the book is to induce a critical analysis of one's own attitudes. In view of present day discussions it is eminently timely. I commend it most heartily to readers of The Scroll.

Perry J. Rice.

"Were the naturalistic foundations and bearings of religion grasped, the religious element in life would emerge from the throes of the crisis in religion. Religion would then be found to have its natural place in every aspect of human experience that is concerned with estimate of possibilities, with emotional stir by possibilities as yet unrealized, and with all action in behalf of their realization. All that is significant in human experience falls within this frame.

"Any activity pursued in behalf of an ideal end against obstacles and in spite of threats of personal loss because of conviction of its general and enduring value is religious in quality.

Build Me a House •

Build me a House,
Said God;
Not of cedar-wood or stone,
Where at some altar-place
Men for their sins atone.
To me, your only sin
Is to build my House too small:
Let there be no dome
To shut out the sky,
Let there be no cumbering wall.
Build me a House, a Home,
In the hearts of hungering men—
Hungering for the bread of hope,
Thirsting for faith, yearning for love,
In a world of grief and pain.
Build me a House!

Build me a World,
Said God;
Not with a navy's strife,
Nor with a host in arms,
Compassing death, not life.
Build me a World, said God,
Out of man's fairest dreams;
Heaven must be its dome,
Lighted by prophet-gleams;
Justice shall be the stones
On which my World shall rise;
Truth and Love its arches,
Gripping my ageless skies.
Out of my dreams, on the earthy sod,
Build me a World,
Said God.

(Thomas Curtis Clark)

*From, "One Hundred Poems of Peace," compiled by Thomas
Curtis Clark and Winfred Ernest Garrison.

THE SCROLL

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No. 1

Happy New Year! With this issue the Scroll enters upon its thirty-first year, and the Institute is in its thirty-ninth year. During these two years to come there should be in preparation for the fortieth anniversary another volume like "Progress," or a series of volumes dealing with current history and impending problems. The attention of new members is called to the fact that there are still on hand some copies of Progress which will afford some interesting information concerning the organization and the ideas of the men who were leaders in the first twenty years. These may be obtained for fifty cents each by members.

Again in this number we present some new writers. It is one of the real services which the Scroll renders to afford opportunity for the younger as well as the older members to express themselves concerning the vital issues before us in the general field of religion and in the special field of Disciple interests. There is no other medium among us which offers this opportunity for new pens, and for readers to become acquainted with the men of the coming years in pulpits and in the schools. The meetings of the Institute at the conventions and in the annual gatherings have been a kind of a safety valve for many men through the years. In this fellowship they have been able to speak their minds and to find sympathetic listeners as well as kindly critics. Nothing is more needed than open discussion free from censoriousness. These men, fresh from the great university centers, or working in comparative isolation in their pastorates, need the stimulus of

interchange of ideas, and we all need to hear one another concerning the experiences which make up the inner life of this religious movement. How far are the new men acquainted with the historic background of the cause in which they are engaged? What tendencies are at work to enlarge or to diminish the significance of the "plea?"

Now and then we get some mild criticism about some idea or sentiment expressed in these pages, and we are glad to make note of them all. We call attention again, however, to the fact that every writer alone is responsible for what he says. Every article is signed or initialed, or if signed by a pseudonym, it is for obvious reasons. The Scroll aims to be hospitable toward all points of view though it maintains the editorial privilege of having a point of view of its own. The editors do not mean to surrender their right to think, any more than they wish to deny others that right. We invite discussion of vital matters and we ask for no more than our share in the procedure.

It is expected that in a future issue we shall be able to present a kind of Who's Who of the Institute. In order to make this of value it is essential that all members send in the personal records which have been requested. There are now more than three hundred members and they constitute a glorious company. Let it be said again that this is no exclusive organization. It invites to full membership all college men, without any formal routine, regardless of whether they are conservative or liberal in theological matters.

A persistent need of the minister is to be "natural" and yet proper. The story of the old

lady who said of the new young pastor that when she saw him outside the pulpit she thought he ought never to go into it, and when she saw him in it she thought he should never go out of it, bears a good moral. The nearer a minister can get to a conversational tone in the pulpit the better. A student for the ministry said that he always tried to imagine how what he preached in the pulpit would sound if spoken to an intelligent individual alone. That is a good check on sentimentalism, the holy tone, the repetition, and excited shouting. It would help a lot if the congregation would make records of sermons and compel the preacher to listen to himself!

E. S. A.

The Unifying Task of Religion

(Arthur J. Culler, Shaker Heights, Ohio)

A picturesque phrase of the Hebrew prophets is "to bind up that which is broken." It connotes the healing activity of God. The nation is wounded and its unity is torn to bits like confetti wafted on the breeze. God promises to recreate the integrity of his people and to focus their energies anew on the common tasks. The radical meaning of religion is "to bind together," that is, to give wholeness to life.

One of the major needs of today is to unite the whole experience of men into a dignified and creative pattern. Our ancient habits have dissolved and our compelling sanctions have faded. Life is a succession of events without inner meaning. We cannot assign worthwhile meaning to experience and our minds are confused and bewildered.

This lack of unity does two things—it spells chaos in our emotional life and paralyzes the nerve of action. Our minds are played upon by such contradictory impulses and such mixed emotions that we are torn between courage and cowardice, nobility and meanness, trust and suspicion. The signboards at the crossways of life have been blown atwist and we know not which way to go. We confuse the worldly voice of the siren and the inner monitor of the spirit. This defeats creative activity and leaves men the helpless victim of his warring impulses.

First of all religion must give us a satisfying view of life, a moral Weltanschauung. In a basic sense the mind creates its world of reality out of bits of sense experience. We go on the faith that our conceptions fit the structure of the universe and conform measurably with the ultimate truth. Again the appreciation and creation of beauty is an act of the mind. Music is possible only as we rise above the seriatim notes into a time-encompassing now of the chord and a union of the chords into the whole motif. A painting is the blending of bits of color into a significant unity and a piece of sculpture is the creation of beauty from bits of form.

Intellectual unity, however, was halted with the coming of the specialized sciences. The Renaissance priests, artists and philosophers demanded a separation of interests and their wishes were granted with a vengeance. Learning consists of detached fields of knowledge and no man can be a master in the field of law or medicine as a whole today. Thus we have sciences rather than Science, research students instead of teachers, and experts instead of thinkers. "What is wrong with us," says an Oxford philosopher, "is precisely the de-

tachment of those forms of experience—art, religion, science, and the rest—from one another; and our cure can only be a reunion in a complete and undivided life.”

Even more than a synthesis of thought we need a sense of ethical purpose. Philosophy must give us a tolerable view of the world; religion must create an overarching sense of the oneness of all life and give to it significant direction. In religion we seek that reality to which we may ascribe supreme worth and which will give creative and dignified motivation to the good life. The supreme Thing can alone give value to things, the supreme Good to all other goods, and Truth give meaning to facts. Certainly much of our bewilderment today is due to the lack of a unified and compelling purpose in life and therefore no valid scale of values.

This unity must not be purchased at the sacrifice of reality. Our liberals sometimes forget the contrasts of life, noting the love of God and forgetting the sin of man. God is akin to man but He is also the Other set over against the world. Just as man ‘dichotomizes his universe’ setting himself over against the material world so must he dichotomize his moral world by setting himself over against the forces of evil. Man conquers evil only by union with God which is the supreme act of his free will. Lacking this act of union with God man too easily assumes a virtue in the mere natural order which is not present, thus mistaking sentimental fog for religious reality. We need that “gesture of defiance against the claims of nature” which Hocking asserts is man’s supreme moral act. Man is ever saying

O World, though thou deniest
Stand thou on that side, for on this am I.

The world is a block of Pentelic marble out of which man can carve a frieze fit for the temple of wisdom but it must be conceived in a vision of God. Man works in his world but he and his world are not one; his unity is with his father God.

The unifying task of religion is even more urgent in man's relation to his fellow man. Our social cleavages—economic classes and racial and national hatreds—are, as Tagore suggests, like ancient walls dividing man from his fellow men. Here religion asserts a truth and assumes a task. The truth is the spiritual kinship of man hinted at in all ethical religions but set in clearest perspective in Jesus and the prophets. Jesus came to unite men into a new fellowship based on the fatherhood of God and achieved only by the uttermost loyalty and good will. The specific truth of Jesus and the loyalty which it demanded must be set over against all easy going conceptions of mere social likemindedness as alone able to create a true fellowship of man.

The task to achieve this fellowship must take the measure of the unabashed and unashamed destructive forces of life. The lust of greed, the thirst for power and the sin of unholy ambition are as cruel and relentless today as when they nailed Jesus to the Cross. The cross is the world's only realistic measure of aggressive evil. Wherever lust meets purity and hate meets love at that point stands a cross. These crosses dot the trail of all human progress. The most ironic thing about them is that we have paid the price but have failed to heal the hurt of the nations. Our calvaries have not been redemptive because our thinking has not been constructive. Every creative spiritual deed on the social frontier is

largely in vain unless it be followed by intelligent and constructive social endeavor.

We can never return to the unity of the Middle Ages as visioned by Henry Adams in the cathedral of Chartres; many of us do not desire to do so. But religion is ever creative of unity in personal and social living. In the windows of a cathedral thousands of bits of colored glass are held together by a coating of wax strong enough to hold them in place but thin enough to permit the light to pass through undimmed. As the light of day passes through a pattern of beauty is created. So religion holds the bits of life together—its joys and sorrows, all its sweet, sad, and happy human things—and as the light of God passes through a pattern of beauty is created.

A Church Set Upon a Hill

(C. J. Armstrong, Hannibal, Mo.)

Recently I accompanied a funeral procession to the High Point Christian Church which is situated eight miles from Montgomery City, Missouri. It is a rural church, situated on a high point and surrounded by fertile farms. From Montgomery City it is reached by a winding road that, in places, I suspect would be impassable in bad weather. I want to write of two or three things that have impressed me deeply in reference to that church.

I have been in many churches, Catholic, Protestant and Jewish, in many different places, but never have I seen as clean and neat a church as the High Point Christian Church. It cannot be easy to keep a rural church as clean as that one

is. I could not find a fleck of dust anywhere. The floor, the pews, the walls, the windows, the piano and the pulpit were immaculate. The building is in good repair. It is in striking contrast with so many rural churches and even some town and city churches. I do not know who the good soul is that thus keeps the House of the Lord, but I do know that he or she is a saint. The church is as clean as any home in any community. Its neatness and cleanliness must be habitual. No building could thus be cleaned up for a special occasion. Its community is suffering as are all rural communities. Yet, there upon a high point as a symbol of the fundamental and eternally sustaining realities, stands this spotless church—a beacon that burns brightly to lighten the way for weary and discouraged men and women to the Christ who is “the way, the truth and the life.”

We were there that day on a sad mission. The body of one who was born and reared in that community was brought back to rest among her forbears. It was a wonderfully sympathetic group who gathered in the church. You may find more artistic singing in city churches and funeral homes, but, somehow, the old hymns that that rural choir sang seemed to me to have a meaning and comfort never sensed before. All seemed united “in that great brotherhood of those who bear the marks of pain.” They were reverent, they were sincere, they seemed to possess something that lifted us up to heights of hope, trust and confidence. Thus did they help to comfort a sorrowing family and to put new strength into a pastor’s heart.

I was deeply impressed with the young man who played the piano and led the singing. I found that he is a product of that community,

teaches its school and works his way through the summer seasons of the Teachers Training College at Kirksville, Mo. His touch at the piano is remarkable, his voice is rich and fine, and he knows just how to lead the singing. He is a clean cut, splendid specimen of young manhood. He is a credit to his community. His community is proud of him. He is putting great values into his native section by his work both in the School and the Church.

That Church is well named. It is a "high point" in the life of the community. It is set on a hill and its light is not hidden. Under the leadership of my good friend, Rev. A. F. Larson of Auxvasse, Missouri, it is bringing light and life and leadership to a suffering community. And somehow I cannot but believe that its caretaker, its choir, its sympathetic members, and its fine young music leader are symbolical of that strong faith and wholesome living that will carry our rural communities through these days of trial, and leaven our whole country with the saving grace of God. The High Point Christian Church will ever have my grateful affection. It blows no trumpets, rings no bells, boasts not of itself. Like the sunshine it warms the troubled heart and fructifies the discouraged soul. Somehow, I want to live better and work harder since my brief visit to that Church.

I am in hearty agreement with much that is being advocated in reference to the rural churches. Many of them would lose their lives in order to find them in a larger, united, community church. However, I cannot but believe that hundreds of them are the bright spots and encouraging centers in an otherwise dark and discouraging situa-

tion. In fact, they are the hope of those to whom they minister. Among such churches I number the High Point Christian Church in Montgomery County, Missouri.

Anent a Six Foot God

(Carlos C. Rowilson, Fairfield, Conn.)

My dear Burris, what do you think of this: On the second page of "The New Yorker" for July 7, 1934, the story is told of children addressing letters to God, "care of the Woolworth Building or "care of the Empire State Building." These children seem to be taking measurements, in terms somewhat comprehensible to them, of your God who "is a great deal taller than six feet."

Do you suppose that they will ever discover as so many seem to have found out in these enlightened, if not enlightening days, that God has grown so tall that it isn't worthwhile to address letters, or anything else, to Him, via the Woolworth Building, or via anything else.

In New York, letters addressed to God go to the dead-letter office. How significant! Even so great a city as New York doesn't know how to forward them! But even so, they are not treated like other matter landing there. Again, quoting the New Yorker, "Except for obscene letters and letters addressed to God, which are burned, everything is sold for waste paper. Uncle Sam is just enough of an old sentimentalist not to sell a letter to God. 'It wouldn't be right,' said Mr. McDonald, who still doubts that He can be reached at the Chrysler Building." So these letters, with "obscene letters," are burned!

Dear Burris, I love your figures of rhetoric, partly because they so often make me think in figures of opposite dimensions. I am hoping that while we are thinking that God "is a great deal taller than six feet," we may also begin to think that He is a great deal shorter than six feet, say even as small as an atom. One trouble with our thought of God today is that we think of Him in figures of astronomy and archaeology, and forget all about the ideology suggested by physics and chemistry. We may need the descriptive language of all the sciences to fill out the meaning of God for us today, and we must remember that the atom is quite as significant as is that undiscovered universe which the new two-hundred inch lense is to reveal to us. Old Feller, God is just as small as he is big!

And speaking of descriptive language by which it may be possible for us to gain a degree of satisfaction about the nature and place of God in our world, don't you think there is just a chance that nothing will be better than resort to an old trick? For after the sciences are exhausted, maybe we shall find that the most fitting word on the subject of God will be found in Isaiah and the Gospels, and much other literature that religion has created.

Affectionately your old friend,
Carlos C. Rowilson.

"Men have never fully used the powers they possess to advance the good in life, because they have waited upon some power external to themselves and to nature to do the work they are responsible for doing. Dependence upon an external power is the counterpart of surrender of human endeavor."

Needed: A Revival of Doctrinal Preaching

(Raymond Morgan, Evanston, Illinois)

The liberal minister has been experimenting for many years now with a creedless religion,—not only with a “religion without God,” but with a religion without any definite theology at all. There are unmistakable signs of a return to theology on the part of liberal leaders. This, we hold, is all to the good.

For it is impossible to think or to speak of religion very long without making use of some kind of theology. The revolt against theology enabled us to cast off the the old burden of an iron-bound creed. The danger is that we will now slip back—as churches—into the old ruts as we come to feel the need of a theology in terms of which to express our religious faith.

The only remedy is the achievement of a new theology that shall give religion all of the freedom it demands and at the same time that will enable the believer to express his faith in an intellectually satisfying manner. We need an intellectual statement of the truths of religion that will be in line with the other accepted truths of our own day.

But the attainment of a new theology does not mean the translation of the old doctrines into the terms of sociology, or psychology, or economics, or political science. Nor does it mean the abandonment of the old doctrines and the substitution of the newer doctrines of the social scientists. Rather it means the thorough examination of the old doctrines in the light of the

present day in order that they may be enlarged upon, modified, or corrected according to the merits of each case. That means that all of us who undertake to be teachers and preachers of religion must be thoroughly acquainted with the history of Christian thought and equipped to deal with it critically and constructively,

The present uncertainty about the social gospel illustrates our failure to keep the old doctrines in repair. We have supposed that the social gospel was something to be added to the older theology or something to be substituted for it. To our sorrow, we thought it necessary to tear down all the old structure of belief before we could begin our constructive work. That was a very serious blunder. Instead of capitalizing the reverence of our congregations for the Bible, we quoted authorities on sociology in support of our social idealism. We failed to realize that the springs of the social gospel were all to be found in our tradition and that the social gospel, so far from being something new, was but the social implication of the old.

We need a return to doctrinal preaching that shall be contemporary and yet that shall stand in right relation to the past. We need affirmative declarative statements of the faith of the ages in relation to the age in which we live. We need to take the old categories of faith and make them vital and contemporary by relating them to the realities of the here and now.

During the last six weeks I have been preaching a series of sermons which I have frankly called doctrinal sermons. I have done my best to speak the truth as I understand it without any reservation. Last Sunday's sermon was on the meaning of God. I did not use the term prog-

ressive integration, because that is a term suited to the philosophical workshop and not to the pulpit. I did not quote from Dr. Wieman nor Dr. Ames, though I am deeply indebted to them both for my understanding of God. But I did appeal to one who was already an authority in the minds of my people, the author of the First Epistle of John, who said, "He that loveth not knoweth not God, for God is love."

There never was a generation in greater need of salvation than our own. We need a revival of doctrinal preaching setting forth in positive terms the gospel of salvation from the characteristic perils of our day. It will take all of our social gospel information and passion to do it effectively, but it will be an adventure in religion and not in sociology if we do it properly. We need outspoken and straightforward preaching against sin that shall use all of the insight afforded by individual and social psychology, but that shall bring the facts of sin home to the conscience of our generation. We need to reaffirm the necessity of repentance and conversion in such terms as shall have meaning and persuasion to our own time. We need a reinterpretation of the life and death of Jesus that will dramatize the Christian experience of today just as the traditional interpretations have done for all preceding generations.

It has been a surprise to me how all of these great doctrines can be woven into a pattern that has meaning and significance for our age. Here is my pattern of Christian thought: God is love,—the principle and process of growing unity in the world. On the human level, God is co-operative, dynamic good-will. This love, which is God, was incarnate in Jesus Christ. It was the motivation

of his life and the central thought in his teachings. For love he died; but he did not remain dead; he came to life in the hearts of his disciples and liveth evermore in his church. Jesus taught that all men may become sons of God if only they become channels of love, channels of God, agents of his Kingdom, builders of his city. But man is in need of conversion from selfishness and lust and greed. Man must put love first in his life. This, in brief, is the gospel of Christ which our world needs.

“Intolerance,” By Garrison

(Irvin E. Lunger, Chicago, Illinois)

As the jacket of Dr. Garrison's 'Intolerance' so vividly comments, "Dr. Garrison examines coolly and with scholarly skill the anatomy of this thing, half god-like, half-beastly, Intolerance. He shows the vogues and techniques of hate in history. But he goes beyond the torture chambers and explores the motives and the circumstances of religion, of economics, of social consciousness, which have resulted in prejudice and bigotry, as he presents the good as well as the bad things which have come out of Intolerance."

Because of the great amount of illustrative material taken from the long history of nations, the author carefully substantiates each developing trend in the history of tolerance and intolerance among men. In this short summary, we shall content ourselves with the main factors which rise above the material to induce people by cool analysis to consider critically their own attitudes. In introducing his subject, the author suggests

that history is made up in large of the record of man's intolerance to man. To clarify the terms with which he is about to deal, Professor Garrison lists and defines three terms which in ascending scale enclose the gamut of harshness. "Intolerance is the quality of minds closed to influences from those who differ and disposed to limit their liberty or to visit them with tokens of displeasure. Bigotry is intolerance raised to a higher power, fortified by fanatical devotion to a cause not supported by reason, and emotionalized by a feeling of active hostility or hatred toward those who are of a different way of thinking . . . Persecution is intolerance expressing itself in overt acts to the detriment of the life, liberty, property, or peace of the victim." (p. xi, xii).

In considering intolerance, it is discovered that intolerance comes naturally to man while tolerance is a quality that must be learned. It must be recognized that intolerance rests back upon the practical social fact that variation from type is dangerous to the group and therefore must be discouraged. Intolerance is "the fundamental response of the conservative spirit to whatever threatens the stability of the status quo and the security of those whose lives are ordered by it." (p. 3).

In the discussion of the grounds of intolerance, the author suggests that the mood of good-natured indolence into which men easily fall when they are reasonably contented with things as they are and fairly secure in the possessions and the status that makes them comfortable is a basis for tolerance. "Closely allied to this amiable indolence, but not quite so unreasoning, is the consideration of political and social expediency . . . There was scarcely a moment in history when the responsible

guardians of the social order were not being called upon somewhere to decide whether it was really worth while to bring pressure to bear upon this or that rebel against the status quo." (p. 11). "Closely connected with the consideration of expediency is the striking fact that tolerance has often been the special virtue of minorities." (15). However, it is at this point that the author adds, "No group which practices intolerance when it is strong and clamors for tolerance when it is weak can make any convincing claim to the possession of a tolerant spirit." Further, we find that much of the tolerance of this present age can be traced to a waning interest in issues which were formerly highly emotionalized. This indifference to uniformity may be better termed a shift of interest and a loss of certainty of the importance of the old issues. A final ground of tolerance is found in the increasing diversity with its numerous practical values.

As to the technique of intolerance, we find that intolerance by majorities appears in general social pressure, police power with penalties, civil disabilities imposed by the state, spiritual terrors invoked by a dominant church, and the specific limitations on the right of worship. When the issue is that of intolerance by minorities, it finds its expression in the exclusiveness of churches, in social discrimination, or in political discrimination. In every case, intolerance is always an expression of fear because men tend to hate the things they fear and hate makes fierce and frantic the campaign which fear has inaugurated (p. 41).

In a discussion of the roots of western culture, the author shows that intolerance roots in the Hebrew type of thought and tolerance in the Greek although in the course of the study various

exceptions appear to this general conclusion. In its infancy the church is further presented as being tolerant because of their minority and from this approach the early leaders were clear in advocating tolerance in matters of religion. However, while the tolerance continued in face of the intolerance of the Roman persecution it was still due to the minority position of the Christians.

With Constantine's Edict of Milan which gave to the church toleration, the whole culture paused tolerant and then the church swung into the position of the majority favored unit with intolerance as its possession. As Professor Garrison suggests "Constantine's Edict of Milan was a little island of tolerance between two stormy seas of persecution, or a moment of respite between pagan persecution of Christianity and Christian persecution of paganism. At that instant, intolerance was a dead center, but momentum quickly carried it over into the opposite phase." (80). As the church gets the upper hand, it changes from its tolerant position to the point where in 378 it forbade sacrifice to pagan gods and by the code of Theodosius made Christianity compulsory. The whole intolerant position continues to grow and by 385 with the slaying of Priscillian, a Spanish bishop, the death penalty was initiated for heretics. With the church in control, the state was soon feeling its power and between the 5th and the 13th centuries the state was obliged to do the dirty work of the church's intolerance. Thus, a minority had been tolerant but with authority it became the most intolerable element that has appeared in the history of European religious development.

In that Middle Ages were expressions of the principle of graduated authority, forces which had sought to disrupt the ecclesiastical authority of

the hierarchy or the feudal empire struck as disruptive forces to the established system and so provoked great persecution and intolerance on the part of these units of power. While the disruptive factors were at work the authoritarian organization was powerful enough to adequately suppress them. The power of the organizations appeared in the Crusades, in the Spanish Inquisition, and in other such demonstrations. However, with the new adventurous spirit, the desire for perfect individuality and freedom, the anti-conformity attitude, and such expressions of this sort; there were ushered in two disruptive forces which the old system could not smother. These were the Renaissance and the Protestant Reformation. The former was a cultural growth and the latter was a revolt which came with explosive suddenness.

With the Protestant Reformation came an attempt to displace authority and the spirit of intolerance which the old authority had held was shared in the fight. The Protestant spirit said, "The Roman church was corrupt in practice and therefore should be reformed; erroneous in doctrine therefore should be corrected; tyrannous in its administration therefore should be resisted; a usurper of authority which could not truly speak with the voice of God." (p. 111). In this chapter, the author gives an interesting discussion of the 'church type' which claims to include in its membership the entire population of an area which it occupies excepting only those which by its own overt acts it has made alien elements, and the 'sect type' which is a voluntary religious organization the membership of which consists of those who choose to be in it. The former uses violence and overt physical acts of intolerance and the

latter uses exclusiveness rather than inclusiveness as its weapon of intolerance.

In discussing the wars of religion the author details the events which were expressions of the conflicting intolerance of the Roman church and the Protestant church showing how by influence of the state these wars became of political and economic provocation as well as religious. From this, Professor Garrison discusses the fact that the nations at this point attempted to make their specific religious beliefs a state religion and in this became intolerant of all other religious beliefs. The author terms this situation a dangerous road toward security and reveals the many paradoxical aspects of this trend. Turning at this point from the events of this period, the author considers those thinkers and theorists whose influence also was felt even though they shrank from their present world to construct ideal states and plans in theory. It is at this point that we find "It would be misleading to end a chapter on the thinkers who have advanced the cause of toleration with the implication that the enemies of religion have been preeminently the advocates of human rights and that religious leaders have been the foes of freedom . . . With all its institutionalism and its temptations to emphasize conformity to patterns of thought and behavior above concrete human interests, religion has exalted the dignity and stressed the world of men . . . Wherever this view of man prevails, two results follow: intolerance, considered as the spirit of prejudice against races, unjust discrimination against classes, and the proscription of free thought and expression, tends to disappear; while intolerance considered as determined opposition to whatever institutions or customs are hostile to human rights

gains fresh energy and more intelligent direction." (p. 168).

In his discussion of colonial America, the author establishes the point that religious intolerance in America was imported and was not generally a domestic product. "The main facts that determined the increasingly liberal temper of the American colonists toward varieties of religions were that so many of these varieties, none of which had a large majority over a very wide area; and that the exigencies of economic and political life on the frontier of a new continent, in the face of many dangers and in the midst of a struggle for civil rights, overshadowed religious differences and developed toleration by compelling cooperation." (181).

In the bloodless English revolution, the American revolution, the bloody French revolution, Professor Garrison sees a common foundation upon those principles which included a recognition of human rights and made these rights the structural elements of a political philosophy.

After these revolutions, especially in France, two large consequences appeared. The first of these was that the new political and social liberalism had gained a large and formidable following throughout Europe and had found courage to express itself in both words and deeds. In contrast to this liberal spirit came the churchly attacks which took the form of a reaction which limited but failed to stop the liberal developments of attitude toward religion.

The author closes his study by turning to America and considering the rise of hundred per centism, the Christian-vs-Christian intolerance, the racial problems of the American and the Jew and the White and the Black races. The at-

tempt to create hundred per cent Americanism was an attempt to establish a unit for intolerant treatment of the aliens and those who wished to become citizens of this country. In the discussion of Christian against Christian, the author studies the intolerant attitude between Catholic and Protestant and Non-Protestant peoples and seeks upon a basis of the defeat of Gov. Alfred Smith, a Catholic, for the presidency of the United States in the 1928 election, for the basic reasons for the difference. In studying the relation of the Christian and the Jew as another point of intolerance we find that the trouble lies partly with the Jewish idea to be treated by others on a par while they maintain among themselves a distinct identity. As is the case with the white-black intolerance, we must continue to practice a moderate degree of social segregation with an increasing degree of political and economic association, on the basis of a recognition of theoretical equality and actual inequality of the racial groups, but with an increasing willingness to stress the classification of every individual with his cultural rather than his social group. This combination of realism and idealism offers the solution for intolerance which exists in this country today, the author asserts.

The author closes his study with the charge, "Exorcise fear and hatred, cease to judge men by classes, recognize self-interest and group-interest for what they are and keep them in their right place, respect those human rights which have been proved by the long discipline of history to be inseparable from peace, prosperity, and progress—and all that will be left of intolerance will be an intelligent zeal for the triumph of truth and

a reasonable devotion to the welfare of humanity." (270).

Thus, Professor Garrison turns attention to the problems of our day as they appear in war and peace, in social and economic reforms, in divorce and birth control, in liquor and prohibition, and in many other issues and problems. He senses clearly the distinct social and economic, as well as religious and ethical, values.

"Bidding For The Religious"

(Simon M. Davidian, Lima, Ohio)

There is an amazing increase in the "religions" bidding for the religious. But what kind are the "religious," can we classify them? Let's try. Strangely, many have been members of some church but its that group that live on the fringe of organized religion.

Those who "fall" for these new sects are, psychologically speaking, frustrated souls who have been inhibited socially, sexually, or otherwise. In many cases there is a longing for something to fill gaps in their lives. Former interests have been consumed, or tested and found wanting; and there is a desire to possess ideas, whether these ideas have any sense doesn't matter much, as long as they have a beautiful phraseology about them.

Then there are those who follow, not the army this time, but in the van of new religious movements. It's something new to play with and one must have the latest thing. Perhaps the motif is merely the desire to be up-to-date, to gain all the cultural caprices of our era.

Again, there is a deeper longing for a religion that is not local, divisive, but one that seems to have a universal content. Ideas and personalities especially if they have been played-up and are new, will always have a popular appeal.

A moment or two with these religions will help us. There is the "scissors" type—the Literary Digest method—it seeks to clip off the best in religions, patch them together and you have a new one. Page Bahaim! The way of Comprehension, of meditation, the Hindoo way, is another. One is amused to see so many Americans trying to get hold of something occult, mysterious, oriental—for this method is older than Christ. Then there is the Hitler or Mussolini religion of "command" which long has been the way of Islam.

The cheapest way of all is the way of "culture." Just coin a series of high-sounding, honey-eyed phrases, it matters little whether they are real or not as long as it shuts our eyes on the real problems and miseries of men. All this type needs is to have sweet-sounding sentences—a sort of a God who is a celestial lolly-pop oozing out eternal sweetness. Superficially minded, shallow-thinking, selfish Americans go big for this sort of "culture-religion."

Then there is the religion of Christ. Our religion is a religion of a person and it must have personal implications as well as social. The great historic religions—and we can only make a bold statement—we're socially minded, improperly we grant, and they have remained largely social.

The religion of Christ not only came from an individual and recognizes primarily the sacredness of human personality but it goes with the individual into all realms of our social scheming.

The historic religions have minimized the individual and his only worth is as part of a politic-religious system. Their religions have failed because they are solely social and the individual has been neglected and forgotten. The implications of a social religion lead into class and political set-ups and the religion itself becomes the chief interest. The religion of our Lord centers in the human soul and its chief concern is to bring all souls into a family of God. This way may take longer but it is the only way to bring in a Christian Society. For you never can have a Christian society until you have Christians to make that society.

Not only the individual but our social set-up is measured by its relationship to Jesus Christ. Its desirability is measured by its desire to carry out the will and the spirit of Christ. Name any good in any religion and that same good will be found in Christ. He seems to synthesize within Himself every good that can be found. Every religion finds its best expression in Him. Why anyone needs to forsake this Religion for any other is beyond our understanding. What is there about God, or Man, or Life, that is not found in Him?

The New Leisure And The Church

(Homer R. Deadman, Chicago, Illinois)

Ten billion dollars is a lot of money even in the richest nation in the world. This is the amount of money spent annually in the United States for leisure time activities. This figure

graphically represents the extent to which our lives in the modern era have been flooded by a new tidal wave of leisure that demands such an expenditure. This increase in the amount of leisure time has been going on for many years past. The working day has been greatly reduced, from twelve long hours to eight hours a day. Some work takes only five days a week. Then increasingly we have Saturday afternoons free and vacations ranging from one week to a month. Also there are more legal holidays being celebrated. In three score years and ten, some one tells us, we really only work twelve years and have twenty-nine years for sleep and twenty-nine years for leisure time pursuits. This growing leisure for the masses is due to the use of labor saving machinery in factories and on farms and in stores and homes, the greater use of electrical power and the pressure of organized labor for shorter days of work. And the end is not yet. Electrical wizards and engineers inform us that in the future with more inventions and electrical power we shall be able to produce enough goods for human consumption in, let us say, four hours of daily toil. Obviously every hour cut off the working side of life means an hour added to the leisure side of life. Such a trend in modern life creates a whole new set of problems for our society and in fact it changes the whole nature of our culture which in the past has been a culture of labor. Now in our own day we see it rapidly becoming a culture of play. This critical and fundamental change in the nature of our culture finds most of us as individuals and most of our institutions wholly unprepared to meet its stirring challenge.

One prophet has gone so far as to say that the greatest social issues that the United States has to face in the next decade will be found in the expansion of leisure. And this in the midst of a great world-wide depression! At least we may say that one of the most basic problems of our generation is the significant use of leisure time for creative and socially constructive purposes. What are we to do about it? And what does it mean for the church?

In the past religion and the church have for the most part taken a negativistic attitude towards leisure and have glorified work. This was done through the scriptures by means of the story of Adam and Eve and their being forced to earn their bread by the sweat of their brows. Thus the burden of work was laid on man and leisure was not for the dutiful man according to Christian tradition. Also we are today the heirs of a capitalistic economy with its attendant puritan virtues that have been reflected in and upheld by the life and the preaching of the church. Work, long and hard work, was given the highest moral value and leisure was practically taboo. The prophets of this idea were Carlyle, Ruskin, and Franklin and for the most part the church today still follows them and is blind to the great flood of leisure that is remaking the character of our whole society. With such a heritage, that served a useful function in its day, is it any wonder that the church stands bewildered in a culture of leisure? A religion of work for a society of play can never serve the basic needs of men and women in the modern world.

The traditional view of the church in regard to leisure that is still with us represents a severe cultural lag. We have not yet learned to make

our religion gear into life and we do not see that play is one of the greatest developers of wholesome personality. This is no ground for developing a pessimistic attitude in regard to the future of the church but it helps us determine where we are so that we can point out the new directions in which the church must move if the new leisure is to have any significance for the church or if the church is to have any meaning for the new world that is already upon us.

Some characteristics of this new leisure may be noted. It is very vast in extent and quantity as has been pointed out. There is also a new quality in it, it is a leisure of freedom in which we can call our souls our own, and not merely a time for building up again our energies after hard toil. It is a means to a larger and fuller life and not a means to more work. In the light of these new characteristics it is interesting to note that in the use of this new leisure, new in quality and quantity, the two chief trends are the widespread development of commercialized facilities for the enjoyment of passive amusements and the growth of private and public facilities for participation in a large variety of games and sports and other active pursuits. By far the greater amount of this new freedom has been taken over and exploited for profit by the commercial recreational interests. And the church has hardly been aware of the development, not to mention that she has done very little to use this new leisure for nurturing the souls of men. What the new leisure means for the church depends very largely upon the church. Will it mean the eclipse of the church in American life or will it mean the blossoming out of the church into the finest institutional flower of our culture?

Our coming culture of play challenges the church in several definite ways. 1. The new leisure must be correlated with a new work life or only produce more Coney Islands. 2. It must be made a time of worthy activity that will not be enervating or degenerating. 3. The church must actually bring the lives of communities and persons under the influence of religious ideals and values that spring out of the ongoing life of society. 4. The church must take some part in the various educational and legislative moves that need to be made if leisure is to contribute to the abundant life. 5. The church itself is a leisure time institution and so the new leisure ought to mean more useful and meaningful churches. 6. Also the church is challenged to use leisure time to help create beautiful and fully developed personalities whose personal and social experience is creative.

Our religious ideology would have to be reconstructed and the significance of leisure and religion for each other emphasized. Thus we might see leisure as an opportunity for the practical realization in the lives of persons of the great and high values that religion has always proclaimed. Likewise religion might serve a useful function in the new leisure by pointing out and lifting up the high value of worthwhile, creative, meaningful and constructive leisure pursuits. Thus the church might help people to discover in everyday life the religious values of human experience. Also the church could render a real service to our generation by preaching the moral value of play and creative leisure activity in maintaining a balanced life and in introducing variety, flexibility and sensitiveness into our dispositions.

The new leisure has many implications for the program of the church which can only be hinted at within the compass of this paper. It means an extension of the church's program to include wider areas of human experience and activity, not in the sense of competing with other agencies but in an attempt to stimulate interest in worthy leisure pursuits outside the church. For example, the dance and dramatics might find more significant places in the church and not be given over entirely to other agencies. Then, too, the church in its indirect program of religious education can identify and support in the outside world the activities that are creative and seek to develop on the part of its constituency a desire to participate in these activities. Other changes that can only be mentioned here should take place in the church services, worship programs, preaching, educational activities and the like so that persons in contact with the church's program might be prepared and fitted for a worthy leisure. The church should also be further democratized so that class antagonisms against the church might disappear and the church might be available to and needed by all the people. Some of these items mentioned perhaps suggest certain things that the church must do in order to minister effectively in a culture of leisure.

What, then, of the new leisure and the church? As we study the contemporary scene and see the church standing in this new culture of play we see that the significance of the new leisure for her program is chiefly a tremendous challenge—a challenge to develop a wholesome religion of leisure as in the past she attempted to preach a religion of labor and a challenge to develop a religious leisure, that is, a creative,

worthful and meaningful leisure, as in the past she preached and attempted to develop a religious leisure — that is the challenging task for the church in the present hour that is presented by the expansion of leisure.

A Letter From E. K. Higdon

Manila, Dec. 31, 1933

It is the last day of the old year. Within three hours bedlam will break loose. The whistles at the ice plant and at other factories, guns and cannon crackers, horns and similar implements of inferno will make the night hideous. Those who have gone to sleep will be suddenly and rudely awakened. Those who haven't will do but little knitting on the "sleeve of care" this night. We plan to get to bed pretty soon and put in some good licks before the old year dies in this spasm of noise.

It is Sunday night and clubs and hotels are packed. Before morning many will be snowed under although no one will freeze to death tonight or have chilblains next week. Our summer climate treats inebriates kindly. We were reminded of our gentle winters today at noon when we had roasting ears, new potatoes and spring chicken. Again tonight we mentioned it when we ate fresh strawberries brought from Baguio by one of our friends.

The rest of this letter is written in the air on a 500 mile flight to Iloilo.

When you sail through the air at 120 miles per hour, you get but fleeting glances at the landscape; fringes of dark green along smooth narrow paths; flashes of sunlight on water and

rice fields; cocoanut groves looking like newly planted pineapples a foot high, clouds piled up above you, soap suds left over from a jolly bath; below you similar clouds turning into a snow-covered field over which you glide without a bump or jerk. For a half-hour our eyes were dazzled by the light on this "snow." When the clouds finally parted and the breakers became visible on the ocean below, the light shining upon the white foam gave impression of snow on ice with rough places on the frozen surface. Part of the time when we flew through the fog, the water condensed and ran across the under side of the wings looking like ants in a continual procession. Again we plunged into the clouds. Soon they opened to reveal the landscape below us. We flew low enough to see people in the fields; a wash spread on the grass; flocks of large white birds; a meandering stream bordered by what looked like tiny bushes but were in reality tall trees. Here the country was rough, sparsely populated; no roads, only trails—brown lines running along the tops of ridges. Wisps of cloud rising like smoke from amongst the trees gave the illusion of moonshiners conducting their illicit trade.

A few minutes later the ceiling was low and we flew near the earth. We saw quite plainly a man in the roadway waving a white cloth at us. Cows or sheep, frightened, ran as they heard the roar of our motors and looked like ducks waddling across the yards. Beautiful green-colored knolls reached up here and there towards us. Growing rice, rippling in the wind, made another ocean.

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Editorial

A situation has arisen in the religious world which may be the occasion of bringing the Disciples to a realization of the importance of their intellectual inheritance. This situation is created by the reversion of so many teachers and preachers in different denominations to the general attitude and doctrinal position of the old systems of speculative theology. The Disciples arose in protest against creedal authority and unchristian dogmas. The theology of Karl Barth is a symptom of a wide spread resuscitation of Calvinism in this country as well as in Germany. It goes under the name of "religious realism" and is claiming the attention of professors in theological seminaries. Lutheran and Evangelical clergymen are also being swept back into the old phrases and emotions and declaim against modernism and liberalism. They magnify the sinfulness of man in the old manner and proclaim the miraculous power of divine grace as the only sufficient source of salvation. They decry science as insignificant with reference to religion. Psychology and history are valueless for an understanding of the Christian religion. The religious advance of the late nineteenth and early twentieth century toward the close identification of the sacred and the secular they think was too optimistic and too much bound up with capitalism. The books of W. M. Horton, of Oberlin, indicate with considerable sympathy and approval the trend which is developing. Presbyterian, Baptist, and Con-

gregational bodies have Calvinism in their blood, though it is thinner in some than in others. Episcopalians, Methodists, Unitarians, and Disciples never had these traditional systems of theology. They are freer from the backward swing of current realistic theology. It is a time for the Disciples to think about theology again in order to escape its evils.

E. S. A.

Education of Rural Ministers

J. Edward Moseley, St. Louis, Mo.

The November, 1934, issue of THE SCROLL contained a statement in the report of the Des Moines Convention "that 54 per cent of the rural ministers of the brotherhood have never passed the fifth grade."

Since there seems to have been no other person reporting the statement, and inasmuch as there have been many inquiries as to its veracity and source, I have attempted to trace the statement made at the convention by Mr. Allen Wilson, State Secretary of Kentucky, and chairman of the National Rural Church Commission.

Mr. Wilson now holds, whatever was stated at Des Moines, that 51.4 percent of the rural church preachers of the brotherhood have had neither college nor seminary training. In Kentucky, he states, some Disciple preachers have not had a high school education, and many have not been past the fifth grade.

Mr. Wilson quotes statistics of the Institute of Social and Religious Research. A study covering 21 denominations with 74 percent of the

entire church membership in the United States, was based on the 1926 religious census. The Disciples of Christ stand half-way in that listing, and the percentage of untrained (meaning not graduates of either college or seminary) ministers is 51.4 percent. The percentage for Kentucky is:

Neither College nor Seminary training 59.4%

Both College and Seminary Training 19%.

College Training only, 12.5%.

Seminary Training only, 9.1%.

Mr. Wilson grounds his belief that many Kentucky preachers of the Disciples of Christ have never been past the fifth grade in school, upon his actual experience in that state. He states that one occasionally hears such a preacher say: "I jes tuk up preachin'", or, "I foller preachin'."

"The Education of Ministers of Disciples of Christ," by R. B. Montgomery does not classify the ministers of our brotherhood below the high school grades and Dr. Montgomery writes in a personal letter: "I have no factual material whatever, from any source, that gives such a classification." Dr. Montgomery makes this statement on page 161 of his book: "Among the rural churches 51.4 percent of the preachers have neither college nor seminary training, and serve but 43.0 percent of the rural membership. The better educated men serve a larger church constituency."

"Sixty-two and seven-tenths percent of the ministers are rural ministers and 67.8 percent of the churches are rural churches, but only 39.6 percent of the members have their membership in rural churches. On the other hand, 37.3 percent of the ministers are urban and preach only to 32.2 percent of the churches, but are responsible for 60.4 percent of the total membership of the brotherhood."

Dr. Montgomery also refers to "The Education of American Ministers," in four volumes, which he helped to prepare, published in 1934 by the Institute of Social and Religious Research. After careful study of tables in Volume II, beginning on page 16, and in Volume IV, beginning on page 101, it is evident that these tables bear out the statement that only 51.4 percent—not 54 percent—of Disciple ministers have less than a college education. (Doubtless many of these preachers have finished High school and perhaps had some college training.)

The 51.4 percent group serves but 43 percent of the rural membership of the Disciples, but about 75 percent of our rural churches have no resident pastor. Yet here are we, the largest indigenous American religious group, with 51.4 percent of our rural preachers having neither college nor seminary training! We may give reasons for the figure, but that doesn't do away with it. Is it so hard now to believe that a generation ago (one wonders what the percentages of educated ministers in rural or urban centers was then) there was not a single outstanding leader in the brotherhood who considered seminary or university training, beyond the undergraduate Disciple college, necessary for any of our ministers?

The sincerity and the spirit of the unlettered preacher should not be discredited, but at the same time it seems needless to point out that he simply cannot keep pace with the trained minister and the well-educated layman in a Christian solution of some of the multitudinous ills confronting every community. Perhaps that is why so few rural ministers build effective programs to serve the needs of their groups. This lack of academic

training undoubtedly accounts for the death of many of our rural churches.

Is it too much to expect ministers and other leaders to cease encouraging young people, without necessary educational qualifications, to enter the ministry? This means of course that some of the seminary-trained men will have to serve in rural communities. But somehow, this anachronism of uneducated ministers must be remedied if the Disciples are to make an effective contribution to the religious life of the nation.

Social Gospel Advocates

By Milo J. Smith, Berkeley, California

An advocate is one who pleads a cause. There is much being said today about preaching the social gospel. Many ministers believe themselves to be advocates of the social gospel when they just give voice to generalities and platitudes, applicable in a general way to a situation where the members of society are involved. I was teaching a Sunday School class recently and we were considering a particular situation; and one brother arose and said if we would just follow Christ everything would be all right. The implication back of that remark, and that is a quite common remark, was that the way Christ would choose in a given situation is transparently clear and no one need be in doubt. I said to this brother, let me ask you one question and you will see that following Christ in business is not so easily determined. My question was this. What is a legitimate profit? We live in a society where most business is carried on for profit. Now just how easy is it to discover what Christ would do?

We face situations—not theories. I read a sermon not long ago from a great divine, and he said preachers could best advocate the social gospel by getting their members to have the mind and spirit of Christ. The implications of his sermon were that the mind and spirit of Christ was something quite dis-associated from concrete situations. That is, to use an irrigation term, the mind and spirit of Christ exists in abundant quantity in a storage reservoir somewhere in the spiritual universe, and that you can have it for the mere asking. No study of the situation is needed, no qualifications to make that study needed, no intelligence or fitness, just willingness; here I am, Lord, fill my distribution tank with thy mind and spirit, and I will irrigate society. This puts me in mind of an experience I had as a lad when our neighbors house was burning. A man by the name of "Bill" climbed upon the roof and began to cry in a loud voice, "My God! My God! give me water! give me water!, and I will distinguish this blaze." Well he kept on yelling and the house kept on burning until those who had intelligence enough to seize buckets and fill them with water had put out the blaze.

It is not an infrequent experience of mine as I travel about to witness a ministerially garbed robot exhorting the spiritually unfed as they gather for their weekly meal. I hear him say, "Have the mind and spirit of Christ. Oh brethren! we can solve every problem in this distraught world if we just have the mind and spirit of Christ." You say, "What is wrong with this kind of preaching?" Just this. It is a parrot performance. It gives no light on any particular situation. It gives no guidance to those who hon-

estly seek to find the way of the Lord in their immediate pathway. Abraham was in a concrete situation when he offered Isaac. Joseph faced a particular situation when he was sold into Egypt. Jeremiah went to the dungeon not for voicing his glowing generalities. John the Baptist lost his head for making his moral utterances specific.

“What doth it profit, my brethren, if a man say he hath faith, but have not works. Can that faith save him? If a brother or sister be naked and in lack of daily food, and one of you say unto them; Go in peace, be ye warmed and filled: And yet ye give them not the things needful to the body. What doth it profit?” James II. 14-16.

A town in California of 5,000 people faced an election. The issue was whether electrical current was to be municipally manufactured, owned and sold. It was clearly proved by neighboring city experiences that this could be done and that great benefits would accrue to all the people. It was a case of the special privileged versus the common people. Four churches and four ministers were involved. One preacher took his vacation. One made a trip to the holy land. One remained and exhorted loud and long with unmeaning platitudes about the spirit and mind of Christ. One took his stand squarely and manfully and presented the facts of how neighboring cities with profit to all the people had paid a fair price to private owners and had socialized this business and that. Where this had been done, it always worked out to the benefit of the city. The election was a victory for municipal ownership. The minister who stood for it was involved in the conflict at the time and was maligned by many, but in succeeding years his influence increased while

the ministerial dodgers lost their influence even among those who showered them with praise because of their clever conduct in a ticklish situation. But whether this had been the outcome or not, I write as one who holds to the belief that we as ministers must discover the mind of Christ in concrete issues, as we are a part of particular situations, and having discovered what we believe to be the mind of Christ, our faith must be implemented by a definite program of action. Faith without works is still dead being alone, and the Kingdom of God social order comes in piece meal fashion here in a particular situation and there in a concrete issue where Christ shares with us the privilege of bearing our cross up some new found calvary.

How Do We Know What's Right?

Fred W. Helfer, Hiram, Ohio

In a day when people believed in infallible popes, perfect plans of salvation, inerrant inspirations, and Holy Spirit dictated Bibles, not many worried about authority; it was ready at hand. Most everything was prescribed; the keys to life and death, Heaven and Hell, were daily used. Today we believe that a man's authority is that of his own soul. Every man is thrown back on his own resources; he is not to be a passive copyist, but a creativist. Does this mean the right to do whatever one may please? In the exercise of so great freedom how can any of us know what is right?

During the past year I have become interested in the naturalness of the religion of Jesus. When the credulous age in which Jesus lived is taken into account, it is nothing short of miraculous that he placed so much confidence in the orderly processes of nature, that religion for him was a matter of daily living rather than temple ritual, and that his texts were the grass of the field, the birds of the sky and the works of man rather than the "inspired sayings" of the fathers. He talked of love to one's enemies, turning the other cheek, sharing of one's goods, the practice of mercy and kind judgments. The validity of such actions for him rested on no standardized authority; but upon the test of life. In substance he said "You can see what happens to fruit when it grows on good trees; you can see what happens to fruit when it grows on bad trees." This appeal to life was sufficient. The good was known, even as the bad was known, by its result upon life. Can it be otherwise with us? What does our thought and our action do to other people? What is the final meaning of our deeds upon all humanity? The GOOD has to meet the test of our social living. Whatever ultimately releases, expands, exhilarates, ennobles and enriches life is good.

The right is a changing standard. The divine right of kings was once considered good. Slavery was once considered right. Laissez faire was considered just. With the coming of a new day the old right becomes a present wrong and a new right is needed if men are to look over their experience and call it good. This whole matter of the right is set forth more clearly for me as I drive my car over the national highways. I follow the road.

I know I am going in the right direction because of the numbers along the route and the pointed signs informing me that it is fifty miles to Chicago; that it is forty-five miles to Chicago, etc. Every so often I see a new piece of road which makes a graceful curve out of what was once a dangerous right angle; the older piece of road is off to the right and while it was once considered a great improvement over the old dirt road which went that way, the ongoing motorist is thankful that another hazard has been removed. Winding roads are made straight; bridges are made wider; painted lanes are plainly marked; stop signs are erected; mechanical eyes wink out their warnings; grade crossings are eliminated; curves are rightly sloped; clover-leaf intersections are builded. Is not this, may this not be a parable of life with the trimming off here and there, the erection of this safety device, the redefining of relationship etc., to make the journey more plainly marked and the good up-to-date? It is the function of the up-to-the-minute standard of right to make other standards out-of-date.

This changing standard of right does not leave us quite as muddled as would at first appear. The past has hung up some danger signals. We are rather certain of the results of falling or jumping off skyscrapers. Men begin to see the folly of war. The sense of human justice demands a larger circle than merely fair practice within the immediate family. And after a time it dawns on mankind that the world is a unit; isolation an impossibility.

This changing standard of right does not mean that an individual may follow his own caprice or whim. The act of anyone of us is never

an individual affair. An act is always socialized. Conduct is group controlled. In almost every situation the public nods its approval or holds up a warning finger. We live our lives beneath the gaze of the PUBLIC EYE. The meaning of conduct is wrapped up in our human relationships. The child watches the mother and acts under the approving grace of her smile or is inhibited by her frown. The adult speaks, but all the time pays attention to the "ohs" and the "ahs" and head nodding of approval of the group to whom he speaks. The same is true of action. No human ever gets entirely away from this public judgment. Most people live in this "respectable atmosphere," traveling the approved road, satisfied with present markings and content to accept things as they are.

Not everyone is content so to live; for even as an observant driver sees here and there an improvement which can still be made in the improved road, so there are sensitive souls who see the possibility of bettering the lot of mankind by a change here and an adjustment there. And for this better way these are willing to be called "cranks," reformers, dreamers, idealists, "brain trusters," "wild-eyed-soap-boxers," and some even to become martyrs.

In most instances we do know what to do. While on occasion we awake to find yesterday's right to be today's evil; this doesn't happen more than once or twice in a life time. It takes a generation or two for a "good" to become an "evil." In most cases we are rather certain what the right way is. But what about those cases when we are perplexed? When we come to the end of the road and find the bridge down; or when we

come to the end of the trail and we are lost? Only one thing remains; we must then EXPERIMENT. We must experiment in imagination or in reality, perhaps in both. We must then change our ways until we find that one method which works. In an entirely novel situation no one can foretell exactly just what will happen as a new action is undertaken; but the new must be tried until a number of trials and errors eventuate in success. To live at all we need the experience of the race; we need, too, the voice of the prophet, the vision of the seer, and the courage of the pioneer.

In a world which moves; as members of a society wherein fashions change, the right is that which meets human needs; releases and enlarges personality; brings the largest good to the largest number; makes use of our noblest feeling and finest intelligence; stands the test of the future as nearly as we can see it; increases the esteem of our friends; that which brings one some pride in his action, so that he is able to live with himself; that which is socially wholesome and individually satisfying. Conscience is still young; just at the dawn,—the noontide of a lovelier morality awaits the nobler changes in the habits of men and in the customs of society.

“The reality of ideal ends and values in their authority over us is an undoubted fact. The validity of justice, affection, and that intellectual correspondence of our ideas with realities that we call truth, is so assured in its hold upon humanity that it is unnecessary for the religious attitude to encumber itself with the apparatus of dogma and doctrine.

Textual and Problem Preaching

Everett E. Manes, Chicago, Ill.

Tradition, up until the time of the introduction of "higher criticism," fixed the Bible as the one source of religious truth and authority. Included in this tradition is the custom that the sermon must have a textual basis; but we must face squarely this one condition, namely, that that which makes a sermon Christian is not the fact that it is furnished with a biblical text. The attitude of the authority of the Scripture as a proof-text has become a thing of little concern among the more intellectual clergy. The absence of a text does not indicate any irreverence for the Bible, neither is it an indication that one is hostile to the broad Christian principles implicit in the Holy Book. It is evidence of the fact that the preaching values of the Old and New Testaments do not lie in the use of texts, nor in the ability to manipulate a text to fit a given situation.

If the preacher is confined to the uniform use of a text, he may be cramped or even crippled. For example, how can the Bible be expected to furnish adequate texts from the simple experiences of the Jewish people and the early Christians for problems arising in democracy, industry, and an age dominated by the scientific spirit? Also, one does not limit the truth in the sermon exclusively to that truth which is contained in the Bible. There are problems and subjects on which the modern minister speaks which are not contained in the biblical records, such as many aspects of modern industrial life, prohibition, and ethical problems that arise in the complex civilization of our day. There is no reason why a problem-cent-

ered sermon cannot be directed to the end that men's motives become purified, their emotions exalted, their conscience quickened, their intellect enlightened, and their will consecrated; in truth this may be more adequately done in problem-centered sermons than in textual exposition.

One great trouble in the use of texts is that they tend to become lifeless, especially when they are separated from the experiences out of which they grew. Experiences as old as those recorded in the Biblical literature are difficult, if not impossible, not only to discover and understand but to communicate. Their constant misuse throughout the centuries, their myriad interpretations and translations almost bar them from intelligent use. Let it be recognized, however, that the problem-centered sermon does not forbid suitable techniques for utilizing resources of this past experience; on the contrary, elemental spiritual values are used when they are relative to the given situation, but not as authority.

Another danger in the use of texts is triteness. They have been used for centuries as pegs on which ministers have hung their doctrinal and denominational implications. And, not only is there a well-known practice of textual manipulation, but there is the unethical custom of using a text as a point of departure for a problem-centered discourse. This is nothing but a compromise, a subject-sermon in the guise of a textually supported proposition. Furthermore, and perhaps the most frequent forms of textual perversion, is allegorizing—Origin being the classical example of this practice.

Preaching in the new era must be a problem-centered (not to the extent that people become

problem conscious) with an adequate perspective of the elemental timeless values of the race. If the ministry of today is to be preventive as well as curative it must be consciously aware of the difficulties of twentieth century folk. The preacher of today must be in sympathy with the concrete problems of his congregation. His breadth of knowledge should extend beyond the apprehension of one book to the perception and recognition of issues of vital importance. When he gives evidence of an accompanying ability to meet these situations, he will receive the confidence of his parishioners. He is then in direct relation to the wealth of living human relationships, past and present; and this is exactly what problem-preaching aims at doing.

The Illinois Disciples' Foundation

Stephen E. Fisher, Champaign, Ill.

“If I had my life to live over again, as I see opportunity today, I should wish to plant myself alongside of one of our modern State Universities. It is here that the Christian leader of today finds his largest opportunity to influence the lives and characters of the men and women who are to lead our American life tomorrow.”—John R. Mott.

To understand the place of the Illinois Disciples' Foundation at the University of Illinois it is necessary first to take into account the background, the State University itself. During the last half century there have sprung up in this country almost one hundred state supported col-

leges and universities with more than a quarter of a million students enrolled and more than one half billion dollars invested. The growth and the popularity of these great tax supported schools has been an amazing phase of modern American Education.

The University of Illinois, although established in 1868, has had its most rapid growth during the last thirty years. In 1880 the enrollment was 434, in 1890 it was 469, and in 1900 it was 2,225. Its present enrollment of something more than 10,000 represents an increase of approximately 320 percent. In 1900 the number of University buildings was 15. The present total number of buildings on the campus is 91.

Approximately 60 percent of all Disciple students attending Disciple colleges and State Universities are enrolled in State Universities, and approximately 40 percent are enrolled in Disciple colleges.

In 1916 the Illinois Disciples' Foundation was incorporated. It is the creation of the Churches of the Disciples of Christ of Illinois. The aims of the Disciples' Foundation are: To recognize our Christian responsibility to the 1,000 to 1,100 young people from Christian Church homes gathered each year as a part of one of the largest student communities in the world. To provide for them the essentials making up adequate moral and spiritual training, seeking to assure in their preparation for life and leadership those elements of poise and stability which religion and religious training alone can supply.

Since 1930, in order to make the best possible use of greatly shrunken funds available for maintenance of the credit courses, the four protestant

Foundations which have been offering these credit courses, the Methodist Episcopal, the Presbyterian, the Congregational, and the Disciples of Christ effected a complete unification. Through pooling their funds they are able to provide attractive courses under strong leadership, and also to conserve resources and so avoid complete suspension of the educational work during a period of economic stress. This plan has proved highly satisfactory, and is a splendid example before the campus of practical Christian unity.

During the past college year 730 students who came to the campus of Illinois were members of the Christian Church or from Christian Church homes. There were 75 new affiliations with University Place Christian Church during the year. A considerable number of these were by confession of faith and baptism. The total number of students actually having membership in the local Church through student affiliation (old and new) was 668 for the year. This was ninety-one per cent of our student group affiliated with the Church and the highest point we have ever reached. We believe it will be agreed this item alone is tremendously important to the home Churches. Most of these young people will fill important places in life. How significant that as they go out to their work that they shall have had actual training in the work of the Church. Each year brings us reports of an ever increasing number who have been in our life while students, and who are now in places of Church leadership far and near. Of the 3,286 members of the new Freshman class at "Illinois" 260 are from Christian Church homes. Ours is the third largest student group of Protestant faith. Is it not tremendously

worth while to our Churches that these young people shall have religious nurture while at college?

Some Problems Facing Christian Missions In China

Lewis S. C. Smythe, Nanking, China

Christian missions are wanted in China by both government and other leaders. During the last two years there has been a decided turn for the better in China. The watchword "Reconstruction" has replaced the old "down with." Christian missions have received new tokens of appreciation. This last summer the Chinese Government in distributing \$720,000 in Chinese currency to private schools in China gave over half of that amount to Christian schools. Opportunities to advise and help are increasing. Since the fall of 1931 the Department of Agricultural Economics at the University of Nanking has been requested to make three extensive surveys: the flooded area in 1931, the war area around Shanghai in 1932, and now the four nearer northwest provinces.

One of the problems confronting Christian missions is that of communism in China. There are at least three basic causes of communism in China: (1) Third Internationale propoganda especially between 1924 and 1927; (2) since the break between the Communists and the Kuomintang in 1927, the communists have settled in the mountainous areas with poor soil, probably a

high percentage of tenancy, and other grievances;* (3) the old warlord pattern under which a bandit chieftain or general could make himself a military overlord of an area—the Communists did set up a military dictatorship and declared a separate state in central China. The approach to communism in China depends upon which of these three causes you emphasize: if the first, one labels it "Bolshevism," if the second "agrarian revolt," and if the third "banditry," and, therefore, calling for military suppression. Or if you think of it in terms of economic theory it should receive the privileges of freedom of thought, if as resulting from economic distress then economic improvement, but if as secession and revolt then every organized government in the world would probably take the attitude that it should be suppressed by the military. Now what should the Christians do? We would probably all agree on freedom of conscience in the matter. Those of us with pacifist tendencies do not approve and regret the military suppression.

Into the midst of an academic discussion of this problem in the summer of 1933 by a group of missionaries, Madame Chiang Kai-shek hurled the challenge for the church to do something for the people who were suffering in the areas recovered from the communists, areas laid desolate by communism and civil war. As a result, the National Christian Council of China is now carrying on a project known as the Kiangsi Rural Service Union which is attempting to find ways of rebuilding the life in one of these counties. All lines of need are being followed up: agricultural

(*) For economic conditions in China see J. B. Condliffe: "China Today": Economic World Peace Foundation, Boston, 1932. 75c

improvement, economic development, education, public health, life of women and families, cultural life, recreation, and religion. An appeal to Chinese college graduates and faculty to go into these areas and live there for two years without pay in order to learn the real needs and aspirations of the local people had been responded to by 17 graduates and faculty by September 1934. These people will have their travel and living expenses paid. Back of them stand "experts" in the various fields in all the Universities in China and even League experts with the National Government. The Chinese Government has promised every cooperation and is ready to extend any successful methods that are discovered in this one experimental county to other counties. But the Church through the National Christian Council is given complete freedom of action. The challenge is to outlive communism and to make a Christian program succeed (it is true with much favorable initial circumstances—though they too originally had full governmental cooperation) where they have, at least for the present, failed.

The problem is: Is this the best way to meet Communism in China? Can the Church cooperate with a government interested in military suppression in such a way as to help the suffering people without aiding suppression? How can we further the attainment of the original hope that such a group on the spot living with the problem might be able to work out solutions that would mediate between the Government and the Communists, or at least bring either or both to attempt constructive efforts for the real welfare of the people of the area?

Another problem is closely allied with this one of communism: How far can Christian Missions go in the economic reorganization of Society? There is now in China a big program and great enthusiasm behind it for economic reconstruction. (See recent write-up in *Time*, December 10, 1934.) With it and upon recommendation of the League of Nations Commission on Education in China goes the demand for vocational education, or at least, education that will better prepare students for the life they have to live. Agricultural colleges and missions have been attempting to help in the agricultural problem. The Committee on Economic Relations of the National Christian Council in China has sought to start and foster experiments in new forms of production, one of which is handicraft weaving of wool in which we at the University of Nanking are cooperating. Ever since 1845 Christian missions in China have been interested in industrial missions. But now in relief work, in agricultural improvement, and in developing new forms of production we are moving into a new field. Instead of being content to show people how to earn more, we are attempting to help them find a more Christian way of organizing themselves for economic ends. The cooperative society has been seized upon by many Christian leaders, including Kagawa in Japan, as an instrument that may be used in that direction.* It has the big advantage of being adaptable to starting with few members (7 to 12) and growing into federated organizations containing mil-

(*) Best brief description is: Hugh J. Hughes, "Cooperation Here and Abroad," Northern States Cooperative League, Minneapolis, 48 pp. 1933, 10c. See also Bulletin of the United States Bureau of Labor Statistics No. 598, "Organization and Management of Consumers' Cooperative Associations and Clubs," July 1934, 71 pp., free. Toyohiko Kagawa: "Christ and Japan," 150 pp. U. C. M. S., 50c.

lions of members. And it can start without government aid. But it may lead to a Cooperative Commonwealth or it can fit into any capitalist, socialist or communist economic order that may develop in the future. After fifteen years' development there are now over 3,000 cooperative societies in China, two-thirds of which are rural credit societies. Loans to these have proved very sound with almost 100 percent repayment and the nation-wide Shanghai Commercial and Savings Bank has brought the interest rate to cooperatives down to 8 percent. (Low when you consider that the individual farmer has had to pay from 60 percent to 120 percent a year to local money lenders). Producers' and marketing cooperatives are only beginning. Consumers' societies are scarce and it is these which are thought to be most "Christian," that is, most subject to use for the general welfare rather than for the profit or monopoly of a few. But producers' and marketing cooperatives seem to be the real immediate need in China. But any cooperative helps its members to practice brotherhood in the economic field and elsewhere.

Problem: Can Christian Missions advocate any form of economic organization as more Christian and is the cooperative society the best to push at present?

The third problem is, What can Christian missions do to promote peace? The dispute between China and Japan growing out of the Mukden incident of September 18th, 1931 resulted in approval for China's course of action in the whole affair by a vote of 42 to 1 nations in the League Assembly. But Japan still controls four large provinces of China as a result of her armies spreading over that territory. At least three of

those provinces China lost while staking her case with the League and continuing to withdraw her troops. As a result this weakened the Christian pacifist claim that there would be no future defensive war, weakened any pacifist position in China—although later in Jehol the military failed as well, weakened confidence in international agencies for peace because China at the beginning of the dispute was and still is a member of the whole peace structure of the modern World, and it started a drive in China, as well as throughout the world, for military armament.*

In the face of this situation, with many Chinese leaders convinced that war with Japan is inevitable—but at the same time striving to put it off as long as possible—what can Christian Missions do? Many efforts have been directed toward increasing the friendly understanding between peaceful groups in China and Japan. But can that spread fast enough? Shall Christian missions favor the armament of a weak nation? Shall it support a national boycott against the invader? Or shall it advocate the development of international economic sanctions as the first step in the development of a rational use of international judicial and legal force, such as is used within any nation, to maintain peace? Shall such a program be labelled as “Christian” or shall it be thought of as the best under present circumstances?

A fourth problem, which, while seemingly small in comparison with the former three, may prove to be the most difficult to solve. That is

(*) For recent summaries see George H. Blakeslee: “Conflicts of Policy in the Far East,” Foreign Policy Association, New York, 1934, 25c, and articles in Christian Science Monitor beginning December 17, 1934.

the problem of Christian unity. We have temporarily solved the problem of 124 competing mission boards in China by acts of "comity"—assigning areas to each mission for its more or less exclusive work. But modern Chinese are on the move and do not stay put in the area in which they were converted. The result is that any mission working exclusively in any area soon finds a large number of Christians of other denominations residing in their midst and seeking a congenial church home. When the Christians are only one half of one percent of the total population, they all feel they should stand together. In one case these "associates" who were cooperating in the local Community Welfare Association equalled the church membership. The problem of Christian unity is also a rapidly growing issue in Africa, India, Philippines, and Porto Rico. Can we cooperate with these members of other denominations in relief, social welfare work, and economic, social, educational, political improvement but be unable to enter into full fellowship with them in the face of an overwhelming non-Christian world in the matters of Christian faith?"

In conclusion, does it not appear that in having to face such problems as these on the spot should not our missionaries and Chinese Christians have the greatest possible freedom of action? What can the missionary or the Chinese Christians do about any of these problems unless these problems are also seriously attacked at the home base in America?

An ideal is not an illusion because imagination is the organ through which it is apprehended. For all possibilities reach us through the imagination.

Sketch of a Funeral Sermon

Alfred L. Severson, New Carlisle, Indiana

(Given in a Disciple Church in a town of 500)

In the presence of the death of this aged man of 92 years we think of the words spoken at the death of a patriarch of old, Abraham. He "died in a good old age" and was "gathered to his fathers." The phrase "gathered to his fathers" has a certain naturalness and dignity that makes it particularly appropriate on this occasion. It points to the fact that a man is part of an infinite regression of individuals who are his "fathers" and to whom he is to be "gathered," he, in turn, becoming one of the "fathers" of those countless generations yet unborn. It centers attention on a great line of human beings, each one having his part to play, and the only question that arises is the character of the part played.

In some churches other questions would arise which would torment these funereal hours. The deceased had never been a member of any church. What is to be his future state? Is he to be received into torment because of his neglect of the commands of Holy Scripture? Can his loved ones redeem his soul from destruction by the paying of alms and the continuance in prayer on his behalf? These questions, tormenting as they might be, are of no concern to us today, for we know beyond a doubt that the commands, the rites, the public confessions which profess to lead one into heaven and which in times past we thought to be the commands of God are but commands of men, are interpretations of what men believed to be the will of God. Knowing something of their nature they cause us no anxiety in the present hour. We

cannot think of the church as a place where the saints are in and the sinners out.

If this is so, what is the church for? Partly for just such occasions as these, where we come, relatives, neighbors, and friends, to share our grief and to participate afresh in the spirit of our fathers, many of whom have been carried from this place, and whose memory serves to mellow and enrich us. "To rejoice with them that rejoice and to weep with them that weep"—to do this is to be really human and to further this is no small function of the church.

On the other hand, if the fear of hell has disappeared, a new and terrible fear is coming increasingly into the consciousness of man. That is the fear that our lives will be of no significance, the fear that when we are gone it could be said truly that as far as our community or family is concerned it would have been just as well or better had we never lived. What more tragic thought can there be than that of living a futile life?

One does not have to achieve notable things to live significantly. He who rears his children to splendid manhood and womanhood has not lived in vain. Those of us who have no children have a double urgency to make our lives tell for good in other ways. The deceased was a soldier in the Civil War for a large part of the duration of that conflict and always considered that service a contribution to the cause of righteousness and human freedom. Today countless other ways call upon us to serve the common welfare, and woe is us if we make no positive response.

We think of the church, when serving its true purpose, as furnishing an opportunity for men and women to be significant. Through it their lives may be continued as a blessing. By

means of it they have an opportunity to work. Through it they have an opportunity of fostering in the life of the world that spirit which is best expressed in the life of Jesus. Let no man proclaim this an unworthy or mean task. There is none more difficult or of greater significance.

Through this church the lives of our fathers are continued. They seem to be a part of the very walls. "Being dead they yet live." They have been gathered to their fathers. As we bury today this aged man, we are concerned with the part we shall play before we too, in the course of a few years, are gathered to our fathers.

Sermon Topics For 1934

E. S. Ames, Chicago, Illinois

I have been asked to give a list of my sermon subjects for the past year in the hope that it might lead other men to send their list for the year. Such an exchange might help us hard pressed preachers!

Modern Preachers: Ernest Fremont Tittle.

Modern Preachers: Joseph Fort Newton.

Modern Preachers: Edgar DeWitt Jones.

Modern Preachers: John Haynes Holmes.

The Life You Live in Your Mind.

The Religion of Abraham Lincoln.

Social Idealism and the Inner Life: Custom.

Social Idealism and the Inner Life: Revolt.

Social Idealism and the Inner Life: Conscience

Social Idealism and the Inner Life: The Larger Self.

Social Idealism and the Inner Life: Reverence.

Social Idealism and the Inner Life: The Long Run.

Easter.

Our Mother Nature.

The Utopian City.

The Towering Aspirations of Man.

The Wonders of Our Moods.

Religion As Purposeful Living.

Religion as Cooperative Living.

Religion as Experience of Wholeness.

Religion as Celebration of Life.

Where Does the Social Gospel Come In?

Are There Too Many People?

Reflections on the End of an Era—A Book

Review.

Things We Take For Granted.

Science at the Fair.

Religion at the Fair.

Man Himself at the Fair.

Two Phases of Religion.

Vacation Musings.

Religion Through Forty Years—Intellectual
Awakening 1894-1914.

Religion Through Forty Years—The World
War 1914-1918.

Religion Through Forty Years—The Era of
Prosperity 1918-1929.

Religion Through Forty Years—The Era of
Depression 1929-1934.

Loving and Liking People.

A Common Faith—Book Review.

Meliorism vs Perfectionism.

A Thankful Heart.

The New Religious Age.

The Weather.

A Whole Heart.

Christmas.

1935.

Notes

J. Luther Stone, has closed a pastorate of three years at Central Christian Church, Washington, Ind. He has not announced his future plans.

Joseph A. Serena has been doing some special field work for the Board of Church Extension at First Christian Church, Fulton, Ky.

W. A. Shullenberger, pastor of Central Christian Church, Indianapolis, had a Christmas sermon in the December 22, 1934 issue of The Christian Standard.

Frank E. Davison, pastor of the Austin Boulevard Christian Church near Chicago had a big Christmas pageant which he wrote published in a recent issue of The International Journal of Religious Education.

R. H. Crossfield, pastor of First Christian Church, Birmingham, is to be the guest speaker at the Mid-Winter Conference of Tennessee Ministers Meeting at Vine Street Church, Nashville, on February 12-13.

Harold E. Fey has resigned as editor of World Call, moved to New York and started his duties as one of the executive secretaries of the Fellowship of Reconciliation. His successor as editor has not been chosen.

Fay E. Livengood, missionary on furlough from India, will reside in Kansas City, Mo., until the end of the school year. His address there is: 3303 The Paseo. He expects to return to India next fall.

William Dunn Ryan of Houston and Fort Worth has become pastor of the First Christian Church in Fulton, Ky.

G. Edwin Osborn, pastor of Hanover Chris-

tian Church in Richmond was a guest speaker for a week of addresses at Phillips University in December. Returning to Richmond he stopped in St. Louis and spoke in the pulpit of Union Avenue Christian Church at the morning worship service.

Paul N. Runk has resigned at Dennison, Ohio, and will begin work with the First Church of Christ in Zanesville, Ohio, the last of January.

Louis A. Hopkins, who is Associate Professor of Mathematics at the University of Michigan is secretary of the University Council and University Senate and is director of the Summer Session.

Alonzo C. Brooks, pastor at Mt. Sterling, Ky., is teaching a course this year in Church Administration at the College of the Bible.

H. R. Percy, Tipton, Indiana, will be a special lecturer at Butler University School of Religion in February.

W. E. Garrison has recently returned from a two weeks' vacation in Los Angeles where he visited his mother, who is now 88 years of age.

A. T. DeGroot, Spencer, Indiana, writes, "I nearly killed myself Friday, December 14; wrecked car completely; turned over twice, threw me out and, adding insult to injury, hopped on me. Only one rib cracked, and am getting on splendidly."

Robert E. Park, Professor of Sociology at the University of Chicago, is teaching at the University of Michigan the second semester of this year.

Wm. D. MacClintock is spending his winter as usual, in Florida, where he enjoys the sunshine and his game of golf.

Everett E. Manes preaches funeral sermons which average about five minutes in length. He conducted a funeral recently the theme of which

was the responsibility of the community to the family of the deceased. As a result a collection amounting to over \$150.00 was taken for the family.

The fourth annual New Year's Breakfast for ministers and their wives in the Chicago area was held on January 14. There were forty-seven present, including a number from Northwestern Indiana. Perry J. Rice was in charge of arrangements for the breakfast.

Dr. Willett spoke during November in Dallas and Fort Worth, Texas, and in Memphis, Tenn. He also attended a meeting of the Trustees of the Christian Union Quarterly in Baltimore, and the first week in December was in Dayton, Ohio, for a meeting of the Federal Council. Since that time he has been seriously ill for several weeks.

J. Warren Hastings has been pastor of the University Christian Church in Seattle for nearly a year now. This church, located adjacent to the campus of the University of Washington, has a building debt of \$185,000. It has been readjusted and during 1935 the church expects to pay \$6,692 on interest at the rate of $1\frac{3}{4}$ percent and on the principal at the same rate. The current expense and missions budget of the church for 1935 amounts to \$11,670.

Gerald E. Maggart, graduate of Culver Stockton College and the Chicago Theological Seminary is pastor of the Boulevard Congregational Church in Detroit. He married Elizabeth Male, graduate of Texas Christian University, who was in school in Chicago with him.

Bert R. Johnson, pastor of Downey Avenue Christian Church in Indianapolis, a graduate of Bethany College in 1910, was given the Doctor

of Divinity degree by that institution recently. At the same time John P. Sala, Bethany '97, for 19 years pastor of the University Church of Christ in Buffalo, received the D. D. degree. This was the first time that Bethany ever granted the D. D. degree.

Donald S. Klaiss, graduate of Eureka College, who received the B. D. degree from the Divinity School of the University of Chicago last year, also received the Doctor of Philosophy degree from the University of Chicago at the December convocation. He is now available for a pastorate.

W. G. Moseley, who joined the Institute at the Des Moines convention, is ad-interim pastor at Longview, Wash. Mr. Moseley is the religious educational director for the Northwest.

Dr. Weir McDiarmid, Jr., and Miss Orpha Nelson were married in the University Church, Chicago, on Nov. 30. Mr. McDiarmid is librarian at Baylor University, Fort Worth, Texas.

Burriss Jenkins, W. F. Rothenburger, Edgar DeWitt Jones and Orvis F. Jordan are among the Disciples who have sermons in the 1935 Minister's Annual, published by the Revell Co., for The Expositor Magazine.

Edwin Wyle, pastor of the First Christian Church in Plymouth, Pa., recently dedicated the building that was rebuilt following a storm that damaged the structure last summer. At the same time the 109th anniversary of the congregation was observed.

Finis Idleman, pastor of Central Church of Christ in New York City will be one of the speakers at the Religious Emphasis Week at the University of Missouri in Columbia the week of January 27.

THE SCROLL

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Editorial Notes

The annual meeting of the Campbell Institute will be held in Chicago during the week of July 29. The Pastors' Institute will meet that week and this combination of opportunities for fellowship and enlightenment should bring together a larger company of our members this year than last when there were one hundred of us in attendance.

Dr. Stephen C. Tornay, who contributes to this number, is teaching in the department of philosophy in the University of Chicago. He received his Ph. D. degree in this university last year. He has had an extraordinary history. He was born in Budapest, Hungary; was educated for the Roman Catholic priesthood; received his doctorate in theology at the University of Vienna; served for about ten years as a priest; resigned from the Church; entered the Presbyterian ministry; preached for a Hungarian congregation in Chicago; is now a member of the University Church of Disciples and of the Campbell Institute. He is specially trained in Medieval philosophy and has an unusually varied linguistic and cultural equipment.

How can we develop more spontaneous cooperation on the part of all members of the Institute? We are doing well but we could do better. Members are constantly reminded that this is their

publication and that articles and news items and comments are desired from them. Contributions should reach the editor before the fifteenth of the month in order to appear the first of the following month. The editor is willing to pay the annual dues of those who contribute one thousand printable words before next June!

Another activity of the members should be to extend the circulation of the Scroll. Why not make a present of a subscription to some one who needs it? The more they need it the better the gift. The Scroll has recently received mention in all the leading publications of the Disciples. It is now one of the major periodicals, or soon will be.

We strongly advise all who can do so to attend the International Convention in England next summer. The trip is one which yields a lifelong return on the investment. The side trips through the British countryside, villages, and cities are delightful. Of course every American wants to see the whole of Europe in one trip but experience has taught the writer that there is more to be gained in the way of pleasure and information by spending four weeks in England rather than in whirling over the Continent.

Mr. Frank Coop, the pastor of the Chester church, would be a very helpful adviser and guide in England. Born in the land, educated at Cambridge, and familiar all his life with the religious life of the country, and having lived in the United States, he is remarkably well equipped to give aid to Disciple travelers. Scotland is within easy reach when you are once in London, and every

preacher ought to go there for scenery, religion and stories!

In the past there has been talk of a circulating library for members of the Institute. We propose to start it at once. The beginning will be made with three books: Garrison's, Alexander Campbell's Theology; Pauck's, Karl Barth; Horton's, Realistic Theology. First come, first served. Books to be returned within three weeks. Address this editor. E. S. A.

The Disciples Need Theology

Perry E. Gresham, Ft. Worth, Texas

No one would deny that the Disciples are Biblical minded. From Stone and the Campbells to our own day the Bible has furnished the basis for Disciple preaching. When one of our men affirms his orthodoxy he states it in relation to the Bible. When one attempts to walk the now glamorous paths of heresy he is generally heterodox on some Bible doctrine. The charges that are marshaled against him by the orthodox have reference to the scripture. The courses offered in our colleges are in the field of the Bible—usually listed as Old Testament and New Testament courses. It is remarkable how descriptive of Disciple intention is the slogan that Thomas Campbell uttered in an enthusiastic moment while he was preaching in Abram Alter's barn: "Where the scriptures speak, we speak; where the scriptures are silent, we are silent."

Much can be and has been, said for and against the above stated fact. That is beside my

point. I do not presume to evaluate this most obvious Disciple characteristic. However, I do not propose to criticize a tendency which has been concomitant with this one. I refer to the deprecation of theology. I have heard many of our preachers declare with pride that they know no theology, and, for the most part, I was inclined to believe them. So blatant was the evidence that a mention of the fact was redundant. Even the scholarly men of our brotherhood are, for the most part, in Biblical fields. Disciple theologians are as rare as dinosaur eggs. Our schools rarely teach theology. Those courses listed as theological are generally limited to the formation of Biblical doctrines. In Bethany College there is a ban on the subject placed there by the great and mighty Alexander Campbell himself.

The reason for the foregoing is apparent. The age that cradled the nascent movement was an age in which religious questions were Bible questions. The far-reaching scripture emphasis of the Protestant Reformation had pervaded the entire Western world. Robert Ingersoll was catapulted to fame by questioning the assumed authority of the Scriptures. Learned gentlemen devoted their time to obscure Biblical points like the source of Cain's wife and the nature of the whale that won immortality by his alleged gastronomical triumph over Jonah. The sincere beliefs and doubts of life were couched in Bible terms. It was by far the most influential piece of printed matter in frontier life. The Disciples could not have lived had they avoided meeting the real issues of their day. Consequently, they "preached the Bible." The great and terrible increase of the movement was due, largely, to the effective

way in which Bible questions were met and answered.

A century has changed the entire social situation. The vital questions of today have to do with the meaning of life, social amelioration, mental health, and the general relationship of a man to his universe. In consequence, the most searching problems to be solved and questions to be answered are those which have always been the primal consideration of theology. An idea of God is the most effective solution to the problem of the meaning of life that can be found. The Kingdom of God is primarily a social pattern for social amelioration. The theological consideration of the doctrine of man has always aimed at a discovery of the function of man in the universe. One can readily see abundant reason for my contention that our modern problems are theological rather than Biblical. The Bible, when rightly studied, is a powerful resource, but it is a resource to be tapped rather than the immediate source for the answers to the present-day questions of religious living. Suppose a man is pushed by circumstances out to the very promontory of existence. He sees no reason for living. "To be or not to be, that is the question." The Bible does not solve his problem. He must make some sense out of the world—make some "cosmic adjustment" to use the term of Prof. E. E. Aubrey, which is a case for theology. The Bible may function in this adjustment but only as a resource.

The pioneers of our faith were students of the Bible in a day when it was of first concern. Give us a generation of preachers who are students of theology in a day when the problems of God, man, salvation, and the Kingdom of God are

foremost. Theological study would free our men from the justified charge of answering questions which people no longer ask.

The Revival of Theology

Edward Scribner Ames, Chicago, Illinois

If there is a single member of the Institute who does not realize that we are today called upon as never before in our forty years to think about our religious inheritance, let him read what is here written! There is now a revival of nearly all the things we Disciples have been trained to disbelieve. There is a revival of Calvinism (Barth), Lutheranism (Niebuhr), Pietism (Buchmanism), Scholasticism (Maritain), Humanism (Babbitt). The average Disciple, in casual contact with these "isms," becomes uneasy and feels more or less opposition rising in him, though he may not know just why. The Disciple who knows whence came the fashion of his thought and the attitude of his mind, knows that in these new names old forms of thought have come to life again. If he has followed the trends of theological thought in recent books and journals he understands why this is happening. It has been our custom to say that we are not concerned with theology, at least in its traditional speculative forms, but when it intrudes upon us and opposes our convictions, then we must take account of it to the extent of facing and estimating it. This becomes also an experience of reviewing our own ideas and endeavoring to bring them to clearness and effective expression.

There are several reasons why Disciples, and even members of the Institute, have not had a lively interest in their intellectual inheritance. We have been taught to try to get rid of theology by ignoring it which of course cannot be done if others thrust it in our faces. We were schooled to think of our ideas as derived from the New Testament or from the words of Jesus, and not from any human source. We have been practical people and have taken the plan of salvation as something to be proclaimed rather than interpreted or experimented upon. Our energy has gone into biblical exposition with special reference to faith, repentance, and baptism. For a long time we scarcely ordained any men to preach, and so therefore did not feel any urgency to give them a theological education before ordination. We had a lay ministry.

In recent years more men have been going to theological seminaries but they have usually elected majors in biblical, pastoral, or practical fields and have taken little if any psychology, theology or philosophy. Add to this the fact that any theology they did take was likely to have the old backgrounds and it is apparent that the best educated Disciple ministers today are either short on theology or have the wrong kind! What kind of theology do men get today at Yale, Union, Oberlin, or in Scotland, England, Germany, or France? Certainly not the kind that is easily expressed in the vernacular of Disciple churches.

There is of course no justification for appealing to a certain type of thought just because it has been our tradition, but while we are examining other systems, it would seem reasonable to give some attention to what has shaped our

history and given vital impetus to a hundred years of fruitful enterprise. It is some comfort to know that there are other great religious bodies whose historical ideas do not readily yield to the new Calvinism or Lutheranism. The Methodists, the Episcopalians, the Unitarians, and the Universalists, are not to be swung quickly into the pessimistic "realism" which is asserting itself. There is some hope that the Congregationalists have outgrown too much of their ancestral Calvinism to relish its return. But this hope is not greatly strengthened by such books as Professor W. M. Horton's, "Realistic Theology."

The first important point to note is that Alexander Campbell was a follower of the philosopher, John Locke. The importance of the main positions is not to be seen in their theological form, bearing Campbell's name, so much as in their philosophical statement identified with the name of Locke which all scholars recognize and respect. Since the first generation of Disciple leaders Locke's relation to this history has been practically forgotten. It was only in the third generation that this relation was brought to light again, and then only as an academic research, the results of which have not reached either the ministerial or the lay mind to any great extent. It was developed in only one book, "Alexander Campbell's Theology," by W. E. Garrison, published in 1900. It was his thesis for the Doctorate in the University of Chicago. This book ought to be mastered by every preacher and teacher in the brotherhood. It is the best means of creating an understanding as to why Disciples have a noteworthy safeguard against the theological reaction which has set in

among those who are descendants of Calvin or Luther.

Locke is the fountain head of a philosophical development which has affected the stream of thought down to the present time, especially in English speaking countries. Lock's ideas underlie the constitution of the United States. They are the intellectual basis of our democracy. His, "Thoughts on Education" influenced education; his, "Letters on Toleration," contributed to religious liberty. His, "Essay on the Human Understanding" was as influential as the New Testament in shaping the ideas of the pioneer Disciple ministers, for it was that Essay that created the point of view from which they read the New Testament. His, "Reasonableness of Christianity" also made its mark. Professor Horton states that "the liberal movement in American theology may be said to have begun with the arrival of the first settlers. More precisely, it may be dated from the rise of the Deists, the Unitarians, and the Universalists, in the eighteenth century. In a still more restricted sense, it dates back only to the decade between 1840 and 1850." Now that decade was the peak of Campbell's activity, and his basic ideas were drawn from the same sources. He contributed to the rise of liberalism on a greater scale numerically, than did Theodore Parker or Horace Bushnell. But the Disciples, unfortunately, failed to keep in mind their own intellectual ancestry, and therefore it is not strange that it is overlooked by those who write books on American theological thought today.

Locke's great contribution to philosophy was the idea that knowledge comes from human experience. He said it came through the senses and

he stressed that point so much that he was one sided, but the later development of his empiricism corrected the error. He believed in human nature, and that is a hall mark of "liberalism." He held that the idea of God is given through revelation rather than through the senses, but even here he made sense-knowledge primary, for he asserted that the authenticity of the revelation was provided by the senses. The validity of the revelation rested upon the testimony of witnesses, and these witnesses were dependent upon their eyes and ears for assurance concerning their knowledge. He said we must accept what is given by revelation but we must first be certain that it is a revelation! In the end therefore he gave human experience authority, and it was this exaltation of man which constituted liberalism in all its forms. No wonder this is repugnant to the old Calvinism of Calvin and to the new Calvinism of Barth. Barth says, man is on earth, and God is in heaven, and there is no way from man to God. And if God comes to man it must be by the mystery of a miraculous incarnation.

The other chief characteristic of Campbell's religious view, besides this emphasis on the natural and reasonable explanation of religion, was his insistence that man cooperates with God in achieving salvation by entering into a covenant relation. There must be two parties to a covenant. If God proposes its terms, nevertheless man accepts or rejects them. Campbell derived this conception from the Covenant Theology of Cocceius. It is utterly at odds with the Calvinistic doctrine of foreordination and election, and the accompanying doctrine of the sinfulness and depravity of human nature. The covenant theology

gave a reasonable ground for an intelligible conception of conversion. It held that when the terms of pardon are offered, a man who understands them may accept them deliberately and dispassionately. He may have emotional excitement in doing so but his excitement is not the evidence of the validity of the covenant.

The liberalism which descends from Locke (and Campbell) is reasonable, optimistic, democratic and progressive. Such are the Disciples. But Barthianism, and the current "realism" is irrational, pessimistic, daemonic, and catastrophic. The present theological problems arise here.

Natural Revelation

Stephen C. Tornay, Chicago, Illinois

The fundamentalists of all times and all religions agree that man as he is is a traveler stumbling in the dark and in need of divine revelation. Revelation is considered as the gracious condescension of God illumining the minds of chosen men with the light of eternally fixed truths to be embraced by mankind as absolutely binding and normative. The fact of revelation is proved by the arguments of apologetics, and on the basis of the so-called *preambula fidei* the revealed truth is accepted with faith.

This ancient, long-lingering explanation does not satisfy our present trend of mind since naturalism became the key-note of all our interpretations. A supernatural correction of man's nature seems to be unworthy both of that nature and of God. Besides we are unable to isolate anything supernatural in us either in the opera-

tion of our forces or in the so-called mysteries "supernaturally" given to us. The inexplicable character of mysteries may or may not account for a supernatural origin; for many puzzles and nonsensical propositions are inexplicable also. In short, our modern tendencies are skeptical about supernatural interferences and try to interpret revelation in terms of natural immanence.

But do we need revelation at all? Why not entrust our fate to knowledge exclusively and work out our problems with a stubborn and tenacious struggle advancing inch by inch? Of course, we have to try to expand the domain of science with all our efforts and grow in power by knowing. But is knowledge alone enough? Can the partial sciences give us that connected view of life which seems to be an indispensable requirement for safety and mental security? And supposing that a general science united into a synthetic whole would ever come into existence, how long are we going to wait for that ultimate triumph of science and what will we do in the mean time?

The fact that mankind from its earliest origins has created all sorts of fideistic explanations in default of scientific knowledge is the proof that knowledge never has been enough and is still wanting. The knowledge of stone polishing, metal casting and fire making had to be implemented by the weird notions of primitive religion and mythology, just as much as our knowing of the electrons and cosmic rays does not eliminate the need for all sorts of philosophies and religious world views. Man is pathetically restless until he works out some answers to questions related to the origin, aim, meaning and prospects of life. The immediate circle of knowledge surrounding

man with its narrow span is important but too limited. Man feels the need of wider perspectives to find adequate orientation in his onward march. Such wider horizons are given to him by "revelation."

Revelation, in a naturalistic account of the word, is a deeper insight into the complexities of life, an intuitive grasping of the total human situation. It is revelatory because it unveils a vision not seen in the turmoil of daily struggle. It has the nature of a glimpse caught by the few and only at rare occasions. Such "revealed" views are not scientific in character, consequently are not parts of our storehouse of knowledge. They are not demonstrable and are lacking in scientific evidence. Nevertheless, we adhere to them with a certainty which excludes doubt. Our adherence is rooted in an instinctive trust in whatever is overwhelmingly vivid and lucid in us.

Such intuitive, synthetic views of life are properly speaking fideistic views and we produce them under the influence of desire. Faith always grows in the coil of our voluntaristic part. It is a biological product meant to equip the individual with an internal eye, which is just as indispensable as the external eye. Because knowledge does not yield the necessary orientation for man, his nature, by the efficiency of wish and desire, his central driving power, develops flashes of intuitions to guide the organism with the light of faith. Such is the process of revelation in us, a process which is entirely natural to man and is immanent in his every evolutionary urge.

While every human being is capable of having revelations, the most trustworthy ones are to be looked for with a limited number of leading

geniuses only. The Christian Church teaches that revealed truth is contained in the Bible only, to which the Catholics add Tradition as a legitimate source of revelation. In a naturalistic account revelation is as wide as human nature and human history. Faith-views are revealed as a matter of biological necessity although they have to be sifted from the subjective limitations of the individual.

The best reflective thought on life may be found in the imaginative utterances of the great visionaries of mankind. These intuitions represent the highest light man possesses and as such they are to be considered as normative. No scientific thought can treat them irreverently without incurring serious risks. Philosophy is the science which has the task of guaranteeing the reasonableness and legitimacy of any such revealed truth.

To give mankind the much needed guidance of reasonable faith a "Pantheon of Immortals" ought to be set up consisting of such people as Buddha, Confucius, Plato, Jesus, Paul, Plotinus, Francis of Assisi, Dante, Spinoza, Shakespeare, Goethe, Gandhi and others to find a synthesis of the combined, collective visions of the greatest of all seers. A permanent Court of internationally chosen philosophers would have to be appointed to select the "immortals" and synthesize the views in which they agree always and everywhere. Such a Pantheon would function as a veritable pharos for humanity groping in the dark and would give the light of a superior truth revealed not from any Mount Sinai but in the very heart of slowly developing humanity.

Where Education And Religion Meet

Carl Agee, Dean, Bible College of Missouri

The supreme qualification of a teacher is that he knows how to live, for education like religion is caught rather than taught. Knowledge is not an end in itself but the means towards more complete living. Christian education is not merely adding to one's information a body of scriptural and religious knowledge, but it is rather the continuous overhauling of the values by which one lives.

The peculiar thing about Jesus was that he knew what life at its best is like. He knew what to consider and what to ignore. He knew true values and lived by them. He did not confuse ends with means. He never bartered the future for the present. He "saw life steadily and he saw it whole." For him life was not measured by its length nor by its possessions but by its quality. It was not something tacked on as a patchwork but it proceeded from within outward. For him life was made of the kind of stuff that cannot be defeated by circumstances. He sought to inspire and develop the kind of personality that would manage and control circumstances.

Jesus was tempted to be a spectacular and dramatic leader but he saw how superficial all that is and chose to be a humble teacher. His teaching was not concerned with academic speculation but with life. According to the Fourth Gospel he was the champion of the abundant life. His teaching had power because it came out of his experience. He lived it before he taught it.

His teaching centers around a divine viewpoint one cannot appreciate the significance of personality. If we love God we will then know how to love and appreciate men. If we have the right regard for persons we will escape the treachery of artificial values.

Jesus was a mystic. The source of his power was his intimate, mystical relationship with God. But the expression of his religion was definitely and rigorously moral. His fundamental concern was the enrichment of personality. When illustrating the most precious thing in the Kingdom of God he "put a little child in their midst."

This is the philosophy that must dominate education from the kindergarten to the university. There is nothing of supreme importance in the process except the person involved. Knowledge for its own sake is sheer nonsense. The idea of the school as an "academic filling station" belongs if anywhere, to the nineteenth century.

The idea of education as the "adjustment to environment" is also not only "dead but extinct." The one we are almost certain of is that our environment is immoral. The task of education is to create personalities who are in open rebellion with the immoral aspects of their environment. To be conformed to "things as they are" is a most stultifying attitude. If society is to make any advances it must be as it has always been by someone's blazing new trails. This will continue to be someone who has been "transformed by the renewing of his mind." This suggests a clue to the true purpose of education, namely: sounding the depths of personality and drawing it out to more sublime heights.

Christianity and education merge in the identification of their purposes. Consequently Jesus had to be a teacher. He spurned popularity in order to be present where significant things are going on. And this is where individual growth is taking place.

The Task of the Church

Alfred L. Severson, New Carlisle, Indiana

In nearly every village and city of our great land we find one or more Protestant churches. Why are they there? What is their task?

In other times the almost universal answer would have been that the church exists to save people after death from hell to heaven. An increasing number of men and women now see that this is not an adequate or true conception of the task of the church. At the same time, we have not yet come to accept any other clear statement that is definite enough and inclusive enough. A church, to be vigorously alive, must have something to do that is important, and must realize its importance. It must have some task about which its life centers.

Without considering many attempts to state the task of the church, I shall name the one that seems to me to serve best and then point out something of its significance. It will be a simple statement, as it should be, but the depth of meaning should not be underestimated because of the simplicity of form. In a word, the task of the church is to help teach people how to live together in a limited world.

For the first time in history we have a world that is completely known and parceled out among various individuals and nations. Wherever we go we run into the claims of others. We no longer have a frontier with free land and few people to which we can migrate if we don't get along with our neighbors. We no longer have free emigration from one country to another. Since the people are here and the land is limited, there is only one thing left for us to do, and that is to learn to live with these people, learn how to act and be so that each may have the abundant life. We must get along with our neighbors. We must hang together. We must co-operate, or else exterminate each other.

This problem is the basic one underlying our economic difficulties. Labor is a necessity. Capital is a necessity. Will the two quarrel over the spoils until both starve to death? Some economic security is a necessity. Can we co-operate and pool our resources so that effective unemployment and old age insurance is developed? To have a decent existence we must have a certain minimum of food, shelter, clothing and recreation, and to have a prosperous business consumers must be able to buy these things. Can our economic system be operated for the service of the consumer? In any case, our economic woes cannot be solved except by co-operative effort for the common good, and increasingly we must learn to co-operate to live together.

This problem is the basic one underlying our political order. The essence of democratic government is that the people, through co-operative government efficiently meet the social problems of the modern world. We in this country think

so but we realize that to accomplish this purpose our citizenship increasingly must have the co-operative virtues.

This central problem of whether we can learn to live together in a limited and complex world is at the root of our racial problems, our religious problems, our international problems. Peoples of various colors, nationalities and religions are being thrown together. Nations exist and have boundary lines. They cannot be utterly destroyed and the difficulty of living together to their mutual benefit finds a thousand illustrations, familiar to all, such as wars, race riots, church rivalry, and religious persecution.

The question naturally arises, What can the church do about this extremely important task of teaching people how best to live together. In the first place, it can insist upon the reality and the importance of that task. If this is done, many lesser problems will fall into their rightful place. Many social problems which so agitate our ministers will be given a proper perspective. Instead of being crusaders for anyone's pet hobby or theory which serves to drive people who are in disagreement with them from the church, ministers will be leaders in a common task whose importance may be recognized by all. This does not mean a compromise on the part of the minister or on the part of his parishioners when they disagree on specific issues, but it means working at the very foundations upon which the superstructure is erected. It means a recognition of the fact that when the social problems that at present perplex us have given way to others that will arise in the centuries ahead, these too will have at their base

the question of how men best can learn to live together.

In the second place, the church can teach the co-operative virtues which are, essentially, Christian virtues. For example, more intelligence is required for men to work together than for them to fight. The fundamental principle of all men being equal before God is a necessity for the finest co-operation. Men must be able to depend upon and to trust each other in order to co-operate. When we are co-operating in a common cause, the words of Jesus, "Whosoever shall smite thee on the right cheek, turn to him the other also" are seen in a new and significant light. Our purpose under such conditions, is to get something done, and if turning the other cheek helps to get that thing done, we gladly do so in the same spirit that a soldier sleeps in the dirt and filth of the trenches or a nurse cleans up a man suffering from a filthy disease. The emphasis is not on our rights but on doing something worthwhile. If we are to co-operate effectively we must have a keen sense of social responsibility, a spirit sensitive to the conditions of those about us. These are the Christian virtues, yes, but they are given a new vigor when we see how important they are when men must live together in a limited world. These co-operative virtues and their significance for our modern world must be taught by the church.

In the third place, the church should strive to be a living example of a splendid co-operative group. In nearly every church difficulties and problems arise that threaten to tear it to pieces. People who do not like each other may be working together. There may be great differences in religious doctrine and in political belief. Part of

the congregation may like the minister and the rest dislike him. Questions may arise as to the repairing of the building. Some brother may feel insulted if he is not elected to a church office. Some of the members may want to dance in the church recreational hall, others may think that such a practice the work of the devil. Countless other problems may and do arise. Warfare is imminent and will take place unless the co-operative spirit and virtues are strong enough to win the day. Two illustration, out of many, may be given. In a church board meeting a warm issue was being discussed. After a long and very frank consideration, the position advocated by the pastor was voted down. The next Sunday the pastor's leading opponent on the issue was at the church and inquired of the minister if he were angry with him. To which the minister replied, "Certainly not. You have a perfect right to your side of the question. I know you were honest in your convictions. I would be a fool to harbor any ill feelings towards you, and furthermore we must get over the idea that we cannot have open disagreements and yet work together as friends in a common enterprise." Such an experience, instead of standing in the way of co-operative endeavor, would further it in the end. A church baseball team had a tempestuous player at first base. The umpire had given a number of bad decisions and the first-baseman was getting red around the ears. At the end of the game he came to his pastor and remarked, "If this had not been a church team I'd have knocke dthat umpire down with a bat. I almost did it anyway." These are simple yet significant incidents. A church that has such a spirit of co-operation consistently is training the

people to live together and its example and influence extends beyond its immediate borders.

Every resource that the church has is needed for its task, prayer, play, worship, training classes missionary programs, pastoral work and charitable enterprises. The battle line is drawn on this question, Can people live together to their mutual benefit in a limited world? Woe is the church if it deserts the battle! Woe is the church if while the battle is raging it is tinkering with inconsequential details! Woe is the church if it does not make the spirit of Christ effective in this greatest struggle which faces our modern world!

Jesus and Baptism--Today

Charles B. Mohle, Houston, Texas

Jesus is speaking more directly to men today than for many centuries past. Vast numbers are no longer satisfied to accept unqualifiedly what Peter or Paul or James had to say without first examining their words in the light of his teaching. Surely this is as it should be. Many questions are being re-examined, that the solutions may be found in Him. Among this number ought to be the question of baptism. Whether we as Disciples of Christ wish it or not, baptism has become the focal point in the "plea of our brotherhood, and the attitude we assume toward it in the years ahead may advance or hinder for generations to come the unity of God's people.

In order for us to understand clearly the situation as it exists today, we need first to review the historical position of the Disciples and compare it with the present trends in religious

thinking. The main thesis of the Disciples has been that in the New Testament God has revealed his will for men, and that the pattern for men's action in order to attain salvation and to carry on God's work is laid down in the practices of the early church. This idea was the rallying point for those like Alexander Campbell, who desired the union of God's people in place of the bitter strife of denominationalism. The promoters of the Restoration Movement felt that if they could establish for a fact the particular beliefs and practices of the early church, men would be persuaded to throw away their creeds and unite on the will of God as it was originally revealed by Christ and the Holy Spirit operating among believers. Under the leading of this worthy motive they discovered among other things that faith, repentance, confession, and baptism (by immersion) were the four elements in conversion recognized by all Christians in the beginning. They set about to prove this, and because of their insistence that immersion was the original form of baptism, they were ridiculed and condemned by those who practiced sprinkling or pouring.

In the hundred years since the beginning of the Restoration Movement, however, trends in religious thinking have changed radically. The investigations of scholarship have shown that in the matter of baptism the pioneers of the Restoration were correct. **BUT IN THE MEANTIME A NEW POSITION HAS COME TO BE TAKEN BY THOSE WHO PRACTICE FORMS OF BAPTISM OTHER THAN IMMERSION.** Whereas formerly they discredited the contention of the Disciples, now many admit that only immersion was practiced among early Christians; but they have

raised another question which the Disciples of today must face frankly if they wish to press on toward the ideal of Christian unity: Does the fact that the early Christians immersed bind eternally that form of baptism on Christendom? Is not Christ just as well satisfied today with other forms, in so long as the dedication of life is just as complete and fruitful? The Disciples cannot dodge that question and still work for Christian unity. Vastly more millions of Christians than constitute our own group are convinced in their own consciences that Jesus is well pleased with other forms than immersion. In the face of this fact we Disciples ought at least to examine their way of reasoning, lest by refusing to do so, we make forever impossible the answer to Christ's prayer in John 17.

The first thing with which we are confronted is that this question is one on which we have no Scriptural teaching. Neither Jesus nor his apostles ever had to face our situation—the practice of two or more forms of Christian baptism by differing groups of devout followers. Baptism by immersion was pre-Christian in origin, and was adopted in the natural course of events as a Christian rite. Many scholars hold that it was practiced during the first century B. C., by the Jews as a means of purifying proselytes who were inducted into the Jewish faith; and that John the Baptist adopted the rite for Jewish penitents, feeling that in view of the coming judgment they were as much in need of cleansing as were proselytes of the Jews. Whether we accept this idea or not, and there is good basis for it, we do know that John the Baptist practiced immersion and that most if not all of the apostles were baptized

by him before they followed Christ. Jesus himself was immersed by John, because he recognized that John's message of repentance was God-given, that baptism was a part of that message, and that in order to place his sanction upon John's work and as a mark of his own dedication to God's work, it was a part of righteousness to go through this process also. JESUS ACCEPTED THE FORM AS HE FOUND IT, FOR IT WAS A PART OF THE RELIGIOUS CUSTOM AT THAT TIME. About three years later when he gave his own commission to go and baptize, he naturally would ordain that form of baptism with which his followers were familiar—under the circumstances no other form would even suggest itself. BUT THAT JESUS PLACED ANY GREAT EMPHASIS UPON THE FORM OF THE BAPTISM HE ORDAINED, NO ONE CAN SHOW.* The fact that all converts were immersed in the early church does not constitute proof of any such idea. No one thought to question the form because no other form had been used. Therefore, as was stated previously, the question that confronts us today was unknown to the apostolic church; hence we must settle it on the authority of Christ as he

(*) Probably to most Disciples the significance of immersion lies largely in the figure of baptism as a type of Christ's burial and resurrection. It is interesting to note that this idea is found only in Paul's reasoned theological system, where he is attempting to explain the metaphysical relation of baptism to the new life in Christ. Jesus and the original apostles nowhere mention this symbolism. To them baptism is merely an act of repentance (Acts 2:37-38). Jesus' answer to the leaders of the Jews concerning his authority (Mt. 21:23-32) is sometimes referred to as an example of an emphasis upon immersion as God-given, and hence eternal in significance. A careful reading of this passage reveals at once that Jesus is not here dealing with the form of baptism John used, but simply using the word baptism as symbolic of John's whole message; that of which Jesus was speaking was something to be believed, not an act to be observed (21:25, 32). The thing actually uppermost in Jesus' mind was John's message of repentance (see Mt. 3:2, 8, 11) which the Jewish leaders had refused to accept (Mt. 21:28-32).

speaks to us today, as his spirit leads us in an interpretation of his attitude and teachings.

How are we going to know what attitude Christ would assume were he here to settle the question for us? We can know his attitude in two ways: (1) by studying the example of the early church as it strove to apply his principles to disputed questions of doctrine, and (2) by an investigation of his attitude toward those forms and ceremonies in religion with which he did come in contact.

A typical example of the way in which doctrinal difficulties were settled in the early church may be found in connection with the conversion of Cornelius. Peter was taken severely to task by the elders at Jerusalem because he had received Cornelius into the church (and had lived in his home) without first commanding him to be circumcised. Peter recounted to them the story of his vision, of the imparting of the Holy Spirit to the Gentiles, remarking in conclusion, "If God gave unto them the like gift as he did also unto us, when we believed on the Lord Jesus Christ, who was I that I could withstand God?"* Is the same thing not true about thousands today who are unimmersed members of other communions? Has not God poured out his Spirit upon them as on us who have been immersed? If it be protested that Cornelius and his household were baptized even after the reception of the Holy Spirit, it must be remembered that they were baptized immediately in connection with their conversion

(*) A second dispute on doctrine and practice was settled at the Council of Jerusalem. Final opinion was rendered upon the same principle: "They hearkened unto Barnabas and Paul, rehearsing what signs and wonders God had wrought among the Gentiles through them." The presence of the Spirit was sanction enough.

as an outward symbol of the present change, and by that baptism were brought into fellowship with other believers. Unimmersed members of communions other than the Disciples have long since passed the period of regeneration where immersion would be of any symbolical value to themselves, and have just as long since been definitely in fellowship with other believers. To demand of them immersion robs baptism of all its rightful meaning, and from any standpoint other than legalistic makes it for many of them but an empty form.

Throughout Christ's teachings we discover that he cared nothing for external form as such. What he was concerned about was the life of man. The emphasis of the whole Sermon on the Mount is placed here. The form of prayer or fasting was of no value per se. All that interested Jesus was the condition of the heart as it stood bared in the presence of the Father. The pharisaical washing of hands meant nothing to him: he was concerned with cleanness within. In the judgment scene at the last day, Christ mentions no ritual or ceremony: men are accepted or rejected on the basis of their practice of the love Christ manifested in his own life. On one occasion John said to him, "Teacher, we saw one casting out demons in thy name; and we forbade him because he followed not us. But Jesus said: "Forbid him not; for there is no man who shall do a mighty work in my name, and be able quickly to speak evil of me. For he that is not against us is for us." Jesus never demanded that any man regulate his life by any set formula of conduct; he nowhere intimates that all lives must be pressed into the same mould. All that he asked

was that a man's life be productive of divine fruit. It is a fact that no one can point to a single instance in Jesus' whole life or teaching where he at any time exalted one form in contradistinction to some other form, the results of which in the people's lives were identical in both instances.

Applying this attitude or principle to the question before us, the conclusion seems inescapable. It has yet to be shown that the results of immersion are in any sense superior to others of the forms of baptism in the production of noble character. The Disciples may continue to practice immersion because of its beauty and symbolic value. But to make it a test of membership in the church seems contrary to the spirit of Christ's life and teachings. We admit readily that we are not the only Christians, that Methodists, Presbyterians, and others are as good as we, and that we believe them to be saved as surely as we. Can we then in the name of Christ defer Christian unity, for which he prayed so fervently; or can we in his name deny the union of families in complete Christian fellowship in our churches because some do not see the need of a particular form? Can we believe that Christ would demand that one who has the spirit of God, as manifested by his life, be refused full fellowship in any branch of his church because he feels that compliance with a certain form would be empty of any real significance? Can we in the name of Christ demand compliance with a form which represents a change of life when that change has occurred ten or fifteen years before? I do not so understand the spirit of Christ. If he be of this nature today, surely he changed between the time of his death and the time of his resurrection.

Finally the failure to recognize Christ's willingness to accept all who are consecrated in heart and life to his purposes, has placed the Disciples in an attitude of inconsistency that is becoming more and more deeply felt. Let us imagine that a Methodist brother desires to unite his family in a spiritual way by placing his membership with my congregation. He presents a letter of high commendation from his church. I refuse to accept his letter. In deep surprise he exclaims, "Do you not believe me to be a Christian?" "Why, yes," I reply, "of course I believe you to be a Christian." "Then your action belies your words," he protests. Carefully I explain to him that Christ ordained that all men should be baptized in his name. "But I have been baptized in Christ's name," he declares. "Ah, but you have not been immersed," I rejoin. "But that is a mere question of form," he says. "True," I reply, "but an all-important form." To which he responds, "What do you mean by an 'all-important form'?" I have never been able to find a place in the Scriptures where Christ put any emphasis on a form." My argument is done. I too am at a loss to find such a passage. I begin to wonder if after all I have been putting the emphasis in the wrong place. But my Christian friend does not stop there. He goes on to point out that if I continue adamant in my position on immersion, no matter how kindly disposed I may be toward his Communion, I am effectually blocking any negotiations for unity between Christian people in my church and Christian people in his church—the thing above all else to which I stand committed. Some phases of rivalry, some over-lapping of function, some waste of power must forever go on because I insist on

one external form. I find myself undone; for no matter how sincerely I may believe that Christ once ordained immersion, I am placed in the position of refusing to surrender a lesser good for a vastly larger one.

Would we be untrue to the spirit of Christ as we find it manifested in the Gospels should we say to an unimmersed Christian from another group: "Brother, Jesus was immersed; all Christians during the apostolic period were immersed; we believe that all Christians now ought to be immersed, not only because this form of baptism was originally practiced and ordained of Christ, but because it is to us most beautiful and most symbolic of the Christian experience of life-renewal. We do not understand fully how you can believe otherwise. But since you do, and since as a member of another church you have been faithfully serving the interests of the kingdom of God in fruitful Christian living, we accept you into our fellowship, letting the form of your baptism be a personal matter between you and your God."

Fellow Disciples, we do not exclude from our membership thousands of people who violate every day the letter and the spirit of Christ's very plain teaching. Yet in Christ's name we exclude from our membership others who in sweetness of life and depth of devotion far surpass multitudes of our own members, simply because they conscientiously feel that compliance with one formal act will be for them of no spiritual value. How can we believe that the Jesus of the Gospels instituted any such order or religion, or would approve of any such attitude on our part today? Would Christ of the burning heart, who prayed so passionately for the oneness of his disciples,

have us exalt a form above the complete fellowship of those who love and serve him with singleness of purpose? Yet that is what we do when we deny membership in our local congregation to beautiful characters who have been baptized by some other form than the one we proclaim. LORD, OPEN THOU OUR EYES AND HEARTS!

News Notes

F. H. Groom, pastor of the Franklin Circle Christian Church in Cleveland reports 72 additions last year. Of the \$14,520 raised by the church, there was an increase of about \$5,000 in receipts over the previous year. Mr. Groom is in his fourteenth year there.

Burris A. Jenkins spoke at the Fifth Annual Indiana State Pastor's Conference at Indianapolis on February 5 on "Twenty-eight Years at the Community Church."

C. M. Chilton, pastor of the First Christian Church, St. Joseph, Mo., begins his thirty-eighth year of continuous service there on March 1.

The Wilmington, Ohio, church is sending A. H. Wilson, the pastor, to the Second World Convention next summer.

G. Edwin Osborne, pastor of Honever Avenue Church in Richmond while at Phillips University last December for a series of addresses received a call as professor of practical theology, but he has not yet announced his acceptance.

Virgil A. Sly is taking an active part in a series of conferences being held throughout the country in preparation for the twenty-fifth anniversary celebration of the Department of Religious Education of the United Society.

A. W. Fortune is the guest speaker at the Iowa mid-winter Institute meeting in Des Moines, February 25-27.

Willard E. Shelton has been chosen editor of the Christian-Evangelist.

Finis S. Idleman observed the nineteenth anniversary of his ministry at Central Church in New York City on Jan. 6. Central Church has been in continuous existence for 124 years.

Burris A. Jenkins, Joseph Myers, Carl Agee, and R. A. Harmon of Missouri and Finis Idleman of New York were among the speakers at sessions of pastor's conference held at Columbia, Mo., during Religious Emphasis Week recently.

Wallace Tuttle has been made chairman of the Kansas City Townsend Club.

George A. Campbell observed the seventeenth anniversary of his pastorate at Union Avenue Christian Church in St. Louis on February 3. During his pastorate the membership has increased from 872 to nearly 1,900, and a debt of \$82,000 has been paid. Dr. Campbell was recently chosen a member of the board of directors of the Christian Board of Publication.

Robert Burns, associate minister at Peachtree Christian Church in Atlanta was recently chosen president of the Atlanta Interdenominational Ministerial Alliance.

Marvin O. Sansbury, pastor of First Christian Church in Seattle recently preached a series of sermons on: "I Believe in Woman," "I Believe in Church," "I Believe in Worship," "I Believe in Christ," "I Believe in Personal Religion."

Perry E. Gresham was secretary-treasurer of the Texas Midwinter Pastor's Conference held in Fort Worth.

THE SCROLL

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If anything were needed to prove that we touched upon live issues in the last number, the extracts from correspondence which are given in the following pages would be sufficient. Here, to be sure, is a variety of opinions, but their very diversity shows the need of further and more careful consideration of these problems.

We are glad to have responses from some of the veterans. That from E. M. Todd is particularly interesting. It reveals clearly what we have long suspected: that the "social gospel" must come to terms with some sort of underlying philosophy. Certainly Reinhold Niebuhr proves this point. His books are reflections of a definite theology, and an old one at that! In the background of socialism and communism is the philosophy of Karl Marx which he derived from Hegel. Locke's system of thought was an effort to get rid of speculative theology and philosophy by means of a more satisfactory understanding of man and society. His writings, and the history which descends from them, show that it takes real thinking to avoid the pitfalls of unsound metaphysics. The Disciples have thought it to be an easy task to discard the old theologies, and here they are back upon us. We are suggesting that the members of the Institute make clear to themselves the situation we face.

We are appreciative of the contribution of Harold L. Lunger. He is a student of Professor W. M. Horton, of Oberlin. He gives a good sum-

mary of the problems with which "Realism" deals. Note the last sentence in the second paragraph in which it appears that the realists of today are the "liberals" of yesterday, or perhaps they would prefer still to be thought liberals who have taken upon themselves the name of realists. We question whether it is not an unwarranted assumption to speak of liberalism so decidedly in the past tense. Are there now no advocates of the social gospel who believe as much as ever in the possibility of progress? What liberals ever thought the kingdom of heaven would come in by a smooth evolutionary process? It is in the conceptions of God and man that the difference between the two points of view is clearest.

We have had to cut ruthlessly the articles by Professor Flickinger and James D. Wyker, but we could not bear to omit them entirely. We may well be proud that a member of the Institute has inaugurated this world wide celebration of Horace. It may tempt some of us to get out the Odes and renew memories of long past efforts to read them in Latin. Perhaps we can find a few which would be quotable in sermons!

We are grateful to Mr. Gibson and Mr. Ladd for their reactions to the article by Mr. Mohle. No doubt they represent the attitude of vast numbers of Disciples. They rightly think we should "stand for something." One reason we have been calling attention to our intellectual relation to John Locke is to make it evident that we have an inheritance of far greater importance than can be represented by our traditional interpretation of baptism, or our opposition to entertainments

and lectures. It is certainly too bad if all book reviews, current events, and life stories are "mere husks."

We thought we might have space this month for further exposition of Locke's philosophy as it bears upon our religious life, but there will be later opportunities for this, and in the meantime we are glad to hear "the voice of the people." Let others speak. The Scroll is a free forum but not without a chairman!

E. S. A.

After Reading the March Scroll

By E. M. Todd, Harlingen, Texas

I have given careful reading to every issue of the Scroll in recent months, not only because of past associations and the nostalgic emotions it arouses, but for the purpose of discovering what evidence there is, if any, of awareness on the part of the leadership of the Institute of the subtle but unmistakable shift of thought in America from the theological and philosophical to the social and economic fields. I long since gave up our weekly church papers (since the Christian expired) as hopelessly befuddled and archaic. How much better is the Scroll? There is just one test question: Where do its supreme interests lie, in the past or in the present, in philosophical speculations and theological hair-splitting or in the social and economic problems that are today convulsing the world?

My interest is in Religion, but I do not define Religion in any narrow or conventional terms, nor at all in terms of theology. If I see anything with

clearness and can speak anything with deep conviction and passion, it is that religion in our day is infinitely more concerned with economic and social problems than it is with those of theology and philosophy. We can be indifferent to the theology of our religious and political leaders—it is their own concern—but we can be indifferent only at our peril to their economic attitudes or their social idealism. Is the Campbell Institute to go back and thresh over the old straw that has lain rotting in the stack more than a hundred years or is it to go forward to the new-old tasks (as old as Micah and as new as this year of our Lord nineteen hundred thirty-five) and join with the new army of the Lord, of every variety of theological opinion or of none, in laying the foundation and erecting the super-structure of a juster social order? The answer is not, as yet, forthcoming; what shall it be? On it depends the future of the Campbell Institute.

The Editor of the Scroll has made several disparaging remarks lately about Reinhold Niebuhr. To his thinking Mr. Niebuhr is a reactionary! I know nothing about Mr. Niebuhr's theology and care less. I do know something about his religion. No man in America is more intensely alive to the gravity of the crisis through which humanity is now passing and the challenge which it offers to organized religion than is Reinhold Niebuhr. And no man is living more intensively in the America of the world of 1935 and not in that of Alexander Campbell or John Locke or Martin Luther than he. When I want to know where, at the present moment, the fight is thickest and hottest I turn to the latest article or book-review by Reinhold Niebuhr.

If there is a responsive and progressive bunch among the Disciples it is the Fellows of the Institute. The Editor bewails the lack of "spontaneous cooperation" on the part of the Fellows. Maybe they are not interested in the things in which he is interested? Maybe if he would come out of the past tense and alter his emphasis he might meet with happier response. The Scroll might then easily become the major publication of the Disciples—the only one to be reckoned with. Otherwise——?

Paragraphs From Letters

M. R. Galbert: I certainly do think that somebody ought to do something to bring the clarity and common sense of Locke back to the focus of attention in these days of grace. It has seemed to me that the past ten years have seen a swing away from empirical thought both in the special field of religion and in general philosophy. I'm afraid the goblins of metaphysics will gobble us all up if something doesn't happen. I have been a pretty steady student of Locke for several years, and would be glad to see him brought to the attention of the Disciples again.

Ralph Nelson: And let me say that this March number of the Scroll is a real issue. I should like particularly to commend Charles B. Mohle's article on baptism. You will recall that I am no pussyfooter on the subject; but I most heartily approve the spirit of Mohle's article as calculated to mitigate the legalism that has cursed this whole question since the Reformation attempt to escape from sacramentalism. I should stress the educational importance and value of

Paul's symbolism more than Mohle does; but I deem this in entire harmony with his emphasis on moral and social import, which I should exalt no less than does he.

I turn to your own contributions. Bob Martin and I got excited over your editorial in the February issue; and now when you follow it this month with Gresham's and your own demands for a theology consistent with the historical position of the Disciples—well, right then you drew unto yourself a job.

Chas. M. Sharpe: Your letter with reference to a possible revival of interest among the Disciples of Christ with reference to the Lockian element in the historic doctrinal positions of their movement lies before me. Many years ago when the study of problems of religious reconstruction in thinking among the Disciples was my primary interest, I labored long and earnestly to estimate the weal or woe which our leaders had wrought upon the Disciples' movement through their following of Locke. A brief glance into my notes in order to refresh my memory seems to indicate that I then thought the Lockian influence more of a liability than an asset. I have been of the impression that a philosophical doctrine which history has shown to have led, upon the one hand to Berkleyan idealism, and upon the other to Human scepticism, could not at least in its original form be of any great service to a positive and practical religious interest. I do not yet see how it could, and yet I should welcome light upon the matter. Whether more could be accomplished by an effort to transmogrify Lockian empiricism, or by some new beginning upon a broader philosophic basis, I am scarcely qualified to pronounce. The

fact that you, with your intimate acquaintance with Locke's writings, and your constant interest in new movements, have made the suggestion, leads me to wish and to hope for the discussion proposed. I should watch it with deep interest. I might be moved to participate.

Howard E. Jensen: I was just about to write you in appreciation of your statements published in the Scroll and in the News Bulletin of the Divinity House regarding the timeliness of stressing Locke's importance to the thought and work of the Disciples. I agree that the clarification of this matter is an important work for members of the Institute to undertake. You would be rendering a distinct service if you would write a series of articles for publication in the Scroll dealing with this matter in some detail.

Wilford H. McLain: The March issue of The Scroll enters a field which is crying for cultivation. Experience indicates that "supernatural intuition must be tested by the intellect." John Locke presents a conception of man and a philosophy of knowledge which is so useful in doing this that it dare not be neglected in our day. The Disciples of Christ, more than any other religious body, are the child of John Locke. Leaders among the Disciples of Christ are by their origin and the content of their religion in a strategic position from which to bring the principles and ideal of John Locke to the attention of the leaders of our day in such a manner that they may be used to test the various intuitions about the supernatural which are rising all about us. More power to the editor of The Scroll as he leads us to know and use our heritage!

William Mullendore: I think you have struck a profitable lead. My feeling is that in the early

beginnings of the Disciples' Movement, there must have been a deep yearning for union, which they immediately translated into what they called a Plea for union. But before the oldest Disciple now living came upon the scene this Plea for union was lost in a Plan for Union.

To this Plan for Union the Disciples have given unstinted labor and devotion with most meager results. As a matter of fact, there has been, until late years, less union where the Disciples were than where they were not.

Our greatest contribution to Protestantism has been a sane evangelism, growing out of and shaped by Locke's Philosophy.

To repossess this yearning for union, and to rediscover the philosophy which has enabled the Disciples to make their greatest contribution to Protestantism, are the two big needs to give us a serviceable future.

William Dunn Ryan: It is my observation that the group of Campbell's followers known, officially, as the Church of Christ are still maintaining and proclaiming a system of thought quite consistent with Locke's philosophy, as reflected in Campbell's teachings.

Many of us who are known as Disciples have veered toward Idealism, and whether consciously or unconsciously, have become followers of Kant and Hegel, rather than Locke, in our philosophy. Our effort to perpetuate Campbell's ideas and carry forward his movement while repudiating the philosophical basis of his teaching is involving us in various inconsistencies such as our attitude toward the pious unimmersed, the operation of the Holy Spirit, etc.

Surely a restudy of Locke for the purpose of finding some contribution toward a satisfying theology for a Christian in the year of 1935 would be most helpful. If you would continue to lead us in such a study, through the Scroll you would be rendering a service of lasting value.

G. D. Edwards: I have nothing special to say on the theological situation in relation to Barth and Locke. Locke exerted a marked influence on thought immediately preceding the rise of our people, and we were affected very appreciably by his work. I have the further conviction that Barth isn't going to do much damage to our movement. The world is moving forward and not backward. When I had read enough to discover the mental attitude of Barth I dismissed him from further consideration, just as I did the Buchmanites. A "thus saith the scriptures" is not in these days sufficient; not that we belittle the scripture, but that it of itself must have justification beyond something credited to Moses, Paul, or some other religious leader. When a man gets to the point where he begins and closes a discussion with a scripture quotation and its meaning as settling everything, I don't waste further time on him. I am not fearing the Barthians.

A Letter

Paul H. Gibson, Christian Layman, Elsberry, Mo.

Editor of The Scroll:

I have just read in the March issue of The Scroll the article by Charles B. Mohle, Houston, Texas, entitled: "Jesus and Baptism—Today," and in reply may I ask that you answer this by pub-

lishing in your next issue the enclosed article "Is Baptism Essential?" prepared by Bro. C. F. Ladd, of Rockford, Ill. We, Disciples of Christ, should either stand for something or stand adjourned, don't you think so? In order to cater to present day believers who want an "easy way" of accepting Christ and are not willing to trust and obey implicitly, and like Gideon of old to do exactly as Christ commands them to do, we find them sponsoring so called Community churches which in truth are merely "Community Clubs" or Playhouses, where we find weekly dances, card parties, and other questionable practices in operation; where "Discussion groups" supersede Bible study and prayer, and where Christian testimony is frowned down upon, and where "Born-again" Christians are unknown. These to my mind represent the "Anti-Christ" and are clearly at variance with the plain teachings of the Scripture. Here we find in these Modernistic groups folks who seek to promote entertainment and lecture courses rather than to obey the command to "Preach the Word." Protestantism has suffered greatly from men of this type, and it is no wonder there are many of our Disciples who feel "cheated" when they attend church services where these modernistic preachers preach, and instead of hearing the "unsearchable riches of Christ," and having their hunger for the bread of Life satisfied, they go home disappointed with the mere husks of Book Reviews, Current events, Life stories of popular comedians like Will Rogers, etc., and as the editor emeritus of the Christian Evangelist tersely wrote in the Evangelist, "these modernistic pastors might as well have spoken on "Why Little Mary Fell Out of Bed."

Is Baptism Essential?

C. F. Ladd, Rockford, Illinois

Mark 13:5 reads: "Take heed lest any man deceive you."

Some teach that baptism is a non-essential; that it makes no difference whether or not we are baptized; that it has nothing to do with our salvation; that our sins are pardoned as soon as we believe—without baptism, BUT—upon what authority do they so teach? Surely not the Bible, for such teaching contradicts what the Bible says.

Baptism is a part of the Gospel and is so commanded by Jesus Christ. He says, Matthew 28:19—"Go-Teach-Baptize." This brings upon every individual hearer of the Gospel the responsibility of obedience. Baptism is "for the remission of sins."—Acts 2:38—"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins."

Baptism places us "in Christ," the only source of salvation. We are "baptized into Christ" (Gal. 3:27) to obtain the salvation which is in Christ Jesus." (2 Timothy 2:10.) In the light of these plain Bible statements how can any one teach that baptism is non-essential?

As the Bible says: "Repent and be baptized for the remission of sins." Baptism is just as necessary as repentance and no one has authority to teach otherwise. The argument that will do away with baptism, will do away with faith and repentance also. To teach penitent believers that their sins are forgiven as soon as they believe—without baptism, deceives them, and contradicts the plain Scripture record.

As the Bible says: "He that believeth, and is

baptized shall be saved," it is plain that faith alone is not sufficient—that baptism has to do with salvation. The Bible says, 1 Peter 3:21—"Baptism doth also now save us,—by the resurrection of Jesus Christ." How then, can it be a non-essential? What authority has any one to believe that his sins have been forgiven, and that he is saved, while persistently rejecting this important element of the Gospel? Reader, will you let cowardice rob you of eternal life?

The Bible says: "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God."—John 3:5.

Beyond Liberalism

Harold L. Lunger, Akron, Ohio

Theological Liberalism, historically considered, is not primarily a system of beliefs. It is rather a method of arriving at religious truth—the scientific method of free inquiry, the Scriptural method of proving all things and holding fast that which is true.

Yet, through the years, the term Liberalism has come to be associated with a more or less definite system of theology to which the Liberal method seemed for a while to lead. Since the war, however, that whole thought-structure has become untenable. The method of Liberalism, as it grapples with the facts of contemporary experience, is forcing Liberals into a radical reconstruction of their old beliefs. In fact, an entirely new system of religious thought is in process of formulation today by the Liberals themselves.

For the sake of clarity and convenience, therefore, it would seem advisable to select some new

phrase by which to designate the new theology, and to limit our use of the word Liberalism to the older system of thought to which it has so long been wedded. As for the label for the new theology, a chorus of voices has already proposed the term Realism.

Since we are in a period of transition in American theology, it is worth our while to note certain lines of development in the past and to try to estimate the direction in which they point for the immediate future. To that end we shall contrast the views of Jonathan Edwards and those of his school with the views of the Liberal followers of Horace Bushnell, suggesting also the probable position of the Realists.

The God of Liberalism was a benevolent, even an indulgent Father. He could always be depended upon to give man just about what he wanted. His chief delight was in making men happy. The Calvinists had not thought of God as being so kindly or sympathetic. Jonathan Edwards had pictured him holding an unrepentant sinner over the blazing fires of Hell. The whole school had conceived of God as one who would not grant salvation to man without adequate payment, secured through the death of Christ. Their God was not a Father, but a Sovereign. What of God under the regime of Realism? Surely he will not be as free and easy as the God of Liberalism. He will be more of the Sovereign, not so much concerned about individuals as for the progress of his Kingdom. He is the process that makes for integration, friendly toward those who enter into harmony with his purposes, but ruthless toward those who balk. The Realist will continue, however, to have faith that God's purposes are good.

The majority of Liberals worshipped an immanent God. Lyman Abott and others felt that God's immanence was a corollary of the theory of evolution. They felt that God was at work by their sides, within their lives. It was a comparatively simple matter for one to set himself in tune with him and feel his presence. The old Orthodoxy, on the other hand, had pictured a transcendent God. Even Emerson, who had many Liberal leanings, remained a transcendentalist. The Realistic theologians will probably continue to find much, at least, of God immanent in the world. But they will feel that there is a "more" which they cannot find within their own souls or within the historical process. There will, thus, be considerably more interest in the other, transcendent side of God in Realism than there was in Liberalism. Barthianism represents an extreme example of a growing dissatisfaction with a purely immanent God and a craving for the transcendent side of the divine.

Liberalism's most distinguishing characteristic was undoubtedly its estimate of man. Evolution revealed a man who was the crown of creation. German idealism attributed the highest value to human intelligence. Applied science helped to give man a very exalted estimate of his own powers. In short, various factors combined to lead Liberalism to the worship of man. Its devotees said, proudly, "Thou hast made him but little lower than the angels," and many probably smiled as they repeated the words "little lower." The contrast between this estimate of man and that of the old Calvinism is marked indeed. Orthodoxy had looked upon man as totally depraved, wholly evil. Liberalism looked upon him as good, prac-

tically perfect. Realism will probably recover much of the truth of the old Orthodoxy without its excesses. Reinhold Niebuhr and others have revealed that man is not wholly good. Individuals are egotistic and selfish, covering up their egoism and selfishness by means of hypocritical rationalizations. Human collectives are brutal, still in the jungle stage. It is by no means a complimentary picture of human nature that one may expect from a Realistic theology.

In the theology of the Liberals, human beings were free. This view began to emerge soon after Jonathan Edwards had defended his doctrine of determinism. Even his immediate followers, Samuel Hopkins and Nathaniel Emmons, began to veer away from their predecessor on this point. Liberalism, when it appeared, assumed the freedom of the will. Realism will probably continue to assert the freedom of the individual—but within limits. It will have to take into consideration the inherited and environmental factors which do definitely limit man's freedom even to the point of determining his actions in many instances. It will be one of the goals of Realism to free men from these cramping forces so that they may be able to live more abundantly.

Liberalism made a real contribution to theology by its stress upon the humanity of Christ. Calvinism had looked upon Christ as far above the human level. He was divine, totally different in nature from men. There was a tendency in many of the branches of Liberalism to reduce Jesus to mere man—a superior individual, to be sure, but still nothing more than a human being, essentially the same as ourselves. The high estimate of human nature under Liberalism, together with this

reduction of the divine in Christ, tended to bring Jesus to the same plane as other human beings. Realism, with its new attitude toward man, will find that Jesus is so superior to other men that he is, for all practical purposes, totally different from them. As man sinks in his own estimation, Christ will rise higher. Yet he will probably still be the human Jesus of history and not the theological Christ of Orthodox speculation.

Liberals did not believe that there was any essential difference between the Church and human society in general. There was no real conflict between the Church and the world. The Church was spreading her sweetness and light and the world was becoming better and better. Calvinism, on the other hand, had drawn a sharp distinction between the saved and the lost. The Church was engaged in mortal combat with the world. The pendulum of Realism, at this point, will probably swing far back toward the Orthodox position. The Church will discover that it is its very genius to maintain a distinctly different quality of fellowship and to fight against the powers of darkness that the Kingdom of Light may be established. The growing criticism of capitalism and the attempt to dissociate the Church from the war system shows that Protestantism is already making cautious moves in this direction.

The goal of religion, in Liberal thought, was the establishment of the Kingdom of God in the hearts of men and in the life of society. This involved the integration of individual personalities and the eradication of social injustices. In sharp contrast, the New England theologians had looked upon religion as a matter of preparing their souls for life beyond the grave—"a never-dying soul to

save and fit it for the sky." Realistic theologians will probably continue to be primarily concerned about life here and now. But their aims will not be quite so romantic and ambitious as were those of Liberalism. Religion will have to seek to help men develop satisfying individual and social adjustments within the limitations of a period of social crisis and disintegration.

Liberalism looked upon suffering as the result of ignorance or error. It was not the result of sin, unless one wished to call ignorant activity sin. It was a temporary inconvenience that no doubt would disappear automatically and completely with the coming of more complete returns from the scientists. For the present, however, man must suffer slightly for his lack of knowledge. The Calvinists had thought that sin and its resultant suffering were due not to the ignorance of man but to the benevolent will of God. There was real purpose back of suffering both here and hereafter—it was the means to the "greatest possible good." Surely Realistic theologians will not retain either of these attitudes without serious modifications. Reinhold Niebuhr has made it quite evident that evil comes as the result of our sins, our selfishness and egoism. It is not the result of ignorance nearly so much as it is of down-right sinfulness. Neither is it to the glory of God—unless one accept the Marxian belief that evil will finally become powerful enough to bring about its own downfall, in which event he could say that evil does work toward the "greatest possible good." There is certainly room for a more realistic explanation of the cause of suffering than either Liberalism or Orthodoxy gave.

When he considered the importance and the power of the Opposing Forces of Evil, the Liberal felt that there was nothing here to get excited over. There was a certain inertia of matter and human nature, a stubbornness of physical law and social custom, but these were merely passive and could easily be overcome by man when he had a little greater knowledge and skill. The Calvinist, however, lived in constant dread of an active Evil Power in whose presence, but for the grace of God, the individual was impotent. Only God could save man from this Evil; he himself could do nothing to overcome it. Realism will undoubtedly pay a much greater respect than Liberalism did to the Kingdom of Evil, as Walter Rauschenbusch called it. Men like Reinhold Niebuhr are coming to the conclusion that rational and moral forces will not suffice to overthrow the super-personal Powers of Evil. It will necessitate the wholesale use of political action and probably both violent and non-violent forms of coercion. It will require that high-minded men give their best and their all in the struggle. Evil is a formidable barrier in the pathway of progress, but not an insurmountable one.

The eschatology of Liberalism was shot through with evolutionary principles. The Kingdom would come in by an orderly process of development. It would come quite quickly, but by evolutionary processes. Orthodoxy had anticipated a catastrophic end to the present age and the simultaneous establishment of a new order. For the Realist it is a question whether men will wake up in time to permit the Kingdom to come by orderly means, or whether they will hold back and there will be a catastrophic inauguration of the new day. The

signs of the times are much more favorable for catastrophe than they are for even-flowing evolution. But the theology of the Realist must provide for either, the likelihood being that there will be some of both.

The Two Approaches in Character Formation

Paul E. Becker, University Church, Des Moines

Every one who gives thoughtful attention to religion, in its moral and ethical aspects, must at times be impressed with the fact that in some respects it is astonishingly simple and in others amazingly complex. We find many a person, who has never seen a "modern" Sunday school, and who, in fact, has never attended church as regularly as he should, yet who is the embodiment of kindness, temperance, and gentlemanliness. He is loved and trusted by his neighbors, and seems to have taken on in a remarkable way the characteristics we recognize as Christian. These he appears to have acquired without any of the complicated curricula or the carefully conditioned motivations that religious education provides for its wards. What is even more astonishing, such a person may have a considerable number of brothers and sisters, all of whom seem to entertain the same wholesome outlook upon life that he does, and who seem to have come by it in the same unassuming way that he has.

There must be a simple, or should we rather say, a non-technical subtlety that operates to make such persons what they are. It seems to

be something that has at least partially eluded us. It suggests that a religious educator who is really smart ought to spend a month in a home which appears to be producing fine personalities in such an informal way. Perhaps this should be made a requirement as a part of a student's preparation to teach religion.

There are indications that we do not sufficiently distinguish between the formal and the informal influences that make for a complete Christian character. Sometimes it seems that this deficiency is most apparent upon the part of those who give us our procedures in religious education. A business man once read a book on sociology that had just been written by his professor brother-in-law. Family loyalty induced him to make the effort. After he had finished the book he said to the author, "Now I know what a scientist is. He is a person who says things that everybody knows in words that nobody can understand." A layman in religious education somewhat sympathizes with the estimate when he glances through the carefully phrased objectives and astute evaluations that are provided by experts in the field.

There is a period of several years duration in the life of a boy when he will be more influenced by a single hour in the woods or on the athletic field in the company of a truly good man than by a whole quarter of class room teaching, unaccompanied by such contacts. Our church program of education, however, only recognizes this faintly. If it provides for such associations at all the chances are it does so grudgingly, as a concession to necessity, rather than as a shining opportunity in character formation.

Mrs. Bro's criticism of the Sunday School may be extreme at some points, but she is assuredly right when she brings the home more clearly into the educational picture. In the natural reactions about the dining table and fireside are to be found the secret of fundamental character patterns which no amount of formal educational activity can hope to erase. The parent is the greatest teacher in the world if he only knew it. It is the business of the church to make him see it, so that he shall more effectively perform his high mission.

Influence is simply another word for education. While it quietly operates to affect us during all our lives, it is most potent during the uncritical years of childhood. When once confidence has been established it sets in motion all the delicate currents which flow over the wires of personal association. It is essential to the building of Christian lives that education shall pay more attention to the direction of those deep currents which are all the more powerful because they move beneath the surface of conscious awareness. An ounce of unselfish living has more value in character education than a pound of formal idealism.

Having recognized this, let us hasten to admit the reality of ethical problems that require deliberate and expert attention, those that deal more particularly with social groupings. One of these days we may be called upon to support a war against Japan. We can only be effective in any stand we take if we know something about Japan, her position in the Orient, her economic conditions, and the history of our relations with her. Uninformed good will cannot be very convincing if a

crisis is precipitated upon us and the floods of propaganda are unleashed.

What shall we think about the NRA? Where are we headed for in the United States? We have been telling folks this is an unchristian world, and multitudes are now convinced of it. What shall be the next step? Who of us is prepared to say? People are in an anticipatory mood, and youth discusses a new world. But what shall be its exact form and substance? The church is helping to unsettle people, but where is it going to settle them down again? It is possible we have gotten folks into the state of mind in which they will fall an easy prey to some shrewd and plausible demagogue. We need information, light, expert and prophetic light, and we need it quick. We cannot go back, but where can we go?

Yes, ethical religion is complicated, and these are examples of it. It is my purpose to indicate the two approaches to religious problems, viz., the way of personal influence, and the way of social education. The two are in no sense opposed to each other, but are in every sense necessary to each other, if we are to bring in the Kingdom of God.

We Disciples have in our day done a good deal of arguing about conscience. Most of what we said was uncomplimentary to the conscience. "We must follow the truth rather than the conscience," we have been told. But what makes a person choose to accept and apply the truth if it is not that deep sense of ought, which is conscience?

The church must help the home and the other day-by-day agencies of the community to construct a conscience regarding the cardinal Christian virtues. Then in addition, we must make

available the information and guidance that are necessary to more complicated Christian choices. At one end we need to make the intimate relationships of life more sound and sincere, and at the other we must have more and better experts.

Bimillennium Horatianum

Roy C. Flickinger, State University of Iowa

It is a pleasure to comply with the request of the editor to write a few words concerning the Horace Celebration. The actual date is December 8, which unfortunately for our purposes is a Sunday, so that probably most of the celebrations will be held either just before or just after. The Classical Journal will devote its December issue entirely to the poet. The American Scholar, the official quarterly of Phi Beta Kappa, will publish papers by Professor Rand of Harvard and Dean West of Princeton in its winter number.

State chairmen have been appointed for every state in the Union, and some twenty-five national chairmen dealing with different phases of the Celebration. One of the national chairmen is another of our Institute members, Professor Edward Henry at the University of Cincinnati. He is interesting the libraries of the country in putting on an exhibition of Horace's work and books about or inspired by Horace. The idea has been taken up with great enthusiasm in practically every civilized country on the globe.

Several interesting contests have been arranged; one in translating selected odes of Horace by high school students of Latin, and another for college students of Latin. The winners in each

state will enter a national contest, and appropriate prizes will be awarded.

Perhaps the reader is asking what Horace ever did to call for so much celebration of his memory. In particular, Horace is perhaps the best beloved of all ancient writers, as is shown, if there were any doubt on the subject, by the fact that more MSS of Horace have come down to us than of any other ancient classical writer, Greek or Roman. As Professor Showerman of the University of Wisconsin recently wrote: "For four hundred years now it can hardly be denied that Horace . . . has been the representative Latin poet of humanism." It need hardly be said that a suggestion originating in Iowa City could not have been snatched up so eagerly in all quarters of the world if it had not been advanced in behalf of a cause or personality of universal appeal to all sorts and conditions of men. The Vergil Celebration revealed to us classical teachers how many friends we had among the teachers of other subjects and in the world of educated men of all occupations. We already have reason to believe that the same thing will happen again. I have been surprised and delighted by the number of inquiries and letters which I have received from doctors, dentists, lawyers, and business men. I hope that this article may bring many letters from ministers also.

It is possible that the many ministerial members of the Institute may find by dipping into a translation of Horace—I know that some of you are capable of reading him in the original—suitable material for a sermon or lecture on the evening of December 8, 1935. Those who may be interested may obtain, by dropping me a postal card,

service bulletins of the University of Iowa Numbers 17 and 51 respectively. The first contains a general statement as to what is proposed and what has been done to date, and the latter contains a few selections from Horace's work with simple vocabulary and hints. They are both to be obtained free of charge.

Insane Religion

Alfred L. Severson, Chicago, Illinois

In one of our mental hospitals lives a man who has been minister of a prosperous church. He had been sentenced to prison for life, but in the appeal of the case was judged insane.

The ability of this man to influence people may be judged by the fact that he started with nothing in the way of a church and built up a strong organization, some of his members contributing nearly their entire salary. He felt himself to be a divine messenger sent directly from heaven by God to save the world. He proved his divine mission by his miraculous acts of healing and by specific passages from the Bible. People kissed his hands and feet in adoration.

Excerpts from his case raise some extremely interesting questions as to the nature of religion:

"In his testimony he claimed he had been conscious for two thousand years. He was first on earth at the time of the crucifixion. Then was in heaven and sent to Mars where he remained seven years. There the vegetation was blue, men giants, no telephones or automobiles. He was run over by a chariot which killed him and threw him

into heaven. Between Mars and heaven were four layers of air . . . He remained in heaven only twenty minutes and then came to earth in the flesh. 'Have you been through all these stages?' Yes, doctor, before I was with God in heaven. I came from there as our Lord did. He came from the Father. You will go there if you receive me and our Lord. I must further my mission here on earth."

Is the man crazy? The doctors were quite divided in their opinions. One stated:

"I do not believe this man is insane. He is justifiably an egocentric, superior individual."

Another: "In the realm of religion, however, delusional ideas are not the exception but rather the rule if we are to accept a delusion as a bizarre belief opposed to fact which cannot be proved. Certainly a belief in the resurrection is a belief in a phenomenon opposed to everyday fact. Certainly a belief in the immaculate conception is a belief in a fact opposed to everyday phenomenon of life. Certainly the Bible is full of statements concerning halucinations of hearing, both the words of God and of angels, also the devil, so that the possession of delusional ideas in the sphere of religion does not constitute insanity."

Another: "I can find fault with all religious beliefs. On the other hand, you can say that they are all good. There might be some peculiarities about his, I don't know—more bizarre than the rest. Outside of that, though, we don't notice anything wrong with him especially."

These comments are of particular interest to many of us who are entirely out of sympathy with much of the religious thinking of the present day such as that exemplified in Barthianism and in the

literary humanists. The views of our insane patient are just as susceptible of reasonable proof as are many of these others that are currently extolled! All that is necessary is to grant a single basic assumption and the rest is very simple. Once grant the idea of a real, unadulterated super-naturalism and anything is reasonable.

The Scroll frequently has pointed out the danger of bizarre religious ideas that threaten to devour protestantism. These bizarre ideas may be nice to believe in as a satisfaction of our longings, as are the bizarre ideas of our insane patient to him, but that does not make them valid. Our patient was not locked up because of his religion, but because he happened to be convicted of a criminal act!

There is only one way for protestantism to be sane and that is to keep its feet firmly planted on this earth, to deal with the mundane affairs of this world, to express in this life, as one doctor put it, "the gracious merciful spirit of Jesus Christ."

A New Deal For Disciples Rural Churches

James D. Wyker, The Federated Church,
North Jackson, Ohio

What will the Disciples Rural Church Commission do when it meets in Indianapolis the last of April? Will it try to pump oxygen into our dying institutional organism? Will it conduct its deliberations upon the basis of nineteenth century

rural church concepts? Will it be dominated by the counsel of voices which have not echoed in country church since Towzer was a pup,—which never knew the country pulpit except as a stepping stone?

Or will the Commission be consumed with a sort of fatalistic discord? Will the rural church be operated upon and given up as a hopeless patient? Or will the members of the commission be so consumed with their own individual viewpoints that the tragic state of the rural church in its modern status will never get to the surface? Will this commission meet, disagree and depart never to meet again?

The problem of the rural church is a new frontier for Protestantism. The organization of the rural parish must push out its boundary lines until there is a single religious agency serving the entire community. The public school is about a generation ahead of the church in discovering the necessity for conforming to community boundaries.

Perhaps the reader is convinced that the obstacles to a parish program of community religion are greater than the favorable factors. Indeed, that conclusion has been substantiated by a major number of casualties as over against a minimum number of successes. These casualties, however, do not show that the community parish idea is unsound and unworkable; on the other hand, the successful enterprises prove that our denominations are standing in the road of emancipation of rural life through a new community plan of religion. The successes prove, furthermore, that the plan can be worked in spite of these colossal obstacles.

Let me hasten to forewarn the rural pastor, against consolidations for the ulterior motive of saving money. Such a sordid motive will not long withstand the pressure of the obstacles mentioned above. It is my conviction that a parish program of community religion which does not have a broader list of religious services than the old fashioned country meeting house, should never have been organized. Sometimes our officials endorse a consolidation after a local church unit is no longer able to go on alone. This motive of self perpetuation is just as reprehensible as the idea of saving money. "Without a vision the people perish." Before we reorganize our rural church units let us first magnify the coming of the Kingdom upon the earth.

I do not wear the robe of a prophet, but my experience has proven to me that the hope of our defeated civilization lies not with our wealthy urban citadels of religion but with the plain simple religion of the soil, the religion of country life, the religion that made the Prophets of Israel famous, the religion which provided our Lord with a super-abundance of parables and illustrations. I am convinced that the emancipators of the human race in this dark day are to be sons of the soil. Boys and girls who are reared with the herds, the flocks, the crops and the weather have become habituated to the very roots of "Christianity in Rural Life." We Protestants have failed to recognize what Jesus recognized, namely, religion is a product of the soil. The very nature of country life develops attitudes and habits of co-operation, mutual aid, alertness, endurance, patience, courage, steadfastness, hope, faith, industry. These character qualities are the foundation work for hon-

esty, truth, reverence, awe, love, kindness and generosity. Whatever may befall the country church I have no fear for the future of Christianity in rural areas of the world. Kagawa says there are three basic qualities which underlie a happy, resourceful country life; they are love of soil, love of neighbor, and love of God.

Are not the denominations ready to forget their differences, reduce their obstacles and project a new deal for the rural church? What sect could better pioneer with a rural church new deal than the Disciples of Christ? Two-thirds of our churches and three-fourths of our people are in rural communities. If the Disciples Rural Church Commission does tackle this proposition with statesmanship and courage at the meeting this month it will create blessings in store for unborn generations.

News Notes

Arthur Braden, president of Transylvania College will assist C. R. Stauffer, pastor of First Christian Church in Atlanta in a series of evangelistic services about Easter time.

C. M. Ridenour, pastor of Ballard Christian Church in Seattle broadcast morning devotions over radio station KOMO during the week of February 11.

Robert Mahon Hall, father of Dean Colby Hall of Texas Christian University, passed away recently at the age of 82 in Madisonville, Ky., after several weeks of heart trouble.

Bert R. Johnson, pastor of the Downey Avenue Christian Church in Indianapolis was presi-

dent of the Indiana Midwinter Pastor's Conference held in January at Third Christian Church.

Professor W. C. Bower was a leader in the conference of Religious Education in March which was attended by some sixty representatives of this field among the Disciples.

Our Secretary, Perry J. Rice, is off to California with his wife to visit daughters, friends, and schools. He expects to see Dr. Willett, who is in Glendale for recuperation.

Travis A. White, pastor of the Memorial Christian Church, Dallas, Texas, is also General Secretary of the Texas C. E. Union.

R. H. Crossfield of Birmingham, Alabama, will conduct a tour in Europe next summer in connection with a trip to the World Convention.

Joseph A. Serena is representing the Board of Church Extension in the Pacific Northwest. At present he is serving the West Side Church, Seattle, Washington.

Charles A. Stevens, of Three Brooks Farm, Olathe, Kansas, is our senior member of the Institute. At 84, he keeps up with the times, and writes that he has been reading Niebuhr's, "Reflections On the End of an Era." Through his long life he has seen and experienced many sides of this world, and he still thinks the good far outweighs the bad.

We note, with deep regret, the passing of Van Winkle, who for many years has been a member of the Institute. He held many positions of influence and real leadership among the Disciples.

Harold Fey contributes a statesmanlike discussion of, "Religious Crisis in Rural America," to the spring number of The American Scholar, the official organ of Phi Beta Kappa.

The Evening Thrushes Sing

By Charles Blanchard, Des Moines, Iowa

"Yet on our autumn boughs, unflown with spring,
The evening thrushes sing——"

Lines by Whittier to Oliver Wendell Holmes, quoted in
"Lonely Americans," by Rollo Walter Brown, in his sketch
of Charles William Elliott.

Age has its recompense, its music still:
Out on the windswept hill
I hear the thrush's cheer
In the autumn of the year,
Singing without fear.
And I with courage take, as they,
My winter's journey, dreaming of the May,
Not knowing whether I
Shall live or die;
With face unto the sky
I wait the holy hush—
Sing with the evening thrush!

For Something there is that always sings
Of our eternal things:
Something that questions, "Why?"
Something that will not die,
Something that seeks reply;
Something that still denies,
Something that still defies
The bruising and the blight,
The darkness and the night,
That seeks the Morning Light;
That lures and leads us on
Forever toward the Dawn!

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Editorial Notes

The annual meeting of the Campbell Institute will be held in Chicago July 29 to August 2, in conjunction with the Pastors' Institute. Full announcement of the program of the latter is available upon request at 1156 East 57th St., Chicago.

The Campbell Institute program is being planned to include fuller consideration of several of the questions touched upon in the Scroll during the year. There will be a paper on the religious "realism" of men like Barth, Niebuhr, and Horton. John Locke's place in the history of philosophy and in religious movements down to the present time, will be presented by our leading historian. The need of bringing to light the ideas implicit in the "social gospel" will be another live topic. The impossibility of taking the Bible without interpretation, and the importance of knowing what point of view is used in the interpretation, is another subject crucial to an understanding of our "plea." The mystical experience in reasonable religion will open a new view of the possibilities of deepening the religious life of the churches in keeping with the central principles of our historical position. We hope to have a religious autobiography by a former Catholic Priest. Brief reviews of some important books have also been proposed. And of course ample time is to be allowed for open discussions of all papers.

We want to commend the new publication, The Church Board, edited by J. A. Dillinger, 306

Insurance Exchange, Des Moines, Iowa. It is a quarterly and the first number appeared in January, 1935. It raises interesting questions, such as: "Is a Church Board Indispensable?" The answer is that some are and some are not. If such matters are frankly discussed, it may lead to the inquiry whether it may not be more scriptural and more practical to organize Boards by electing a certain percentage of the members to represent the whole church and then to form committees for special duties. The practice of having a Board of Elders, like a Senate, and a Board of Deacons, like a House of Representatives, has been the source of some troubles in more than one congregation.

E. S. A.

Locke, Campbell And Kant

W. J. Lhamon, Columbia, Mo.

In compliance with your urgent exhortation, I have read "what is here written" in the Scroll, March issue, page 70, entitled, "The Revival of Theology." I cannot see that we are in danger of Calvinism or Lutheranism. Perhaps a touch of pietism (not Buchmanism, God save us) might do us good. And some humanism of the Babbitt kind might not be amiss.

Personally I rejoice that our young men are going to Yale and Union and Oberlin, or wherever else in this day of the Baconian rather than the Aristotelian method. You ask, "What kind of theology do men get today at Yale, Union, Oberlin, or in Scotland, England, Germany, or France." And you answer, "Certainly not the kind that is

easily expressed in the vernacular of Disciple Churches." But perhaps this "vernacular" itself needs some overhauling since John Locke and Alexander Campbell were not quite infallible. Besides a new day has arisen since Campbell tied himself to John Locke's apron strings. Darwin's Origin of Species came just a few years before Campbell died, but the aged Campbell would have nothing at all of the new inductive method or the new evolutionary theory. And since his day a whole new world of inductive biblical criticism, revolutionary both in method and in results, has come to us. Campbell dreamed of this in his younger years but his Lockian philosophy forbade the pursuit of it and he became a notable case of arrested development. Under Locke's teaching he had to have such a crude anthropomorphic God as is presented in the first chapters of Genesis or none at all. As long as he lived he believed literally in a God that walked just like a man in the Garden of Eden, and talked like a man. Otherwise, according to the Lockian empiricism, Adam wouldn't have known there was a God. According to Locke he couldn't even have gotten the idea of God except through his eyes and ears and nose and fingers and toes. God had to be there visibly, tangibly and audibly, so that Adam might know there was such a being. This Lockian necessity made Campbell a confirmed literalist. It is a quick step from literalism to legalism, and Campbell took it. As long as he lived he was a confirmed legalist. The worst and most damaging crudities among us as a people, anti-instrumental-musicism, anti-missionary-societyism, et id omne genus, have their roots in Campbell's legalism. Perhaps in justice to him one should say that

his worst crudities appear in his early writings when he played the role of a Don Quixote fighting sectarian wind-mills in every direction. He so far recovered in his later years as to become the president of our first missionary society. The recovery, however, was a mild one. He lived and died a legalist.

As I read my philosophy, Immanuel Kant, in the middle of the eighteenth century, completely upset Locke, but Alexander Campbell never discovered it just as he never discovered that a tremendous current of biblical criticism had set in during the middle years of the nineteenth century. In his later years Campbell was an anachronism in the world of biblical scholarship.

A further word about Kant and his Critique of pure Reason. "Pure reason" is something we do not get through "separate and distinct sensations." It is something inherent within the mind of man, and the mind is itself an entity quite as truly as the eye or the ear or the finger tips. We look and feel and count and find that two and two are four. So far we are empiricists even if we keep on looking and counting a million times. But what is it within us which says, "two and two must be four. Two and two have forever in the past been four, are now four, and shall be forever four." And further what is it within us which says, "two and two cannot be three, or seven or ten?" The plain man, conscious of this something that talks so imperatively within him, calls it his mind, and Kant agrees with him. It is a perceiving, coordinating entity. It turns percepts into concepts. Kant calls it "pure reason," and gives to it some well deserved big adjectives. It is a priori, it is transcendental; it is imperative.

It gets beyond "the rabble of the senses" and transforms sensations into knowledge. Now if I may presume to referee this metaphysical bout between Kant and Locke I must decide that Locke got completely knocked out. And furthermore I have decided pleasure in that decision.

On the Kantian basis one can get along without Campbell's crude anthropomorphism and literalism and legalism. And he can have something better in the way of a God than a mere symbol of an empirical social unit, such, for instance as "Uncle Sam." Or if one happens to be an Englishman, "John Bull." One might as well say his prayers to the binomial theorem as to such a symbol, or to a lamp post, or even a tad-pole.

I have not spoken of Kant's antinomies and paralogisms, but I rejoice in them. They leave open to me such a cosmic realm for the exercise of my faith. And so likewise do the sciences and the scientists of this high day in both the realms of thought and faith. One who sees it thus simply can't be an Alexander Campbellite. Nor can he be a John Calvinite, or a Martin Lutherite, or a Thomas Aquinasite. The whole tendency of our times is against such atavisms. But the Jesus of history and of spiritual presence is as Catholic and as timeless as the multiplication table. In him one finds a perennial fountain of faith and hope and love. The changing ages are his possession. And with him one may find through the changing ages a Father God, who is "over all, and through all, and in all." When science leaves it open to us to believe in a personal, cosmic, creative intelligence whom (not what) to worship a philosophical reversal to lower levels should open to us a whole book of lamentations. We might at

least, it seems, build our altars and say our prayers to the cosmic God of Tennyson's Higher Pantheism.

“Speak to Him, thou, for he heareth,
And Spirit with Spirit can meet.
Nearer is He than breathing,
And closer than hands and than feet.”

Whither Disciples?

H. R. Percy, Tipton, Indiana

The March and April numbers of *The Scroll* were intensely interesting. I'll dip my pen if I may.

The emphasis on Locke appears to me untimely for the same reason that Barth's emphasis on Anselm, Luther, and Calvin is untimely: anachronistic. Much water has gone under the bridge since 1704. Disciples have enough of Locke in their tradition and in their blood already. I think.

The approach of *Disciples* to theology should be by way of the scholarly, discriminating comprehension of primitive Christianity and contemporaneous Judaism and Hellenism, not by way of any theologian or philosopher since Augustine; and then we should junk him and Cyprian and Justin and the rest, by all means. An understanding of the religion of and the religion about Jesus, discoverable in the N. T., should be basic in our future. Do we not know that Jesus did not represent himself to be a “splinter of God?” Do we not know that Paul knew him only as a heavenly, not as a divine, being,—monotheism being an ardent tenet even for Paul? Do we not know that “John” represents the tendency toward

Hellenization of early Christianity? Do we not know that Paul had no notion of Regeneration whatever, but rather an idea of the indwelling of cooperative Spirit for the development of character acceptable to God on a basis of piacular justification through Christ? Do we not know that the title for mandatory baptism is so cloudy that, if we thought in terms of real estate, we should require of any legalist a quit-claim deed before recognizing the mandatory nature of baptism?

I have been cold to the effort to establish "open membership" as the basis of Disciples procedure with regard to handling the pious unimmersed, so-called. It has been, in my view, a left-handed policy, open to sincere criticism of Christian men who think the N. T. a documentary basis for an established church. Until we can establish in the minds of our people the fact that the church was acorn-like in an evolutionary growth out of nationalist Judaism, not built by blue-prints delivered by the Lord at Pentecost or before or since; and until we can get our people to recognize that baptism was a custom-demanded and not a Christ-demanded practice of early Christians, we cannot get very far in handling this mountain-appearing molehill, baptism. Since Heitmueller in 1903 outlined the precarious situation of the baptismal phrase in Matt. 28:19 and Riggensbach's ineffectual reply, no scholar has been easy about the point. Rashdall has said that Eusebius' frequent mention of the passage, and always without inclusion of the baptismal phrase, precludes recognition of its inclusion in a genuine Lord's-word. E. F. Scott and A. H. McNeile and others in America, even, have seen the folly of continued

dependence upon the phrase as original. Besides the depreciatory remark of Paul about his commission to evangelize, not baptize, is hard to reconcile with a mandate of the Lord regarding baptism. In brief, any man aware of his time knows, I should think that primitive Christian baptism was a custom-demanded action, deriving originally from the animism of the early experiences of the Hebrews in their celebrated invasion and fortified with later Babylonian and Persian ideation. I presume that the Disciples of Christ are a people who will be bound by nineteenth century tradition no more readily than by earlier tradition. God help us if we are not determined to be free in Christ Jesus and the everlasting truth!

Again, I do not desire to see Disciples continue a dumb lack of appreciation of the Holy Spirit. Our fathers' fight was against Mysticism, not Mistik,—our philosophical and naturalistic pseudo-mysticism rather than a genuine mysticism in the very life of human beings. Obscurantism needed smashing, and it will need some more smashing in our day. But the fact of the non-rational in human experience is very hard to deny. A sense of the presence and power of God, whatever "God" may be, is not to be avoided or denied by the religious man, Christian or other. I hope Disciples will become champions of a sane mysticism. In the Christian religion of today there are demanded both intelligence and mystical appreciation. Horse sense, social justice, and mystical experience are three compatible values desperately needed in our modern life. I have no particular interest in our Movement, so-called, if it is not to discover and foster the goods of the Christian religion as they appear available for

our day and for tomorrow, not in the yesterdays of a Church seeking to extend a religion of authority rather than a religion of the Spirit. The goods of the Christian religion have always been available; they are desperately needed by the modern world. If we or others of our time fail, those goods will still be available—but for later generations. I should like to contribute to the realization of some of these goods in the life of my own generation. This desire is the only tie that holds me to the Disciples; I have no peculiar respect for the past, but a great chagrin at the futility of our Movement in an era of remarkable opportunity. The Disciples, an American brotherhood originally searching for the truth in religion unadulterated by any man or movement since the time of our Lord, have at once a unique opportunity for leadership in Christian thought and action, and a challenge to their very right to existence if they fail to meet that opportunity.

Roger Clarke--A Modern Missionary

Ellsworth Faris, Chicago

The death of Roger Clarke on March 14, 1935, was a loss to the mission that will be difficult if not impossible, to remedy. For Clarke was one of those missionaries who combined in a rare degree the qualities of devotion, sympathy, and intelligence which builds enduring results on secure foundations. His death was due to a fall suffered while he was on a government steamer returning from a meeting of the Congo Protestant Confer-

ence at Leopoldville, the capital of the colony of the Belgian Congo, to which he had gone as a delegate from the mission at Bolenge. He had been ill for the first time in his life and so the news came with no warning.

He had reached the middle of his second term of service and was a teacher in the training school where the prospective teachers and preachers of the whole Congo mission were prepared for their work. His first term was spent at Lotumbe, one of the interior stations, where he served his apprenticeship, learned the language, preached, taught, evangelized, and won the hearts of the native community. He was pleased to be asked to become one of the staff of the new Institute Cretien Congolaise and worked hard, perhaps too hard. But he had returned from a furlough, half of which was spent at the University of Chicago, full of energy and zeal, with his spiritual strength renewed, and his knowledge of life and men deepened and broadened. He threw himself into the task of training the picked company of young men who had been committed to his care with all the devotion of a crusader. But he was a modern crusader, highly trained in the essentials of modern scholarship, accepting all the proved conclusions of science, physical and social, which he tried to bring to the young students who came to rely on him as their most valued counsellor.

Clarke had profound confidence in his students. They were troubled with many questions and these they brought to him since there was no one else to whom they could go. And he answered them as he would have had men answer him, truthfully. He believed in the truth and his students received it and were made free. Much that

he told them would not have been understood by his colleagues and so the native students kept counsel, lest they stir up strife. And since he gave them freely of the truth, they responded by giving him their hearts. Other missionaries had faith in God; Roger Clarke added this also, that he had faith in men.

Such a man can do great harm if lacking in tact and judgment. Clarke did only good because he had as much sympathy and understanding with his colleagues as he did with his students. And thus he was a modern teacher working with very conservative colleagues, a liberal cooperating with those who made no claim to being liberal, a highly trained man, beloved by those whose education was meager and long ago acquired. His sense of humor was effective in making men see the absurdity of practices which they would have defended had there been a serious and argumentative attack. Had he been spared to finish a long life of service, he would have had an immeasurable influence on the conduct of Christian missions in Africa. As it is, he has reached hundreds and thousands of future native leaders, but his untimely taking off is an irreparable loss.

It was my good fortune to have known him while he was here at the university and, later, to spend several weeks in his home in Africa some two years later. No one I have known so endeared himself to the people. At my suggestion he took up the study of signal drum and under the guidance of a skillful native teacher became expert in what proved to be an art difficult to acquire. He is the only white man who ever learned to do it. And it proved to be a remarkably successful avenue into the further good

graces of the people. A drum is like a private broadcasting station and every visitor to the Congo has heard the messages in the early morning and the late evening, bearing important messages or trivial gossip, but no one has ever understood anything that was said. When Clarke became expert he could understand and could also speak on the drum and all men marvelled.

But this is only one example of the many expedients he used to enter into the native life and thought. He agreed with my opinion that the best of the natives were fully equal to us, mentally morally, and spiritually. But they needed him, none the less, and he gave them all he had. He gave them his very life. He will live again in minds made better by his presence.

Preaching The Bible

B. B. Baird, Fremont, Nebraska

“I wish our minister would preach the Bible.” I suppose there are very few modern ministers who have not had this criticism with respect to some of their sermons. What is to be done about it? Let us consider some of its implications.

Our conceptions of the Bible vary. Those who have never read it reflectively for themselves hold, blindly of course, to certain conceptions. Those who have read it wrongly have certain other ideas. Those who take into consideration the time in which the Bible was written, the prescientific mentality of its writers, its allegorical and metaphorical language, and its textual criticism, have still another understanding. This makes inevitable conflicting interpretations. If a minister

interprets Scripture on the basis of modern scholarship, his exegesis will find resentment in the minds of those whose conceptions of the Bible were formed without taking into consideration the facts discovered in this field. On the other hand, if a minister is a disciple of the traditional view of the Bible, there will be those, who, either because of college training or reflective private reading, will take issue with his inadequate interpretations. So the criticism, "Preach the Bible," may come from various groups.

This criticism, however, comes most frequently from the group who know nothing about textual criticism, and who resent new and deeper meanings being put into old theological terminology. When they get excited and say, "Preach the Bible," they mean preach the Bible as we understand it! Preach Genesis as we understand it! Preach the Miracles as we understand them! Preach baptism as we see it! Present Christ as we know him! Interpret the Cross as we understand it! Preach the "Blood" in our language! Preach hell as we understand it! But some of us may want to go beyond their conclusions to others more comprehensive and intellectually sound. Are we to be considered dangerous enemies of the faith when we point out that there might be a significant difference between one's idea of the Bible and what the Bible really is? To see clearly the difference between the repudiation of a thing itself and some venerable ideas about it, is among the first prerequisites to a fundamentally sound understanding of the Bible.

Many who accuse the modern minister of not preaching the Bible have little understanding of the vast scope of its contents. It is impossible

to discuss any edifying theme and not have Scriptural support. It is impossible to speak to conditions in any realm of modern society and not have Scriptural authority. Does a minister wish to speak to the problem of economic justice and the exploitation of human personality? He can draw very extensively from the teachings of the Bible to support his thesis. Does he want to speak against narrow nationalism and war? On these subjects the Bible can be drawn upon most effectively. Does the minister wish to build sermons around such subjects as, "Racial Attitudes," "Money," "Intemperance," "Social Standards and Ideals," "Force and Love?" He need not set the Bible aside, but will find in it an abundance of support.

Here, then is the secret of much of the criticism against the contemporary ministry for not preaching the Bible. Those who often make it have a fragmentary understand of the Scriptures. They have their favorite chapters and sectarian slants as to what is vital and final in Christian thinking, and any exegesis that does not stay within these confines is considered by them as unbiblical and dangerous. When they say, "Preach the Bible," they mean that it should be interpreted as they understand it, and that much should be made of those sections of Scripture that defend their particular religious views.

All this becomes very clear by testing it out. I have tested it out many times. Sit down for a few minutes with one of these critics, and, on the basis of his own argument, refer to certain passages of Scripture, and you will see as fine a piece of begging the question as ever you witnessed. With one of them before me I turned and

read about tithing. My critic got very nervous. I said to him, "You see, the Bible teaches tithing. Do you want me to preach that? Do you pay tithes?" It was very evident that he did not want this part of the Bible preached. Then I turned and read John 13:14, 15; "If then your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done unto you." I said to him, "You see, the Bible very plainly teaches feet washing. Do you wash your brethren's feet? Do you want me to preach it?" Again it is very clear that this is not one of his favorite Scriptures, and he does not want to have anything to do with it, although he keeps on shouting, "Preach the Bible." I further point out to him that four times Paul says to the early Christians, "Greet all the brethren with a holy kiss." Again I asked, "Do you want your minister to preach that?" Then I referred to those penetrating words of the Master, "If you remember, even when offering your gift at the altar, that your brother has any grievance against you, leave your gift at the altar and go away; first be reconciled to your brother, then come back and offer your gift." Like many others who are anxious to have the Bible preached, he does not want to face such Scriptures. If he did, it might mean a long needed reconciliation with a brother churchman. All this reveals how utterly meaningless the cry, "Preach the Bible," often becomes.

A text often used by those who insist that the Bible be preached, is the following: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." (2 Tim. 3:16).

Of course, we ask them to read the Revision on this passage, but many will not take the trouble to do so, and those who do, will not accept the better translation. Let us therefore examine some Scriptures in the light of the above text.

“Happy shall he be that taketh and dasheth the little ones against the stones.” (Ps. 137:9). Is that text profitable for doctrine? Does it give us instruction in righteousness?” . . . I shall give thee the heathen for thine inheritance . . . thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter’s vessel.” (Ps. 2:8, 9). Was that Scripture given by the inspiration of God? “. . . Listen to the voice of the Eternal’s word. This is what the Lord of hosts says: “I intend to punish Amalek for what he did to Israel, when he opposed them on their way up from Egypt. Go and defeat Amalek; massacre him and all that belongs to him, do not spare him, slay both men and women, child and infant, ox and sheep, camel and ass.” (1 Sam. 15:2, 3). Is this Scripture profitable for doctrine? Does it give instruction in Christian righteousness? “And he (Elisha) went up from thence unto Bethel: and as he was going up by the way, there came forth little children out of the city, and mocked him and said unto him, Go up, thou bald head; go up, thou bald head. And he turned back, and looked on them, and cursed them in the name of the Lord. And there came forth two she bears out of the wood and tare forty and two children of them.” (2 K. 2:23, 24). “He (God) teacheth my hands to war.” (Ps. 18:24). “Blest be the Eternal One, my Strength, who trains my hands to war, my fingers how to fight.” (Ps. 144:1). Do you think these Scriptures teach profitable doc-

trine? Do they give instruction in righteousness?

"O that those who are upsetting you would get themselves castrated!" (Gal. 5:12). Was this Scripture given by inspiration of God? Do you think it would be profitable for doctrine and instruction in righteousness?

Does not all this bring us to this conclusion: Preach the Bible, to be sure, but interpret it with discrimination and intelligence. To ignore the results of historical and textual criticism and the current non-Christian ideas and ideals of many of its writers, will make it impossible for anyone to understand and interpret the Bible aright.

It might be helpful in this connection to suggest that some of our laymen reflect on Paul's words, "We preach Christ." On this point also we would insist that Christ be preached intelligently. Let it be the Christ of religious experience, and not a Hellenistic Christ.

The Music of Bach

Winfred Ernest Garrison, Chicago

It is a proper diffidence that causes one to shrink from interpreting in words of plain and unimaginative prose a great work of art created in the medium of tones or colors or plastic forms. At best, the result can only be a translation into another idiom, and translations are always distortions. Besides, the creative artist himself is the true interpreter, with the very stuff of reality—or some chosen portion or aspect of it—as the object of his interpretation. Paraphrase a poem in dull prose to "tell what it means," and you not only desecrate a thing of beauty but, when all is

done, you have not told what it means. If it meant only that, it might as well have been stated in that way in the first place.

In music, those who make audible at a particular time and place what the master conceived and constructed, perhaps in silence or for his own ear, are also true interpreters, for sound has that evanescent and transient quality that requires constant re-creation as the qualities of paint and bronze do not. The singer interprets the song when he sings it. The organist gives the fugue the only kind of interpretation it can possibly have when he plays it. Comment is not interpretation.

And yet we do talk about poetry and music and painting, and it is legitimate and sometimes helpful to do so. Those who are qualified may discuss technique and craftsmanship. Analysis has its values. Or we may turn over in our minds the creations of great artists in tone or words or color, and muse upon them, and modestly report to one another what they suggest to us—what phases of our own experience on other and more prosaic levels seem clarified or symbolized by them.

So I am not presuming to interpret the compositions of Bach which you have been hearing or may hear hereafter. That is the function of the artists who sing and play them.,But I will meditate and generalize, and perhaps rhapsodize a little, upon the music of this immortal master of tones, and tell, not what he thought, but what he helps me to think about the ways of God and the life of man and the processes that lead to the enrichment and the fulfillment of life. How much of it Bach meant, I do not know. But I remember the wise words of James Russell Lowell in his es-

say on Don Quixote: "He reads most wisely who thinks everything into a book that it is capable of holding . . . Whatever we can find in a book that aids us in the conduct of life or to a truer interpretation of it, or to a franker reconciliation with it, we may with a good conscience believe is not there by accident, but that the author meant that we should find it there."

First, then, I find in these polyphonic structures of Bach a beauty of pure form which not only is near perfection, by the unanimous testimony of those best qualified to judge, but which is medicinal to a mind cluttered with uncorrelated details, or confused by strident banalities, or perturbed by disproportionate emphasis upon trivialities. The actual perspectives of our daily experience are grotesquely distorted. Little things close to the eye and ear obliterate big things further off. Exigent but unimportant demands upon our time and energy steal away the vitality that should be devoted to matters more consequential but less insistent. Life loses symmetry and equanimity, and peace departs from us.

For this disease of the soul, one cure is the contemplation of those products of art in which pure form predominates. Our minds do not need to be cheered so much as to be clarified and delivered from confusion and disorder. To this end, there is marvelous efficacy in good decorative art, or good pictorial or tonal composition—when one learns how to benefit by it—with its space filling quality, its balance and rhythm; not the rhythm of the recurrent beat of a drum, or the jingle of doggerel or of a tinkling tune, but the rhythm of line and movement, of ordered patterns exhibiting symmetry without monotony. One need not mor-

alize these things into a thousand similes, but they become for us, even though unconsciously, the symbols of a universe ordered but not rigid, patterned but plastic.

Our human personalities are parts of such a cosmic order; and when we catch a reflection of it in the curves of a Grecian urn, in a pattern of bare branches or of leaves seen through a window, or in the orderly intricacy of a Bach fugue—or when we ourselves make something that has that quality of pure form—there comes a sense of deep satisfaction, a healing peace that is more than pleasure. And whatever else the music of Bach is, it is, in this sense, great decorative art. If “decorative” seems a trivial and superficial word, remember that its root idea is the same as that of the word “decorum.” Decorum made decorative—that is to say, propriety made interesting, structural integrity made beautiful—that would by itself be enough for one composer to give the world.

Akin to this is the fact that Bach puts emotion and intellect in their proper relations to each other. He is never sentimental—which means emotion without sense. He eschews all easy means of producing a spectacular or an emotional effect—a virtue all the more notable because the opposite quality was the characteristic fault of many of his musical contemporaries and immediate predecessors. He is never melodramatic, or florid, or languishing. He indulges in no cheap tricks to bring a sigh, a tear, or a smile. He invests his effort, and calls upon his hearers to invest theirs, with no promise of quick emotional returns. Rather there is an austerity which baffles and repels all who seek a facile titillation of

their emotions. All in good time there will come a climax which will lift you to the heights, but first a foundation must be laid, broad, deep and solid; and there must be a development, wrought out with infinite patience, every phase of it so perfect that it will stand prolonged scrutiny and will not give up its beauty without it, but passing so rapidly that only on the tenth hearing do you begin to sense with some adequacy how substantial is the structure for all its intricacy and delicacy of detail.

And when the climax comes it may not be quite obviously impressive but rather something that is built up in you, cumulatively, as, gradually and with repeated hearings, the wilderness of notes resolves itself into an ordered structure of both melody and harmony. And what it says is this: You have no right to demand satisfaction upon easy terms. The higher emotions have their price, and it is not a cheap one. You must understand before you have a right to thrill. You must have some patience with the facts of life. You must learn to walk and not be weary and to run and not faint, before you can mount up on wings as eagles.

Bach's musical sentences are long, and they are not broken into short clauses and phrases each rounding into a restful cadence at the end of each eighth or sixteenth measure. On and on they go, a tax perhaps upon patience and attention. When will the thing ever work itself around to even a semi-colon, or to a dominant chord to give us some sense of even momentary finality, so that we may consider one episode closed and take a deep breath and make a fresh start on the next one? It may be a long while. But that, too, is

a picture of life—not a picture of some particular scene or event, like those wretched pieces that describe a battle or a storm—but a symbolic representation of its general structure. For life is not made up of a succession of detached episodes, placed end to end, one coming to completion before the next begins. It is a continuous fabric woven on the loom of time. Its themes recur, with variations and developments. The threads of its warp go on and on. We bring to completion, from time to time, some particular piece of business, some enterprise, or project, but a cross-section at any given moment shows some episodes beginning, some in mid-process, some nearing completion. There are never any final chords till the very last one, and then our hope is that it may be a dominant major.

I do not know whether Bach had anything of this sort in mind as he wrote. I am only telling you what wakes in me when the instruments remind me.

A fugue it is commonly said, is so called because the parts seem to be fleeing from each other. Latin, fuga—flight. But if they flee, it is within the compass of the instrument, and they always return. But they are not fleeing; flying perhaps. They are interlacing, in the eternal Dance of Life. This is also a symbol, an imaginative representation of that complex of independent yet interdependent activities, interests—persons even—that make up the totality of life.

The parts are voices—that is to say, people. Consider them separately; each has its independent value, its melodic integrity, its worth in and for itself. Consider them together; out of their relations at each moment are born harmonies

contained in none of them. A cross-section of a fugue is a chord; a longitudinal section is a melody. A melody is a thing of the individual, a voice, a person singing. A chord is a social thing a cooperative enterprise, many voices heard simultaneously, many persons singing not merely at the same time but with some awareness of each other and with some adaptation of each separate melody to all the others.

To translate the pattern of a fugue into a conduct is the highest achievement of a Christian civilization. It means that each man must have a part with its own continuity and sequence, its own beauty and worth; and that all of these separate voices must blend in a perfect harmony in which none is lost and none makes discord with another. A perfect fugue is the symbol of a perfect society in which each part is a perfect self, and in which the whole is greater than the sum of all its parts.

Religious Personality

Sterling Brown, Chicago

For some time the idea of the attributes of a religious personality has both intrigued and puzzled me. I find religious qualities in confessed religious persons and in those who deny religious affiliation. Perhaps there is no clear line of distinction between the religious and the irreligious person except in the summation and total organization of the personality.

Although I have not reached the point of thinking that I can suggest an exhaustive char-

acterization of the religious personality, I would like to suggest some of the attributes.

A Willingness to Confront the Circumstances of Life.

The ability to face the facts is an important mark of the religious personality. There are those who merely acquiesce to the facts of existence and cease to strive for a higher life. In this group we find the hypocrite, the cheat, and the coward. These are "lost souls" in the true sense of the term. Deep thinking and courageous living are beyond the active frontier of life. They live on the shell of mere existence and never taste deeply from the cup of life's zest. A man once bought a fare on shipboard from Florida to New York. In attempting to evade the price of meals he took with him a supply of cheap foodstuff. With this he managed to partially satisfy his hunger and hence remained in his cabin the greater part of the time. On the last day of the voyage the captain inquired after his health. The man then revealed his actions to the captain, whereupon the captain informed him that the original price of the fare had included the cost of meals. In attempting to evade the facts of life, we often cheat ourselves of not only the necessities of life, but we miss the companionship of fellow passengers and the joy of seeing the beauty that may be seen from the top deck of life.

An Animal Faith in Our World

This is a constructive hopefulness in the possibilities for good; a trusting faith in the forces of the universe that make for the enhancement of life. It is an intuitional assurance that life is good. In its most simple forms it is childlike, but no less a part of reality. I can remember as a

child, during the storms that are characteristic of my country, how my mother would tell me that there was a hand more mighty than that of man at the helm and that all would be well. This was so much assurance that I could easily go to sleep in her arms while the storm raged on outside. In the midst of the storms of modern life, economic, political, and social, it is only this animal faith that will quiet our pounding breasts and soothe our raw nerves. Such faith, however does not mean merely a fatalistic acquiescence to natural phenomena. Nor does it mean a romantic idealization of the world. It means that we are a part of nature and that there are resources for the enlargement of human life.

A Wholesome Sense of Humor

It may be surprising to you for me to list this attribute. But to see and appreciate the humorous a person must be able to see the whole of the situation. To see the whole and see it in its right perspective is a religious characteristic. Most professional leaders of religion have a good sense of humor. The wholesome sense of humor certainly carries us through some spots where logical argumentation fails. It is said that at the execution of Sir Thomas Moore for treason he was heard to request that his beard be held back from his neck so that it would not be damaged as the blade fell. He remarked that he saw no reason for cutting such a pretty white beard since it had nothing to do with his crime of treason. An apt sense of humor often relieves a strained situation and makes unfortunate incidents appear in their best setting. At a recent convention of Disciples the young people were being unduly bored by a speaker who was calling upon the

authority of the past to hold in check the charms of modern life. "What do you think Alexander Campbell would do about this situation if he were here today?" he asked. The unexpected answer came from a youth who said "If Alexander Campbell were here today he would be too old to do much of anything about it."

The Quality of Natural Piety.

The over-religious person is never popular. Such people remind one of the gushing lady who thinks your husband is a dear, your baby a darling, and your dog just too precious for words. Piousness itself has little status in the modern world. But a natural religiosity is a characteristic of a higher standing. Great leaders such as Washington and Lincoln must have been naturally pious. At least they live today as such. Men of great courage, unrelenting energy, and balanced judgement, who set themselves against evil as they conceived it. Yet men who loved nature, promoted the truth, and possessed a natural appreciation of the beauties of nature.

Natural piety is the recognition that there is a mixture of good and evil in the world. Those who are naturally pious recognize that man's success depends upon the cooperation of nature. Human achievement is not born in isolation from the world of physical nature.

In Chicago last November, I happened to be walking north on University Avenue toward 60th St. It was dusk and the first snow of the year was falling. When I came to the south edge of the Midway I was fascinated by the beauty of the scene before me. The beaming pairs of headlights going west along the boulevard looked like swiftly moving eyes of prehistoric animals. On

the other side there was a constant stream of glittering tail-lights that appeared like darting red fireflies. Overhead the snow-laden branches of the trees. In the background there were the Gothic buildings of the University of Chicago, and above them all the tower of the University Chapel magnificently outlined against the glow from the city's lights. Surely, I thought to myself, there is the beautiful in life.

Early the next morning I went out to a cafe for breakfast. Near a community drug store I saw a small group of people gazing at something on the ground. Upon inquiring I learned that during the night four young high school boys had attempted to rob the store. An officer surprised them and in attempting to frighten them into submission fired several shots over their heads. A bullet struck the metal covering over a door and glanced downward, inflicting a fatal wound in the neck of one of the youths. The group of people were looking at the imprint the falling body had left in the fresh snow, and there was the pure white of the snow contrasted with the crimson of human blood. There is also the unfortunate and the evil in life.

Purposive and Contemplative Activity

In a sense life is a struggle and those who are most creatively adjusted are those who struggle with a purpose. Individuals who allow their lives to drift easily with the changing currents of culture are more than drifters. They are also "lost souls." True perspective is religious in quality. But natural intelligence tells us that contemplative moments are not without their value. Such moments are purposive, not futile. They are birth-periods for ideal and visionary ideas. Our

western culture is much given to action. Perhaps we might learn from the orientals some of the values of contemplation. There are times when we need to rest on our oars between the straits of hard rowing. The religious quality is the proper balance between practical action and contemplative musing.

Philosophy And Social Action

E. M. Todd, Harlingen, Texas

I am more than half inclined to agree with what you say about the significance of philosophy and theology in their bearing on the solution of the urgent social and economic problems of our day. No solution of these problems is possible on a purely materialistic level—unless red revolution can be considered a “solution.” The men who have thought through their personal problems and thought out a satisfactory working philosophy are the men who can render especial service to society in this present crisis.

But what liberals like yourself fail to appreciate, if I may say it, is the significance of the time factor. You talk and act as though you expected the sun to stand still while you leisurely worked out your theological and philosophical solutions and you are liable to wake up some bright morning and find an American Mussolini or Hitler (though differing from both these prototypes) enthroned in the seat of power. What a rubbing of eyes in our academic dormitories there will then be! “Why, this isn’t fair,” you will say; “You should have given us time and we would have done it better.” Doubtless.

Today, time is the very essence of the matter. Our formulae should have worked out already, and if we are not prepared to act at once and with firmness and assurance, we are lost. The forces of reaction—the big financiers and industrialists, or, in other words, the Liberty League—know what they want and are ready for any emergency. Just a touch of the button and America could be plunged into fascism overnight,—the most terrible fate that could overtake her—provided of course, they could find their Mussolini or their Hitler, which, which might be easy enough. Huey could be tamed by the financial overlords and made subservient to their ends as easily as Hitler was; they are the same type.

Now, an able, courageous, careless-of-consequences, prophetic ministry could swing the churches behind a truly radical movement that would frustrate the schemes of the fascists and save democracy in America—and nothing else can. Have we such a ministry? And will the churches respond? Niebuhr is realist enough to say no. The churches, he virtually says, have for too long sold themselves to men of wealth and have too long and too richly profited from their subsidies to be willing today to forego their patronage even though that patronage means their spiritual death. They seem to be inseparably bound up with the capitalist system and destined to perish with it. If this is pessimism, Niebuhr is not the only pessimist; I feel strongly inclined to take my stand by his side. An instructive parallel has been shown between the American church in its relation to capitalism and the Russian church in its relation to Czarism, and the fate of the latter church points a moral which American churchmen will do well to ponder.

At any rate it is better to go down fighting the forces of reaction than to live on, recreant to our high trust, but enjoying the perquisites of wealth as the slaves of the reactionaries—as E. Q. a large section of the German church. This seems to be the alternatives between which the American churchman must choose. And it is a foregone conclusion that most of them will choose the latter course unless the liberal and radical forces of the country, in the churches and out, but especially in, bestir themselves to the immediacy of the crisis.

But at its worst, this does not mean the end of religion. Here I write myself down as an optimist, as would Reinhold Niebuhr—but that is another story; religion is no more to be defined in ecclesiastical than in theological terms. But it does mean the end of an era and the beginning of a new one, a time of travail:

“Long winds and rain from icy spaces,
Our thinning garments rend and dinning
Beat in our faces—hear it!—beat
The cold refrain of defeat.

Sustain your spirits and apprehend!
There is a richer winning!
This is an end,
This is an end,
An end,
And a beginning.”

—Herman Hagedorn

Emory Ross, former missionary to Africa, has become executive secretary of the American Congo Committee affiliated with the Foreign Missions Council of North America.

News Notes

A. S. Baillie, pastor of Maplewood Church near St. Louis is the author of a new book just issued by the Bethany Press. It is entitled: "The Seven Last Words."

Earl Daniels, pastor at Salem, Indiana., recently spoke at the midweek service at Union Avenue Christian Church in St. Louis. Mr. Daniels, pastor of Central Christian Church in Seymour, Ind., died on March 11th.

A Leroy Huff has become pastor of Northshore Christian Church in Chicago.

C. E. Lemmon wrote two articles for the Christian-Evangelist giving an objective view of the tremendous amount of publicity which his church at Columbia, Mo., received as the result of the interpretative dances by the Christian College students at the Christian Student Congregation.

Thurman Morgan has started a pastorate at First Christian Church, Breckenridge, Texas, after serving at Hillsboro, Texas.

R. C. Lemon, pastor of Irving Park Christian Church in Chicago, began his eleventh year there on April 1.

H. B. McCormick, pastor of Lakewood Christian Church near Cleveland is president of the Federated Churches of Greater Cleveland. H. H. Harmon, pastor of the Crown Heights Christian Church in Oklahoma City is president of the Ministerial Alliance in that city.

D. B. Titus is broadcasting his Sunday morning sermons over radio station KGFL of Roswell, N. M., at 11 a. m., Mountain Time.

Among those who expect to attend the World Convention of Churches of Christ in Leicester,

England, next August 7-12, are: Mr. and Mrs. Paul Becker and son of Des Moines, Mrs. Burris Jenkins of Kansas City, Mr. and Mrs. D. W. Morehouse of Des Moines, Mr. and Mrs. Doyle Mullen of Rensselaer, Ind., Mr. and Mrs. Myron T. Hopper of St. Louis, and Mr. and Mrs. Edwin C. Wyle of Plymouth, Pa., J. Warren Hastings, pastor in Seattle, will deliver the closing address of the convention. Frank C. Davison, pastor of Austin Boulevard Christian Church in Oak Park, Ill., will have charge of the communion service at Leicester.

The Hiram, O., church where Fred W. Helfer is pastor, is engaged in celebrating its centennial.

Frank Donaldson has resigned as pastor of First Christian Church, Charleston, W. Va.

Burris Jenkins says that he offers \$5 for every mistake in diction or pronunciation that he makes. He also says that while he is frequently caught, he never pays the \$5.00 but always just charges it.

H. R. Pearcy writes: I am delighted that you are opening not merely the pages of the Scroll but the minds of all of us to a need for discussion of red-hot issues vital to our people and others alike.

John Bruce Dalton says: I certainly enjoy the Scroll. It is different from any other religious journal that reaches me. I like its freedom. Any one can horn in on the discussion from any angle he wishes and that is the true atmosphere in which religious discussions ought always to be carried on. Religion must have wide ranges.

Leslie R. Smith, pastor of the Tabernacle Christian Church in Lincoln, Neb., recently renewed his loyalty to the Institute by sending in a check for his dues.

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The Study of John Locke

Edward Scribner Ames, Chicago

Why should the Disciples, and especially the members of the Institute, study John Locke? Certainly not to set him up as an authority for our thinking, nor to magnify him beyond all other philosophers, but as a means of understanding ourselves and our history, with a view to seeing our relation to present intellectual movements and to discerning possible corrections and developments in trends of our thought and work. It is doubtful whether any Protestant leader of a great popular religious movement has been so clearly influenced in his main ideas by one great philosopher as Alexander Campbell was influenced by John Locke. We do not think of any one philosopher impressing his mental patterns so definitely upon Calvin, or Luther, or Wesley, as Locke did upon Campbell. This may be well or ill for the Disciples but it is an indisputable fact. This influence was not due merely to the circumstance that Campbell read the writings of Locke. It was due still more to the way in which Locke dominated English and American life in the eighteenth and in much of the nineteenth centuries. Locke's ideas on government impelled both countries toward democracy, and fashioned the thought of Thomas Jefferson. Campbell's religious ideas were the counterpart of the formative secular ideas in the pioneer, frontier life of America. That is probably the chief reason for the rapid growth of Disciple churches in the new land. They

taught a simple faith; an informal, democratic esteem for the common man; a disregard of convention and tradition; and a utopian millennialism which would come about through tolerant, cooperative, pious devotion to human needs and the Maker's will.

Locke is known in the history of philosophy as an empiricist, but this term is often used in a sense which may lead to misunderstanding here. Empiricism is sometimes intended to mean 'rule of thumb,' as in the use of grandmother's homely remedies for sickness rather than scientifically tested medicines. Experience may mean just living through events, or it may mean living through them thoughtfully and critically, and with controlled experiments toward more effective living. It is this latter kind of empiricism which Locke represents. The other kind is in danger of being routine habit, accidental custom, old wives' fables, and ruling elders' opinions. Empiricism, in the philosophical sense, holds that men should look the facts in the face, use common sense in judging them, and strive for improvement, while trusting nature and society to yield at least modest welfare and happiness in return. More technically, Locke occupied himself with the problem of knowledge, "its origin, extent, and certainty." The Scholastics, without adequately examining the nature of knowledge, hurried on to examine the riddle of the universe. Because of his more critical and thorough investigation of knowledge, Hoffding, in his great work on the History of Modern Philosophy says, "critical philosophy definitely begins with John Locke." Another historian in this field, Professor Arthur Kenyon Rogers, says, "The name of John Locke stands for all that

is most characteristic in English philosophical thought, down almost to the present day." He also states that in all Locke's works "the aim is to show the futility of empty verbiage and idle acquiescence in traditional opinions and assumptions, which take the place of honest intellectual effort and inquiry. In opposition to this, it strives to make men use their own minds, not upon words but upon real facts, to the intent that they may be freed from the weight of the past, and attain to a rationally grounded liberty."

In Locke, therefore, is found the fountain source of a way of thinking that has continued since his time, and still continues, to freshen human thought and to suggest sensible, practical methods and attitudes for dealing with every sort of problem, including religion. Other thinkers have been tributaries to this stream, and it has gained in depth and power with the work of Berkeley, Hume, Mill, Pierce, James and Dewey. Kant admits that it was this influence, through Hume especially, which woke him from his dogmatic slumber.

It was Locke's emphasis upon the place of human experience in the attainment and growth of knowledge which gave a new dignity and authority to human nature and to the "rights of man." This is particularly manifest in his views of religion, and the critical question here is the relation and relative importance of reason and revelation. The eighteenth chapter of the fourth book of the *Essay Concerning Human Understanding* states this relation. He regarded both reason and revelation as means of knowledge divinely given to man. Thus he says, God might by revelation show man the truth of any proposition in Euclid,

but there is no need of revelation in such matters, "God having furnished us with natural and surer means to arrive at the knowledge of them." Reason always finally has the greater importance for Locke as the following typical passage indicates: "Whatever God hath revealed is certainly true: no doubt can be made of it. This is the proper object of faith; but whether it be a divine revelation or no, reason must judge. "In the nineteenth chapter of the same book he carries the discussion of reason still further and justifies its claims over against the "inner light" or feeling. "He that takes away reason to make way for revelation, puts out the light of both." Other striking sentences are notable: "God when he makes the prophet, does not unmake the man. He leaves all his faculties in the natural state, to enable him to judge of his inspirations, whether they be of divine original or no. When he illuminates the mind with supernatural light, he does not extinguish that which is natural."

It was from this emphasis upon the right of human reason, viewed as natural revelation, to pass judgment upon all the concerns of life that puts Locke on the side of the champions of liberty and tolerance. His own natural piety and deep reverence softened, if it did not somewhat obscure his radicalism. But in the course of the history of thought he was appealed to as authority for various types of religious liberalism. The Deists claimed him, the Unitarians and Universalists were encouraged by him, and the Disciples of the first generation were the most numerous religious body of his intellectual descendents. The Disciples have been characterized throughout their history by an inherent conflict between this lib-

eral spirit and philosophy of John Locke, and a certain legalistic doctrine of scriptural authority which emerged in the teaching of Alexander Campbell. That Locke was a liberalizing influence is apparent in the relation he bears to the Deists and the Unitarians. How then account for the literalism and legalism that have appeared among the Disciples, especially in their conception of the Bible and insistence upon the exclusive practice of immersion as a condition of church membership? It is true that Locke stressed the importance of biblical revelation, but that was chiefly in protest against the vagaries of mystics and "enthusiasts" who trusted to the inner light. In most respects, the Disciples followed the broader tendencies of Locke. They advocated freedom of opinion and tolerance of very divergent views, requiring no creedal or doctrinal basis of fellowship beyond avowal of faith (practical faith) in Jesus Christ as the Messiah. They refused to take sides in the trinitarian-unitarian controversy. They were considered heretical by all the orthodox churches, and the Methodists were doubly offended by them because the Disciples were not only lax in their beliefs but seemed to cultivate "reasonable religion" almost to the exclusion of heart religion. The Disciples minimized emotion and were much given to argumentation and debate. The question of baptism gave them an excellent opportunity to exalt the idea of revealed truth about it and to make the ordinance a definite feature of organized religion and of ardent propaganda. Both of these were highly significant to Alexander Campbell and others in their leadership of a new and aggressive religious movement. The executive and official mind easily magnifies

definite things to do. Having no specific creed to impose, it was effective in the the popular mind to have an ordinance to require especially, when in all good faith they believed it was really a divinely revealed command. The broader tolerance of Thomas Campbell was nearer the mind of Locke in this matter but he did not have the responsibility of directing a new and rapidly developing religious movement as his son, Alexander had.

The conflict between the spirit and the letter appeared also in the plea for Christian union. Often it was stated in the tolerant and inclusive temper of Locke, but just as often it was presented as conditioned upon acceptance of a revealed system and order of membership in a church. The last hundred years have contributed greatly to the religious breadth and freedom consistent with Locke's influence in the liberal denominations. A century has witnessed the increasing ascendancy of reasonableness in religious beliefs and practices. The development of modern science has not produced difficulties for religion as Locke conceived it. In fact he could welcome the progress of the sciences as extensions of natural revelation by means of disciplined knowledge.

The Disciples are very young as compared with other bodies of their size. Their ideas and their institutions are still formative and are destined to undergo rapid and decisive changes under present conditions in America and throughout the world. No denomination is more American, and none is more definitely marked by the spirit of the nineteenth century. The Disciples are democratic, middle class, capitalistic, common sense, intellectualistic. They are optimistic, believe in progress, and are individualistic. They are plain

people with simple rituals and no distinctive art. They are now challenged by new movements which threaten destruction of empiricism, of scientific freedom, and of religious liberalism. Locke was born in 1632. In the three hundred years since his birth humanity has made great experiments in politics, education, and religion, in the direction of his "new way of ideas." But there are also still in the world organizations which reject all these tendencies and seek to revive medieval ideas, authorities, and institutions. These organizations reject the notion of progress, of scientific philosophies of life, and of humanitarian ideals of religion. In a profound sense the great issues of civilization may be stated in terms of the acceptance or rejection of what John Locke symbolizes in history.

If these things are true, the question naturally arises, Why have the Disciples so much neglected the study of Locke? One reason is that in their reaction against traditional theologies they undertook to discard all human leadership. They thought that the divisions within Christianity arose from devotion to fallible leaders, and that unity could only be achieved by recognition of divine authority alone. Mr. Campbell did all he could to prevent his own name, or any other man's name, becoming the designation of his following. Another reason is that the Disciples misunderstood Locke about the rejection of philosophy and metaphysics. What he wanted to get rid of was scholastic philosophy and speculations based on tradition rather than upon knowledge of facts and things. Such speculations he repudiated as mere 'verbiage.' But he was ardently devoted to a philosophy of experience.

The Disciples have been so busy with their practical program of building churches according to what they thought the New Testament pattern, extending their teaching by evangelism, missions, and many forms of propaganda, that they have had little time or inclination for self-criticism. Their education of ministers has been of this "practical" kind, seeking utility, efficiency, and organizational leadership. They have been accustomed to the rough and ready habits of frontier and rural situations, and have been shy of academic and cultural refinements. They have also lacked any adequate historical sense just as the eighteenth century lacked it. They have tried to detour around all church history since the Apostles in order to take their stand with the church of the first century upon the original, pure, and unmixed gospel. Locke himself gave impetus to this endeavor. But now a wiser appreciation of all history obtains in the world, and it is generally recognized by historians of thought that the mind of Locke is one of the most significant in the developments of the last three hundred years. There are signs that the Disciples are catching the spirit of this historical mood, and that they will have a new self respect by means of it.

Beyond Locke

Ralph Waldo Nelson

Department of Philosophy, Phillips University

Perhaps we shall look back to 1935 as a year in which the Campbell Institute made history. I am thinking, of course, of our recent discussion

of the theological indebtedness to the philosophy of John Locke. But mark the fact that I am eager that we should *make* history, not that we should merely re-read the intellectual history of Locke's day two and a half centuries ago.

By no means would I minimize the importance of Locke's political thought, which provided the basic stimulus for our American Declaration of Independence and which yet stands as a possible foundation for still further achievements in the realm of human freedom. Nor would I have any of us lighten our emphasis on Locke's insistence that if men are to make any intelligent use of divine revelation, human reason must sit in judgment upon revelation itself.

This latter principle, in fact, is the heart of Locke's contribution to the thought of Alexander Campbell; and when we survey the history of the Campbell-Stone Restoration Movement we perceive at once the extent to which it has characterized the teaching and practices of us all. It has led us to avoid emotionalism in our evangelistic efforts and to address our preaching primarily to the understanding minds of our audiences. "Belief cometh of hearing;" and hearing has meant an intelligent and comprehending reception of the "word of Christ"—that is, the *meaning* of this word or verbal teaching. Even when God speaks to men, men are still human; and therefore they must receive and utilize divine teaching in a manner identical with their appropriation of the teaching of anyone among their fellow men.

And more important yet, from the standpoint of our present position among theological trends, this Lockian principle concerning the large role of human reason in the practical functioning of

divine revelation has saved us from an ultimate surrender to mysticism. At least, it has saved most of us thus far. But amid the skeptical currents of our time and the questionings of critics concerning the literary sources by which revelation has been supposed to enter the private interpretation of each of us, the temptation has been great to give up the Bible, which was authentic, supernatural revelation to Locke and Campbell, and take refuge in experiences of immediate awareness of God's presence. These inner experiences are natural rather than supernatural; but they tend also to lose their relationship with intellect and hence to become emotional and mystical. I say this temptation has been great, and it still is at our doors in the guise of various neo-medieval theologies that are today beckoning to us; but as yet our Lockian heritage has saved us from following after them.

But where else, and to whom, shall we turn? Life never stands still. We must do something more than stand idly refusing to follow mystical systems. However, we have reached the end of our Lockian rope. Locke has well preserved us unto the day of our opportunity; but now we will go forward by the light of the intelligence and experience of our own day, or all is lost.

Let me be specific. Locke defines *knowledge* as "nothing but the perception of the connexion and agreement or disagreement and repugnancy, of any of our ideas Where this perception is, there is knowledge; and where it is not, though we may fancy, guess, or believe, yet we always come short of knowledge."

From this definition, and also from Locke's illustration and exposition of it, we note that to

him knowledge is essentially subjective. It is something that happens or is achieved within our minds or within our thinking processes or experiences. Consequently, when Locke comes to the question of our knowledge of external objects, such as trees, houses, and fellow men (or he might have added, of such objects as a bit of paper bearing the Greek or English characters that we read as Acts 2:38) he is obliged to admit that he has outrun his own definition. Our cognitional response to this whole realm of external or objective reality he calls "sensitive knowledge;" and he specifically asserts that here we forfeit the certainty which we enjoy in the "intuitive" or "demonstrative" knowledge covered by his definition. In fact, Locke tells us that this "sensitive knowledge" is not certain at all; it is only "probable."

Here, then, is the point at which we theologians of the Campbell Institute must go beyond Locke. We find that, for all his empiricism, his conception of knowledge is far too subjective and rationalistic for our time and needs. We are by no means willing to call the conclusions of our various objective sciences merely "probable" and less certain than our "intuitive" judgment that "white is not black" and the "demonstrative" "agreement" between "three angles of a triangle" and "two right angles." My fellows of the Institute would turn from me with lifted eyebrows should I insist that I am now writing with a "probable" fountain pen upon a "probable" desk or that yesterday I drove my probably real '23 Chevrolet through the "probable" streets of Enid.

Now the Scroll will not print this, my first contribution to its pages, if I prolong my paper further. But I can put in a half dozen sentences

a hint concerning the new definition of knowledge that conceives our ideas as both subjective and objective, as well as at once scientifically hypothetical and experimentally or practically certain, a conception of knowledge by means of which I think we may proceed beyond Locke in both philosophy and theology. I suggest that we should conceive human experience as proceeding in the form of a cycle that I call quadrantal because it has four clearly discernible steps or quadrants in each spiral of its endless course. I suggest that these quadrants are, in the order of their evolutionary progression: observation, belief, activity, knowledge.

I should like to add concrete illustrations of the operation of this cycle in mechanics, in politics and in religion; but space forbids. Doubtless, however, my fellows of the Institute will readily perceive Jesus calling upon his followers to *observe* him and his teaching with eyes, ears, and finger-tips; to *believe* in the efficacy of his life and teaching for the solution of human problems; to translate this belief or faith into an intelligent course of *action* deliberately aimed to produce visible results in human uplift; and then to arrive at whatever judgment or *knowledge* these consequences appear to suggest or imply. Then it should be clear that whatever may be the harvest of knowledge in which our empirical cycle terminates at any given time, this knowledge may be practically, scientifically, and really verified as true knowledge (or rejected as error) by our daring to traverse the cycle with it again and yet again. That is, our achieved knowledge at the end of any cycle will enable us to start another with keener observation that should renew and

enlarge our belief concerning further possibilities of overt conduct with its potential harvest of still more vital and significant fruits in terms of which we may know yet deeper and more abundantly the truth that sets men free. And this cyclical course of experience continues its dynamic way as long as the life of intelligence endures.

Perhaps we may find in some such principle the keynote of a system of philosophy whose radically empirical character may enable us to orient ourselves in the scientific world of our day; and perhaps this philosophy may serve as the basis of a theology meet for Christianity twenty centuries matured.

Naturalism and the Disciples

Fred W. Helfer, Hiram, Ohio

There is a warmth about a generous and just man which suggests the goodness of God. The idea of a friendly God arises out of the sympathy, understanding and helpful ministry of friendly men. If it be true that the world is awakening to a new interest in theology, to be vital that theology must have its roots deeply sunk in a neighborly society. No church will adequately express a worthy idea of Deity unless its members are intelligent and motivated by kindly impulses. No theology will receive respectful attention in our modern world unless it is the expression of a society, a church, which is friendly, tolerant, mercifully just, mentally awake, and inclusive in its fellowship, conscious of the Divine Presence in the natural order, eager to meet the common needs

of men, and insistent in its demand that the good things of life be abundantly shared.

When communities, consciously or unconsciously, follow some such pattern of neighborliness they abound in the essentials of the religion of Jesus. When churches, regardless of ceremonies or rituals, are dedicated to the enrichment of life, they abound in those qualities which give validity to theology. The early church had some such spirit. They had all things common. Regardless of what notions these early Christians may have held about the catastrophic end of man, or the second coming, they were human enough and humane enough to win for themselves the title "The Beloved Community." It is only as our own Churches today "out-live and out-love and out-die" the accepted ethic of a decadent capitalism that they will have a theology, which will be other than a relic of the age of magic.

For some time I have been trying to understand the origin of our own people, The Disciples of Christ. I am beginning to see the light. We arose out of the desire to be friendly and to be neighborly. Our movement had its impulse in the generous nature and sweet spirit of Thomas Campbell, who thought a divided church in the old country a calamity, who felt these ecclesiastical sects in the new country to be a tragic sin, a denial of human decency. This church on American soil resulted from no attempt to be theologically correct; rather it grew out of the desire to be friendly. There was no precise theology back of it; there was no churchly-over-lording in back of it; there was no plan of salvation back of it. Rather there was common sense and a very friendly spirit back of it. Elder Campbell found

the pioneers on the frontiers of Pennsylvania and Virginia and Ohio separated from any opportunity to worship with the church groups to which they formerly belonged; with a certain magnanimity of spirit and the practice of common sense, he invited those who would to come to the communion services over which he himself would preside.

Here enters the classic example of rationalization. Called upon the carpet by the Pittsburgh Presbytery, Thomas Campbell was forced to offer a defense for his action. The real sanction for this gesture of brotherhood was common sense, the impulse to be kind and generous. How very natural for a man with Thomas Campbell's old world background to invite Christians in the new world—even though they be divers kinds of Presbyterian Christians—to the communion service. When Mr. Campbell made his defense, however, he appealed to the Scriptures. I have often been sorry that Mr. Campbell did not give as his sanction simply the human impulse which prompted the act. But of course the source of authority for church policy in that day supposedly rested on the "Bible alone as the rule of faith and practice." Nevertheless, I am convinced that this practice of a more inclusive way did not spring out of any Declaration and Address, not out of any Scriptural authority; but rather out of a sense of fitness and neighborliness. It was the immediacy of the environment and the friendly spirit of Mr. Campbell that prompted the invitation to the Table; it was the rationalizing tendency of the mind that led to the Scriptural defense.

In these days of the fathers people could do many things together; they could farm together;

they could care for the sick together; they could build school houses together; they could enjoy social hours together; they could do many things together, but they could not commune together. The churches in their day were divided over creedal statements. The articles of faith became ecclesiastical barriers of division. They were divided over the person of Jesus; not seeming to sense, even as we often are blind today, that he believes most in Jesus, who acts most like Jesus. They were divided over ministerial ordination, over what constituted conversion, and the right to commune. Into this unnatural situation of wooden theology the Elder Campbell came with his generous spirit. "We are neighbors. We are brethren. Let us come together in Christ."

May the Disciples never outgrow the common sense view of things and the kindly impulse which brought them into being. However, to stay where our fathers were would be very bad indeed. In Biblical appreciation we must be abreast of the times. In this respect Alexander Campbell was no laggard in his day. He spoke of the starlight, moonlight and sunlight age of religion; he insisted that the Old Testament was not binding on Christians; he suggested that the Scriptures may be best understood when such questions are raised as "Who is writing?" "When and where did he write?" "To whom did he write?" "What purpose did he have in writing?" The world has moved far from the Biblical viewpoint of our fathers; the Disciples today should be as alert in their day and generation as the fathers were in theirs.

Even as our fathers opened the communion to all who would come, as they opened their pulpits to everyone with a message, as they broke through

great creedal statements to a simplicity of confession, so must we open the doors of the fellowship of the church to all people who care to come. The door of Christian fellowship is not a rite, or a ceremony, but a life, a willingness to grow into the likeness of Christ; which expressed in non-theological terms implies a growth in human kindness, neighborliness and social justice.

In matters of social living the Gospel of the Disciples of Christ must be abreast of the times. Our great contention is not for freedom to say what we care to say about God and religious ceremonies in the present, (this freedom we have, more or less), but our struggle is for freedom to make our judgments and to have our say as regards the social order of which we are a part; the freedom to point out the evils inherent in our economic system and to work for a new order more in keeping with the ideals of a lovelier age, wherein all mankind shall have a chance to enjoy the abundant life.

Unless the Disciples of Christ can provide a cordial fellowship wherein believers of differing opinions may find a welcome and unless they address themselves to human needs and become socially minded, all their theology will be as stones to hungry men and as a mirage to the thirsty. God has a chance in the world only when men and women are engaged in such satisfying activity that men see in each other some suggestiveness of that generous nature which we like to believe is fundamental to the Character of God.

A. W. Fortune is the speaker at the Bethany Minister's Retreat being held during the month of June at Bethany College.

Specialists, Laity, and the Social Gospel

Alfred L. Severson, Chicago

Perplex problems of social life require scientific specialists, but the curious fact is that these specialists almost with one voice proclaim that the solution of the problems they deal with rests with the public. How often have we heard experts speak on problems of health, of political corruption, or of economic organization and wind up their discussion with the statement that the people must take an interest in their problem and do something about it in order to find a solution. And we, who are the laity, ask ourselves in puzzlement, What can we do? If the specialists cannot solve the difficulties, what hope can there be of our doing anything significant?

Increasingly we are coming to recognize the necessity for specialists, but we also must recognize the helplessness of these specialists when the laity does not perform its function. But, what is its function?

Whatever else might be said, two things appear quite clearly. In the first place, the specialist must have the awareness of a current of interest in the population in order to set himself efficiently to his task. A good deal of fortitude, of perseverance, of tireless effort, of self-sacrificing devotion is required of a true specialist. In some respects he must dehumanize himself. Where does he get the resources to do so? In large part from the quickening flow of interest, of curiosity, of expectation, of awareness of a problem, in the general population. He feels himself supported

by an esprit de corps, by the common life of the whole group. A man tends to rise to the expectations of the group, so in a real sense the laity creates and sustains the specialist. It is not necessary that the population think alike on the problem, but it is necessary that they think about it. Indifference, not opposition, is commonly recognized as the most deadly foe of religion. It is likewise the most deadly foe of the scientific specialist.

In the second place, as the laity cogitates on the problem, there is provided a means whereby the results of the work of the specialists may filter down through the population. When laymen deal directly with the problem they then will have had some opportunity to do so intelligently.

When on the other hand, specialists must deal directly with the problem they can do so because the laymen are sufficiently awake and interested to support their action. Here again the most important factor is the current of interest and of expectation, or to put it in a single phrase, the attention of the people. Without attention all is lost.

This truncated statement does not deal with the question of the relation of the propagandist or doctrinaire to the laity and to the scientific specialist, with the question of the influence of pressure groups which works against the influence of the specialist, nor with other related questions. We simply note the most fundamental fact, the necessity of the current of attention and interest whose importance religious leaders should appreciate keenly. If religion can create, stimulate or support significant currents of interest it is doing something of the greatest importance.

This whole problem is illustrated in the history of the League of Nations which, having an excellent mechanism, has lacked the current of interest and support which would enable the mechanism to function. C. Bougle states the matter clearly when in 1923 he writes: (*De la Sociologie a l'Action Sociale*, p. 9) "It would be a pity if the League of Nations had only the technicians, the artisans of law, for its support, for likely it would not last long. Everywhere there must be created a current of curiosity, of sympathy, of faith and hope by which the technicians will be upheld as they construct their mechanism; they must feel themselves surrounded, controlled, but especially strengthened by the universal attention.

"In brief, the League of Nations must have the support of those psychique forces which the sociologist calls the collective conscience. If these psycho-social forces do not surround the technicians of the law, does not press upon them and sustain them, the work, no matter how well done, risks being of short duration."

This point of view has a direct bearing on the so called "social gospel." It is a point of view which goes much deeper than the blatant advocacy of any particular reform.

New Techniques

John B. Dalton, San Antonio, Texas

"The Church," said a Doctor friend of mine, "just rocks along in the same old way from year to year, never thinking very seriously about its work, or even disturbed in any way by its out-grown methods and its thear-bare techniques."

This sluggishness on the part of the Church cannot be successfully denied. The breakdown in some of the old methods of work is so obvious, that even those who still hark back to them have to admit it, although their admission is more of a rationalization of the failure than an acceptance of the facts.

The whole question of the need of New Techniques was discussed rather thoroughly in a State Minister's Conference held in the Southwest recently. It was felt that there was involved in this subject something that was vitally related to the present influence of the Church and also destined to play an important part in the church's survival as a social and religious power.

The first of the techniques that was deemed to be in need of repair was that of Evangelism. The old method of Mass Evangelism, which falls back on an old theology, has been discredited and discarded all over the nation. Why this happened is not hard to understand, for Evangelism, which is really a fine art, was coarsened and cheapened until it became both an unpopular and unsuccessful method. Men tried to travel up the road of sensationalism, which always borders on irreverence, in order to find their God. It was, of course, a blind road. One of our Evangelists, who stands at the head of the list, when called upon to give the benediction at a North American Convention at Canton, Ohio, several years ago, made a ten minute prayer in which he spelled out a few words of his prayer unto God, fearing that God was such an ignorant Being that he would not be able to comprehend what was being said to him. I happened to be sitting beside a very conservative man who heard this prayer and the spelling of

words to God and who immediately expressed disgust at such irreverence in approach to the Eternal. I have ever since admired the religious instinct of my conservative friend.

Then again Mass Evangelism became a spent force in the religious world because too many, not all, but still all too many queer people, not able to get into any other kind of Christian work, crowded into this field. But the conclusion is final—the fine art of reaching men's souls is not the affair of just any irresponsible blunderbus that happens along.

However, the need of a form of evangelism as old as Andrew is apparent. The Lord still needs workers in his vineyard, workers who bring in hand-picked fruit. Bernard Clausen in his book, "Portraits of the Twelve" considers, in a flight of imagination, which one of the Twelve he would take to work with him, were he offered his choice of one of them. After due consideration to others, he chose Andrew. Andrew, he felt, would be the one who would be able to persuade that man on the fringes of the Church to take a definite stand for Christ and the christian life. Andrew, after all, is the answer to the present day problem of evangelism.

When we pass over into the field of Christian Education we find here, too, the need on the part of the Church to possess its possessions, that is, to use the knowledge that it already has at its command in a more serviceable way. Thanks to the splendid pioneering in this field on the part of our Department of Religious Education we have been given the philosophy of a life-centered curriculum, to replace the older content-centered curriculum. This shift in emphasis is more im-

portant than the big shift a generation ago from the International series of lessons to the graded Sunday School, because that change involved the replacement of one curriculum by other curriculums, but to take the experiences of life on its various age levels and out of them strive for a product of Christian character in a far higher and more magnificent method and one which will more and more commend itself to a christian world. We stand on the verge of a gigantic educational advance, if we have the social wisdom to make this new philosophy practical in all our Church Schools. The more one studies the soundness of this new approach, the more will he appreciate the strength of its educational appeal and the more hopeful and enthusiastic he will grow concerning it.

Closely allied with the problem of Christian education is the perennial problem of Youth in the Church. For the most part our Church maintains adult-centered programs. Eighty-five per cent of local expenses are for the maintenance of serivecs for adults. They are the last neglected. It is for them that the morning worship, the prayer meeting and evening preaching service is provided. They also have their part in organized adult classes, circles, leagues, societies, boards, committees and choirs. All of these and other phases of the work constitute opportunities for them. Again and again the great doors of the Church swing open to them. It is true that there are some lesser doors open to Youth, but some of these doors for youth swing on very rusty hinges. We need to designate some new youth entrances, even though it be at the expense of adult activities.

So many over-worked pastors in the land (some of us suffering from intellectual child labor) would welcome release from the second Sunday service in order to devote time and talent in a creative way in behalf of youth. It would change that second service from a panic to a tonic.

Church leaders that expect two great sermons per week per pastor show far more faith here than is usually exhibited in any other department of church work. Where, pray, are the church leaders that will say to the pastor, "We have searched the Scriptures as well as our own hearts, and nowhere have we found a chapter and verse which says 'Thou shalt regularly assemble thyself together with others at 7:30 p. m. every Sunday evening.' Therefore, believing in far off gains, take the time allotted and use it creatively to the best of your ability and in methods that seem good in your own eyes in behalf of the youth of the Church. This do, and the Church shall live again."

"New occasions teach new duties,
Time makes ancient good uncouth
We must upward still and onward
Who would keep abreast of truth.
So before us gleam her campfires,
We ourselves must pilgrims be,
Launch our Mayflower and steer boldly
Through the desperate winter's sea;
Nor attempt the future's portal
With the past's blood rusted key."

Mr. and Mrs. S. S. McWilliams, missionaries in Buenos Aires, are home on furlough, and are in residence at the University of Chicago.

Yearbook of the Churches

Perry J Rice, Chicago

A recent release announcing the publication of Yearbook of American Churches presents data of such popular interest and importance that it deserves place in the The Scroll. The volume is edited by Rev. Herman C. Weber and published by Association Press under auspices of the Federal Council of the Churches of Christ in America, as a biennial record and interpretation of the religious life of the nation. The release is presented for what it is, and in the hope that it will whet the appetites of those who read it for the fuller information which the volume that it announces contains.

P. J. R.

Among the significant trends in organized religion during the past year the Yearbook of American Churches emphasizes the interest in "social thought and action" as occupying a central place, not only in Protestantism, but also in Catholicism and Judaism

The outstanding development in church union during the year is described as the merger of the Reformed Church in the U. S. and and the Evangelical Synod of North America, which is interpreted as an indication of an increasing interest in Church unity.

The statistics printed in the Yearbook show that the total reported membership of all the churches and synagogues of the United States last year was 60,812,874.

On the subject of the financial condition of church property, the following summary covers the findings of the Yearbook:

“There is little foundation in fact for the threatened ‘financial bankruptcy’ of the churches of the United States, prophesied by some writers on religion. A study of the indebtedness on the church edifices, as reported by the larger religious groups, reveals that many of them as groups carry a very small proportion of indebtedness compared with the value of their property. The largest single group, the Roman Catholic Church, reported an indebtedness of 15.5 per cent, based on the figures of church property collected by the Census Bureau in 1926. The Protestant Episcopal Church reported 3.8; the Presbyterian Church in the U. S. A., 6.3; the Methodists, 10.5; the Northern Baptists, 8.6. The percentage for the entire church and synagogue enterprise was 11.2.

A summary of the statistics concerning the church membership, as given in the Yearbook, is as follows:

“Church membership of persons thirteen years of age and over increased from 43,500,000 as was enumerated by the Federal Census of Religious bodies in 1926, to nearly 50,000,000 in 1933. These figures indicate a net increase in the seven years of more than five million adults, or at the rate of 1.67 percent average per year. The total number of members of the churches and synagogues of the United States is reported as 60,812,874. If children under thirteen and baptized infants are eliminated, the membership is reported as 49,890,205, a little short of 50,000,000

“The 50,000,000 adult church members are for the most part included in fifty denominations, each of which has more than 50,000 adult members. These fifty bodies include 97.3 per cent of the total. One hundred and sixty odd smaller

divisions comprise only 2.7 per cent of the total church membership of the nation."

With regard to the interest of religion in social problems, the Yearbook says:

"The year 1934 will perhaps stand out because of the deep concern of organized religion with the development of social thought and action. The Presbyterian Church, the Northern Baptists and the Disciples passed strong resolutions on war, the rights of conscientious objectors, unwholesome movies, munitions investments, liquor control, peace, and other social matters. The Southern Methodists adopted a social creed. The Congregational-Christian Churches set up a Council for Social Action, chartered as an agency for research, education and social action. The Council is composed mainly of younger men and its concern is the relation of the Church to the reorganization of the social order.

Open Membership in Court

(Press Report)

A three-year-old dispute over possession of the first Christian Church at Batavia, Illinois, was ended today with victory for the younger group and a judge's rebuke to both factions.

The judge said further that the younger group's less intricate plans for winning salvation were not "heresy" as charged by the older faction.

The dispute arose after the Rev. Harry E. Alban became pastor of the 82-year-old church and taught that immersion baptisms were not essential to salvation.

The so-called "older group" put a lock on the church doors three years ago but it was removed

and replaced by a lock belonging to the younger members, who retained possession until a mediator's decision eight months ago awarded the use of the building to opposing factions on alternate Sundays. The arrangement was unsatisfactory and an unqualified decision was sought.

THEOLOGY IN THE COURTS

By S. J. Duncan-Clark, Chicago Daily News

Echoes of earlier and almost forgotten days can be heard in the story of the interesting law suit recently settled by Judge William J. Fulton of the Circuit Court at Geneva, Ill. For three years two factions of the First Christian church of Batavia have been fighting a forensic battle over issues of doctrine and practice. A younger group, led by a youthful pastor, was opposed by the elders—the official elders and certain of the unofficial.

The elders padlocked the church to shut out the heretics and the heretics smashed the padlock and regained possession. Youth and the modern viewpoint had a majority and the elders retreated to a residence where they conducted their own orthodox services, meantime bringing suit for possession of the church.

Judge Fulton heard arguments for months on Bible passages and on the teachings of the fathers and finally decided that the heretics were not as heretical as alleged and that since they were in the majority they should be confirmed in possession.

Back in the first half of the nineteenth century such court battles over church doctrine were frequent occurrences. Devout men fought bitterly then over hair-splitting distinctions in the in-

terpretation of Scripture. "See how these Christians love one another" was an ironic phrase on the lips of the skeptical. Maybe we have lost something of that fervency of faith in these days but we have gained more in the spirit of love and understanding. We are more concerned that religion should express itself as a way of life, than that it should demand adherence to a rigid creed. We are less insistent that our way is the only way to find God or to serve Him; more ready to recognize that He moves in ways beyond our comprehension, and reaches men by avenues that are strange to our feet. And that is better. But we need this caution—breadth of sympathy and tolerance must not be gained at the sacrifice of depth in conviction. A shallow faith is powerless. Faith CAN be both broad and deep. It must be if it is to follow Paul's injunction and work through love.

News Notes

The last issue carried the names of some of the Fellows who are planning to attend the World Convention in England next summer. Others who have since signified their intention to attend include A. S. Baillie of Maplewood, Ma.; W. A. Shullenger of Indianapolis; George A. Campbell of St. Louis; W. F. Rothenburger of Indianapolis; S. M. Davidian of Lima, Ohio; Graham Frank of Dallas; Fay E. Livengood, enroute to India; L. N. D. Wells of Dallas.

James L. Ashley, the father of Lawrence Ashley, pastor of Central Christian Church in Elkhart, Indiana, passed away recently at his home in Marshall, Mo.

Emory Ross broadcast over radio station WMAC of New York City on May 31, speaking on "Ethiopia's Future in the Balance." It was the last of a series of broadcasts on the world of missions.

Principal William Robinson of Overdale College, located near Birmingham, England, one of our British members, will receive an honorary degree from Drake University in absentia at the commencement this year. The degree will be conferred in person just prior to the World Convention next August.

Wm. F. Saye, pastor of the Webster Groves, Mo., church was recently elected secretary-treasurer of the 1936 Missouri State Convention.

E. E. Higdon of Eureka, H. L. Pickerill of Ann Arbor and Myron T. Hopper of St. Louis, attended a meeting in St. Louis recently to prepare for young people's summer conferences. These men, along with another one of our fellows, W. G. Moseley of Spokane, will serve as deans of young people's conferences this summer.

Several of the Fellows have been addressing state conventions. H. H. Harmon spoke at the Oklahoma convention; W. C. Bower, W. A. Shullenger, George A. Campbell, A. S. Baillie, Fay E. Livengood and Emory Ross at the Missouri convention; A. H. Wilson and Emory Ross at the Ohio convention; and Riley B. Montgomery, C. H. Funk and Fay E. Livengood at the Capitol Area convention.

J. Edward Moseley has accepted a position as assistant editor of The Christian Evangelist.

Charles Clayton Morrison has just returned to his duties as editor of The Christian Century, following several months abroad, during which time he visited Turkey, Greece and Palestine.

J. Warren Hastings of Seattle, who spoke at the Younger Laymen's Missionary Congress at Chicago will be the guest speaker at the Montana state convention in June.

Baccalaureate speakers at some of our colleges include Alden Lee Hill of Los Angeles at Chapman College. Commencement speakers include John J. Castleberry of Cincinnati at The College of the Bible; W. A. Shullenberger of Indianapolis at Atlantic Christian College; Edward Scribner Ames at Lynchburg College; W. C. Bower at the Disciples Divinity House.

Oreon E. Scott of St. Louis helped to celebrate his mother's ninety-first birthday recently in Cleveland, making the nineteenth consecutive year that all of his mother's sons and daughters have paid tribute to her on her birthday.

W. B. Alexander, missionary in India, located at Kotmi near Pendra Road in Bilaspur District has recently reidentified himself with the Institute.

On May 11th, a dinner was held at the University of Texas, in honor of Frank L. Jewett, who has occupied the Texas Bible Chair at that University for thirty years. A large company of the university faculty and friends were present.

O. F. Jordan was honored by the Park Ridge Community Church, Chicago, on the recent fourteenth anniversary of his pastorate. As every one knows he has also been one of the national leaders in the Community Church movement.

Harold E. Fey addressed the Fellowship of Reconciliation meeting held in Chicago at the same time that the navy maneuvers began in the far Pacific. Mr. Fey also spoke twice at the recent state convention in Marion, Indiana.

**THE THIRTY-NINTH ANNUAL MEETING OF
THE CAMPBELL INSTITUTE**

Chicago, Illinois
July 30 to August 2, 1935

Tuesday Afternoon

- 2:15 President's Address. R. B. Montgomery.
2:30 The Philosophy and Influence of John
Locke—W. E. Garrison. Discussion led
by Ralph W. Nelson.
4:30 Business, reports and appointment of the
committees.

Tuesday Evening

- G. D. Edwards, Presiding
- 9:00 The Place of the Bible.—W. C. Bower.
Open Forum Discussion.

Wednesday Afternoon

- Perry J. Rice, Presiding
- 2:15 Address by Charles Clayton Morrison.
4:30 Business.

Wednesday Evening

- Herbert L. Willett, Presiding
- 6:00 Dinner—University Church of Disciples.
8:00 Stephen C. Tornay, Religious Autobiog-
raphy.

Thursday Afternoon

- O. F. Jordan, Presiding
- 2:15 Does the Social Gospel Imply a Philos-
ophy?—S. C. Kincheloe, Harold Fey and
Alfred Severson.
4:30 Business.

Thursday Evening

- 9:00 Religious Symbolism.—E. S. Ames. Ses-
sion held in the Chapel of the Holy Grail.

THE SCROLL

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My Religious Autobiography

By Stephen Chak Tornay

To write a religious autobiography, even if it is to be done at the request of such a beloved patron and friend as Mr. Ames, is not an easy task. The motive of satisfying his wish is almost overpowered by the feeling of reluctance which would rather not make an essentially private affair public. The dualism between our world of consciousness and the world outside of us is a very vivid one. And those for whom the center of gravity used to be always the intimacy of the soul are naturally home-loving and shy to expose a delicate fauna to an atmosphere which is often inclement and where beautiful things are always eclipsed.

But these subjective considerations will yield to a deeper urge whereby we share the sympathetic and social nature of the universe. *Bonum est diffusivum sui*: the good is essentially diffusive of its being. This saying of the medievals means that the greater is a goodness or perfection, the more irresistably it will spread out. God had to create because infinite actuality had to overpour. From this point of view I am glad that opportunity is given to me to unveil my religious self-development. I am sure that the heart which most truly resembles the divine essence is the one exclaiming with Saint Paul: my heart is dilated toward you Corinthians. In this spirit I am attempting to give an objective and dispassionate account of my soul's wanderings, because to me the story of our heroism is only a

twinkle of that universal "*eroici furore*" of Bruno which is the Deity vibrating in the movement of every speck of this huge world.

Et in me clarificabant Deum, says Paul: And in me they glorified God. (Gal. 1, 24).

I spent the years of my childhood in Budapest, Hungary, in a family where five children were growing under the devoted care of a father, first a high-school teacher, later secretary of the Royal Opera House, and of a mother, descendant of a family belonging to the ancient nobility. How does religion sprout forth in the soul of a boy who is being raised in a large city, locked in an apartment, trained and ruled under the preconceived notions of a certain background. Religion to me is just another word for the biological urge to be and to increase in being insofar as it is related to the divinity. The instinct of self-preservation and self-expansion is the matter or substratum of the religious feeling, while the idea of a Deity which accompanies it, is the formal element of it. In other words, religion is the conscious cultivation of the life-nisus in connection with the idea of God. This idea adds to the urge of life a color which is the essential character of religion, the character of sacredness. Consequently, the religious soul cultivates the quest of life as something sacred, solemn and uniquely serious.

I received the first impressions of the idea of God through my mother. It was through her loving instructions that I learned to look at life as a sacred affair to be taken carefully and conscientiously. It was she who took us children to the church, sang with us at home the melodious tunes of the May devotion, held every day through the month of May to the honor of the Blessed Virgin. We were a Catholic family. Father, a very scholarly and finely cul-

tured man, paid very little attention to the formal and external features of the Catholic Church. Yet on Good Friday, he gathered us children together and translated for us from his *Officium Hebdomadae Sacrae*, a prayerbook for the holy week, the story of Jesus' passion. On Good Saturday he took us every year to the church to see the holy sepulchre. I was always deeply impressed by the sight of the body of Christ lying among red lamps and flowers and watched by the soldiers of the regular army. Mother was of a much more religious and ecclesiastical nature. The holy mass, confession and communion, the observation of the Friday, holy pictures and statues and friendly relations with priests and nuns were integral parts of her life. She is still at the age of 64 a most devout and prayerful Catholic.

The early religious influences of my home did not go particularly deep, yet they hovered above me with protective wings. We three boys and two girls were a group of very lively children, the cause of much annoyance to our parents. Nature took a very normal course in us. I loved to run around with the rest of the boys, playing our favorite soccer, behaving mischievously and wildly enjoying life by trying it in action for the sake of action. The *Natura naturans* was unfolding itself freely and energetically. I especially enjoyed our summer vacations which we always spent in the country. One of these summers brought along the tragedy of the death of my father. I was 13 years old and was quite aware of the immensity of the loss. It actually proved to be the most important turning point in my life.

The priests of the Congregatio Mariana, an institution which I started to attend a little before

the death of my father, knowing the economic situation of my mother received me into their boarding school for boys free of any charge. I was very happy to be dressed in a picturesque blue uniform braided with gold, and threw myself into every phase of the new life with heart and soul. A new world that was wonderful and enjoyable had opened itself to me. At the age of 14 I delivered my first address on St. Stanislaus Kostka, Polish patron saint of the youth, (I still have the text), was elected first Assistant in the Sodality of St. Mary, and became a leading figure in the life of the whole house.

The priests who were educating us in the Congregatio Mariana were of the highest type. It is hard not to exaggerate their piety, zeal and unselfish devotion. I stayed with them for three years and became deeply imbued with the spirit of Catholicism in its best and most enchanting form. We lived happily in an atmosphere of idealism and loveliness. The daily routine was practically the same as in a seminary. Religious exercises, studies, cultural and gymnastic enjoyments constituted our program. My own reaction to the influences of this environment was one of joyful response. I became deeply pietistic, much more so than the rest of the boys. As a result I was considered as a sort of ideal. I took religious matters with utter seriousness. I used to spend a great deal of time kneeling alone on the highest step of the main altar praying to Jesus, my God, whom I firmly believed to be present there. In leaving I kissed the cool marble pavement. I started to write a spiritual diary. I still have about fifteen little volumes containing the most intimate details of my spiritual development. My highest aim was to become one of the saints of the church by the imitation of their lives. I had a great devotion

to St. Mary, but even at this early age I fostered vague doubts about the teaching that God gives all graces to mankind through her. I wore the scapular around my neck, a narrow strip of rough brown cloth with the picture of the Virgin on it and I used to kiss it most fervently after I had finished my rosary kneeling at my bed before retirement. I was sure that St. Mary saves everybody from Purgatory who wears a scapular, not later than the next Saturday following the day of death.

During this pietistic period of my religious development, characterized mainly by an emotional devotion to Jesus, the Lord, latent in the Holy Sacrament, to Saint Mary and to some of the saints such as St. Stanislaus of Kostka, St. Aloysius of Gonzaga, St. John Berchmans, young Jesuit saints, I grew very introspective, quiet and solitary. Ball games and loud, jolly gatherings lost all their interest for me. As a silent and mild boy I was much admired and beloved. Introduced once to the bishop of Transylvania, Count Majlath, he grew so fond of me that he took me along to his bishop's seat for the summer and sent me every year after to one of his aristocratic relatives. When at the age of 16 some worry was expressed about my delicate physique he kept me at his palace for half a year to build me up. My associations with the aristocracy of Hungary moulded my mannerisms considerably and introduced me to the world of wealth, comfort and fineness.

The systematic taming process of the Church, nevertheless, could not eradicate entirely my real nature. The boy who used to like to break windows and throw stones at people in the dark was still quite strong in me. This original vigor was even re-enforced through the love of solitude and introspection.

A certain tendency to revolt was never quite absent from me. I remember how thoroughly I rejected in my heart the teaching of my educators unceasingly inculcated that the will of the superior is the will of God.

This inexplicable and formidable trend in me to oppose, so successfully subdued during these years, came to new prominence by the intimate friendship with one of the priests, Father Izsof. This ingenious man was gifted with a remarkably original mind, wrote in a wonderful style and impressed all those who came near him with a magnetic personality. He left the priesthood in 1919, got married, became a communist, suffered many hardships and is a teacher at the present time in Budapest. Why did I turn in his direction rather than in the direction of the rest of the priests who were more strictly ecclesiastical? Hard question to answer. I admired Izsof's strength, his beautiful ideas re-echoing the ideas of the great masters of world literature. The thoughts he expounded to us with glowing enthusiasm seemed to be so much more real and acceptable than those of the rest. Why I was so attuned to these thoughts and absorbed them with so much eagerness, I do not know. Izsof liked me a great deal with a love not amorous and soft as shown to me by some of the rest but, with a manly love that energized me. When I was 15 he took me to Rome with a student pilgrimage. I had the privilege of seeing that great Pope, Leo the XIII. then 94, and included the vision of the eternal city in my soul as one of my most uplifting memories.

Father Izsof picked me out to become his successor in editing the best youth publication of the country in those years, "Our Banner." He knew about my intentions to become a priest. Things were

developing with me in that direction almost automatically. I do not remember when I made the decision. It seems as if I always had wanted to become a priest. I did not know anything higher than that. Bishop Majlath and Izsof were planning to send me to foreign universities and give me an education best suited for the task of the future. I was thrilled by the thought of these possibilities and entered the seminary in Esztergom the thousand years' old seat of the Primate of Hungary, to finish my seventh and eighth years of the gymnasium and to go abroad to study.

The life of the seminary was not new after the three previous years. What really impressed me was the fact that I was now dressed in the sky-blue cassock of the candidates for the priesthood. I received the tonsure, that is, a bald spot, the size of a fifty cent piece, on the top of my head indicating that from now on I was separated from the world and belonged to the clergy and to the exclusive service of God. Soon both of my brothers followed me in the seminary. Mother too moved to Esztergom where my two sisters shortly afterwards entered the convent, one at 17, the other one only 14. Blessed girls! They still live the life of a nun in Hungary and are praying for us unfaithful three boys who all turned apostates from the priesthood as the years passed by.

My religious growth while I was finishing my studies in the extremely severe gymnasium of the Benedictine monks was rather stationary. I studied very hard and succeeded in my maturity examinations with the highest honors, which automatically caused me to be sent to the Pazmaneum, a 300 years old famous Hungarian seminary in Vienna,

founded by Cardinal Pazmany in 1637. I had just passed 18 when I started my studies at the University of Vienna. In the shadows of an ancient past, at the feet of some of the greatest scholars of the world, thrown into a delightful current of philosophical and theological studies, my soul remained uncaptured. Nothing really interested me but my own personal problem. But the former pietistic trend working toward the idea of a saint was radically changed by the reading of the works of a Hungarian bishop, Ottokar Prohaszka. His, "The victorious world-view," and the, "Meditations on the Gospels," struck me with the power of a superior light from above. This bishop, comparable only to the genius of such men as a Pascal or Chateaubriand was the leading figure of Hungarian Catholicism. Deeply rooted in the best traditions of the past and well adjusted to the demands of the modern world, he initiated a Catholic Renaissance in Hungary witnessed only at rare intervals in history. He was a profound thinker, a Ciceronian orator, a poet, a mystic, and a saint in his life. When two of his works were put on the Index by Rome he submitted. He died of heart attack while preaching.

Prohaszka's ethical vision was a divine personality worked out according to the model of Christ. This bishop was a Christian Nietzsche. He preached in flaming language the ideal of a superman who is reared by grace in the zone of Catholicism. For him the postulate of Christianity was an individual on the grand style developed by a divine self-aggrandizement. Is it a wonder that my soul, so idealistically inclined, caught fire from such prophetic gestures? I became enchanted. Life seemed to have received an entirely new meaning. I started to write my diary with red ink. Enraptured in my

new ideal of a powerful and beautiful personality, I developed a passionate concentration to grow daily toward it. My studies seemed to be unimportant. All I was dreaming about was my own glorious, coming personality. This vision intensified my religious devotion. I knew that nothing but the divine grace can produce divine life. Prayer, meditation, communion, solitude, silence, received a new significance as indispensable means toward the goal. I had become very self-centered, anti-social and wrapped up in myself. I could not reveal myself to my confessional father or to the rest of my superiors because I knew that they would never understand me. Consequently, I was forced to walk on lonely paths exposed to all the dangers lurking along. A great anguish got hold of me: an utter dissatisfaction with myself. I did not like my ways and habits of acting. I hated to be soft and feminine, and struggled to appear manly and strong. I became very impatient with myself. When the night came I got up from my bed and spent hours in the darkness of the chapel, lit only by the silent light of the eternal lamp asking God for the assistance of his divine Spirit.

During the first two years of my life in Vienna, I lived, studied and slept in common rooms. In the third year, however, we all were given private cells. This change intensified my solitary and introspective inclinations to the limit. I started regular gymnastic exercises in my cell. I neglected company and spent my social hours alone. My constant reflection upon myself developed to a certain degree of hypochondria, to increased awkwardness in life and further dissatisfaction and despair. I received the highest grades at the University, the Literary Circle elected me to be its president, and yet I felt

deeply unhappy because of the painful discrepancy between vision and reality.

My internal restlessness finally took such a degree that I decided to quit the seminary for a year or so, take up some work in the world, become a waiter or truck driver and thus grow into a more hardened personality. My soul, entangled in the complications of my perfectionist religious fervor, put up a desperate fight to find its way to freedom. Unfortunately, this healthy thrust of hers did not find the right channel. I became even more caught in the labyrinthine allurements of my *Fata Morgana*. Bishop Majlath, whose aid I asked, sent me to Ettal bei Oberammergau in Bavaria to rest and to regain my balance. There I lived for a year in the Benedictine monastery as a piano teacher of the boys' boarding school. This change of environment did not bring me relief. I became even more sunken in myself in the silence of the monastery. My associations were very limited. I sat alone to see the Passion Play at Oberammergau, climbed alone the tops of the surrounding Alps, roamed alone in Munchen and other parts of Bavaria. I became the victim of an over-emphasized theory of innateness. The life-histories of some of the best of mankind convinced me that a great life has to come from within, from the depths of silence and solitude and for this reason I neglected to appreciate the contributions of the environment. My only reading material was the New Testament. Instead of other reading I wrote and spun my own thoughts hoping to produce a world entirely from within like a spider produces his web. The result of this extreme loneliness, constant self-reflection and volitional struggle was that at the end of the year I developed a serious insom-

nia, occasional dizziness and at times fears of approaching insanity.

When I arrived home after an extensive trip with my brother in Germany, I felt weary and defeated. My experience taught me a great lesson. The lesson was that a great life is more a gift of God than the product of man. I recognized in the self-sure effort of man to be the exclusive maker of his own life and happiness, the diabolical spirit revolting to become like God. Prometheus is forbidden to steal the fire from heavens. The real attitude in life, which alone is a guarantee for success is the spirit of Christ saying: Thy will be done. This change of outlook marked the beginning of a new era of my religious development, the era of Islam or submission, after my pietistic and Promethean periods.

The next station of my life was Innsbruck, Tyrol, where I was to continue my studies in the Jesuit University. I decided to live now practically, rather than speculatively and to finish my studies. I offered my heart to God in humbleness, asking Him to be the creator and molder of my life. I spent two years in the great international institution of the Jesuits, called Canisianum, in the company of more than 300 seminarists, representing a variety of nations, including about 60 Americans. I enjoyed my life immensely under the lenient and intelligent guidance of the Jesuit fathers. I grew more and more social and interested in things around me. By abandoning to God the forming of my personality I experienced a great sense of release and carefree joy. My conception of God was both transcendental and immanent. I was taught from my earliest childhood that God is present in me by his grace received in baptism. But I believed in the transcend-

ental God also, Who is outside of me, being both in and beyond the world. I was a theist, a dualist, and a believer in the personality of God whom I visualized as an infinite ocean. This period of my life found its culmination in my ordination to the priesthood in July, 1912. I read my first mass in Reichenhall, Germany, with Bishop Majlath himself assisting me as a manuductor.

The first three years of my life as a priest may be characterized as a period of zealous activity. My vision of a perfect individual became inseparably united with the vision of the sheep under my care. Yet I always considered altruism as a means of arriving at the perfect Ego. Thus I was able to interlace all my actions into the basic unity of my endeavor to grow more and more perfect to the glory of God and to my own happiness.

My first station in the pastoral work was Esztergom, where I was appointed to be a chaplain in a parish right opposite to the Palace of the Archbishop and Primate of Hungary. The first sermons I preached, the first confessions I listened to, filled my heart with high, unspeakable emotions. In my little room, or on my lone walks on the fields my central vision was on the flock of struggling and straying humanity to which now my whole life was to be devoted. When in a small chapel I met first the group of topsy-turvy little peasant boys waiting for their catechist, I was so overcome by the sight of those boys to whom I was to break the bread of Christ, that I actually cried. During this year I passed my two rigorous examinations in Vienna, where I had most of my credits, and received the degree of Doctor of Sacred Theology. Right after that, just at the outbreak of the world war, I was appointed a chaplain in the ancient Coronation

Church in Pozsony. This promotion was considered as a *gradus ad Parnassum*, the beginning of an ecclesiastical career. After my first quiet station I was now in a great, lively and beautiful city. Intense activities dragged me out of my solitariness and I grew more and more adjusted to the daily, secular life of the world. Within a year another promotion followed. Archbishop Csernoch appointed me to become pastor of one of the most fashionable churches in Budapest, the Church of Eternal Adoration, built in admirable gothic stone by King Francis Joseph the First, to the memory of his wife, Elizabeth, who was assassinated by an anarchist in Geneva, Switzerland. My mother, my friends, were overjoyed. This position was considered to be an anteroom to the highest church dignities.

The view of the kingdoms of the world shown to me on a high mountain as once to Christ in the desert, did not daze my soul. I was too much of an individualist to consider anything worth while that I could not absorb as part of my inmost life. Three years of active pastoral life opened my eyes to the unmovableness, externality and hypocrisy of the church organism. My intellect revolted against the laziness and self-satisfaction of rich and fat church dignitaries who were clinging stubbornly to their vested interests, inherited since feudal times, and who closed their eyes stupidly before the growing demands of new times. My occasional meetings with Father Izsof and Bishop Prohaszka and other dissatisfied young priests strengthened my discontent. Certain events contributed to harden me in my antagonism to the prevailing church situation. When one of my sermons was printed in a paper, Bishop Rayner, head of the Vigilance Commission appointed by Pope Pius X., for the suppression of

Modernism, summoned me to his office and gave me a sharp reprimand for presenting Christ in the language of Renan. At another time the aristocratic ladies of my church of the Eternal Adoration indicted me as a socialist because of a sermon I had preached on the text: One is your father in heaven and all ye are brethren. Archbishop Csernoch called me to his seat and rebuked me for being tactless in preaching a sermon on the equality of man before an aristocratic audience. The tension between the French and Belgian nuns of the Reparatrix Order who were the actual runners of that church, and myself as pastor, went so far that I had to ask to be transferred. My new position, not as distinctive, but financially a better one, was the gigantic parish of the sixth district in Budapest, where I stayed for almost four years up to my coming to America in July, 1920.

The period spent at this parish, dedicated to Saint Theresa, represents a period of transition in my religious life. The outbreak and continued thundering of the world-war moved every stone and loosened all prevailing ties. Old forms were cracking and in the general upheaval of social relations new germs of life were pressing forward. I am sure that this tremendous cataclysm was influential in shaking up my internal world too. I felt as a leaf carried along in a wind storm. I was most anxious to go to the battle-fields but was sent only to railroad stations and hospitals as chaplain in the reserve of the 13th Hungarian Honved Infantry. I believed in the war and preached sermons to various regiments on the occasion of blessing their banners before they left on the military trains.

Around 1917 and 1918 my first serious doubts arose with reference to certain doctrines of the

church. I began to interpret the personality of Christ as the most divine humane being rather than the incarnate God. The three persons of the Holy Trinity began to fade into a oneness with the persons conceived as mere operational aspects. I began to explain the presence of Christ in the Holy Eucharist as a focal lens condensing the beams of divine power. I conceived the host before which I knelt in the mass as a localized divine energy, a sort of divine electric accumulator. My intellect was struggling hard to find reasonable explanations for dogmas that baffled me. I tried desperately to maintain an intellectual honesty although I knew that my interpretations were not those of the church. I was moving slowly but surely away from the official church. In certain points I became defiant. I rejected the claim of the Pope to impose moral obligations upon the faithful on account of a mortal sin. To clear up some points I began to attend the University Library and started to read some of the early church fathers in the original. I was amazed to find material in St. Chrysostom, in Origen, in St. Gregory of Nyssa, concealed from us in the seminary, which gave me entirely new views on the Eucharist, on the primacy of the Pope, on the necessity of auricular confession, on celibacy and so on. I may say that no external authority, no secular writer, but the very fathers of the early church, were my aids to bore a way through a hopeless labyrinth to light and freedom.

Yet, I went to confession every week, prayed my breviary regularly and kept celibacy accurately. I still was the fervent priest, whose best vision was the saving of souls. I became more active than ever before. I organized a young people's group called "St. Paul Society" for holding weekly Gospel Meet-

ings and story hours for children in the slum districts. I founded a newspaper the "Carrier-Pigeon" for the domestic servants of the city and conducted a St. Zita Club for maids. My second journalistic foundation, the "Catholic Messenger" came at the end of the world-war and was confiscated by the Bolshevistic Government of Bela Kun.

The collapse of everything around me in 1918 and 1919 shook my soul to the very bottom. The rapidly following events of two revolutions in Hungary, the dismemberment of my native country into five parts by the stupidity of the peace treaty of Trianon, my utter disappointment in the 14 points of Wilson and the realization of the hypocrisy of the League of Nations—meant the futility of Christian civilization for me. I wished that Bolshevism would burn the world into ashes. I became a member of the executive committee of the Priests' Soviet to help promote this world-conflagration. Yet as an ardent nationalist, I soon left the party and fought them on June 24, 1919 with the counter-revolutionists in street battles with revolver in my hands and was twice imprisoned. In the great cataclysm of Western Civilization I sat on the smoky ruins in desperation and started seriously to question the sense of continuing the life of a priest. In the general turmoil about 25 or 30 priests quit in Budapest alone, among them my old ideal Father Izsof. The ground seemed to be shaking below our feet. Unbelievable things were happening and nobody felt certain what would come. Tumbling in the darkness of this earthquake I felt that I lost my sense of orientation.

Suddenly a new idea gave me a new program. I decided to go to America and test the life of Catholicism under the stars and stripes. American dem-

ocracy always has been appealing to me. I hoped that I could find myself anew under happier and more promising skies. I started to learn English. Fortune was smiling on me. In July, 1920, I was already crossing the waves of the Atlantic toward the New World. Bishop Walsh of Trenton, N. J., who needed a priest, sent me the fare upon the recommendation of an American-Hungarian priest who knew about my intentions.

The new pastor of the Church of Saint Elizabeth of Hungary at Carteret, N. J. was a spiritual descendant of the pilgrim fathers seeking for new freedom and new opportunities. The religious period in my internal development which opened up in my comfortable parsonage may be called *the period of escape*. The sails of my soul as a priest were already badly damaged. I did not believe in the primacy of the Pope any more and stopped going to confession and praying my breviary daily a few months before my arrival. Yet I was still clinging to Catholicism and was hoping to work out a life's plan as a pastor of souls. American Catholicism rather disappointed me with its Irish fanaticism, and militaristic discipline, which seemed to be even stricter than in Europe, and with its lack of thinking. On the other hand, I admired its vigorous and youthful agility and the marvelous democratic support given to it. I loved and admired America and traveled extensively with a restless heart not knowing exactly how to find my place in this magnificent new atmosphere. Coming home to my empty, lonesome parsonage from Atlantic City or from the New England cities my soul felt panicky and miserable. I knew that my days in the church were numbered. The conflict between my internal attitude and the duties and character of my external environment

became sharper and sharper. I detested the company of foreign priests who were voluptuous *bonne vivantes* and avoided the associations with the Irish priests who seemed to be dull, subdued and without a thought of their own. I escaped luckily enough the snarl of two Hungarian priests who swore out an affidavit against me charging me in the chancery as a dangerous heretic, yet my bishop became suspicious of me. I withdrew to my parsonage and spent long weeks in reading the works of the ousted English Jesuit George Tyrell. His books gave me the intellectual justification for my approaching break. And yet I was undecided, wavering and hesitating in anguish and misery. Help had to come through angelic hands which finally opened the doors of my spiritual prison.

I met my future wife on December 18, 1921. She was a Hungarian girl, raised in this country who left the Catholic Church at 14, turned a Quakeress and worked as a social worker. Our spiritual congeniality soon developed into an intimate friendship and to plan a romance. On May 14, 1922, I resigned from my pastorate and left the priesthood.

A religious autobiography given in such restricted time cannot give anything but sporadical glimpses of the life of the depths. How could I adequately record that period of my growth for which no other word can be found than that of trial. The happiness of living now in martial relationship, the joyful trips in the state of Maine, were soon followed by my misfortunes. Having dropped out from the mightiest of all organizations where I enjoyed standing, honor, good income and perfect security, I was drifting in the cold and heartless currents and counter currents of the world with the experience of a naive child. The feeling that I did

not amount to anything in the world, was depressing. The fact that I discontinued the evangelical passion gave me a sense of living on a lower level. For a while my episcopal colleagues tried to connect me with their church. This was so much more desirable as all my savings were invested in Europe and I needed security. My good sense, however, quickly diverted this disaster. Instead, I attempted to face the world in naked simplicity walking on the sidewalks of New York like a lost boy. Through innumerable refusals I succeeded in finding jobs as a night auditor in the Hotel Pennsylvania, as security salesman for the Dubiske Co., as translator for the Church Peace Union, as chicken farmer in Mount Kisko, N. Y., and as private secretary for a Washington rich man in Palm Beach, Florida. Through all these experiences I have been gradually divested of the superimposed crust of a long education to the bare and unadulterated core of my real human self. Through hardships and struggles I had found at last that which I was seeking for so many years: my soul in its nude naturalness. The discovery of the unfettered possibilities of my emancipated soul was the most precious fruit of my religious quest, the "preciosa margarita" of the Gospel, for which I was glad to have sold everything.

The metal of my soul, however, has to be tested by slow fire in the furnace of trial. Life was swirling me like a cyclone. A trip to Heidelberg, Germany, to enroll as a student of medicine; the realization in Budapest, that all my savings have been squandered by my relatives; the birth of my first child and his almost mortal sickness; reception in the Reformed ministry of Hungary; return to the United States under innumerable hardships; addressing envelopes in New York City; working on

a frozen lake near Pleasantville, N. Y.; call to the pastorate of the Rossiter Presbyterian Church, Rossiter, Pennsylvania. Birth of a little girl and boy among the quiet hills of the Pennsylvania soft coal district; the collapse of my churches because of a continued strike in 1927; a happy year on a farm in Hawthorne, New York, where I earned my living as a music teacher and moving picture operator; invitation to Olivet Institute, Chicago, Ill., in 1928, to be the head of the Hungarian Department; undisturbed successful organization of the Olivet Hungarian Church, an interdenominational group flourishing up to the beginning of 1932.

My soul found extreme satisfaction in taking up again work for souls in the Protestant Church. I have found the Presbyterian denomination a very pleasant and freedom loving body, but without much spunk and efficiency in organization. I am glad to belong to the historical continuity of the Christian enterprise through this distinguished link. My general impression of the Protestant form of Christianity is not much more favorable than that of the Catholic Church. I consider Protestantism a gravely impoverished form of Christianity. Because of its abrupt break from the ancient channels its course was diverted into a synthesis of a crude and hasty simplification, into an artificial and thought out over-trimness. With its rationalizing anti-mystical tendencies, with its moralizing pedantry it overshoots the mark and loses contact with the spontaneous, luxuriant and creative springs of human nature. Protestantism in its present form will pass out of existence with the principle of unrestrained liberalism of which it was a by-product and on the ruins of denominationalism it will be transformed into a universalized, higher type of Christianity.

I am too close to myself to give an account of my religious movements of the past two years. The workshop of the soul is too mysterious and sacred a place to be disturbed by even my own reflecting and analyzing attention. Two important events stand out in the immediate past: the sudden death of my dear and faithful partner in life, and my philosophical studies and teachings at the University of Chicago. The first event introduced me to the inmost sanctuaries of life where the soul comes to a full awakening through tears, and mellows to peace with existence through a sorrow for which there is no word. I have lived more fully and deeply since my bereavement than ever before. The other event introduced me to a path where I hope to have found at last my most satisfying line. In the consolation of philosophy I have come to a hill-top where it is good for me to rest and gaze in silence after my weary ways. I am more convinced than ever that God is good to all who wait for him, to the soul that seeketh Him. My philosophical perspective is giving me an immense delight. I am not ready with my views but the results of my varied life and unceasing searchings seem to assure me that the wine of my soul will not seethe in turbulence much longer but will ripen into clear transparency.

The study of medieval religion is of primary importance alike for those who wish to know something of the history of Christianity and for those who wish to know something of the history of Europe. We cannot understand the religious problems of the world today unless we understand something of their roots in the history of the past.—Christopher Dawson, *Mediaeval Religion*.

The Institute at Leicester

Arcaris Cafe, Leicester, England,
August 10, 1935.

Dear Mr. Ames:

Sorry to use a pencil but my pen is dry and ink is hard to get!

It may cheer you to know that the Campbell Institute has been planted on foreign soil—and the brethren liked it.

Davison had the idea and arranged the place. On short notice we had thirty-six for the meal and others in afterward. Most of those present signed the inclosed sheets but I believe one or two were gone at the time I presented the idea of sending you the names.

I opened the meeting, but very quickly turned it over to Davison, who acted as master of ceremonies. From the time he said, "This is the first meeting of the Institute that was ever held in a corner" (we were behind screens in a corner of the restaurant) until the close he did a real job.

Several present participated by brief statements or questions. Robinson of Overdale College was the speaker. He told us of the German situation from the point of view of the religious angle. In the informal discussion following the meeting he forgot to add his name.

We closed at 11:00 (started at 8:30) but a group stood on the street afterward and carried on until after the midnight hour.

In fact this was one of the best Institute meetings of any I've been in.

Very best wishes to you.

Your friend,

Doyle Mullen.

The list of names inclosed include the following: James A. Crain, Indianapolis; F. E. Livengood, Damoh, India; James N. Faulconer, Jackson, Miss.; Mr. and Mrs. F. Henoom, Cleveland; Mr. and Mrs. L. J. Weber, Cleveland; Frank D. Coop, Chester, England; William C. Jones, Dallas, Texas; Roger T. Nooe, Nashville, Tenn.; L. B. Haskins, Dallas, Tex.; James G. and Isabel Clague, Dalton-in-Furness, England, (Overdale College); Sydney Smith, Southport, England, (Overdale College); W. C. Crockett, Glasgow, Scotland; James Gray, Birmingham, England, (Overdale College); John Ray Ewers Pittsburgh; A. S. Baillie, Maplewood, Mo.; Mr. and Mrs. Elmer Ward Cole, South Bend, Ind.; A. C. Watters, Dumfermline, Scotland (with pleasant memories of my day in Chicago); T. J. Weber, Newport, Wales; D. B. Titus, Roswell, New Mex.; M. G. Schuster, Gary, Ind.; Laurena S. Ashby, Elkhart, Ind.; Paul E. Becker, Des Moines; Carl H. Barnett, Lebanon, Ind.; Joseph S. Faulconer, Louisville, Ky.; Perry L. Stone, Benton, Ky.; Seth W. Slaughter, Lawrence, Kans.; R. Melvyn Thompson, Indianapolis; F. E. Davison, The Windy City; S. M. Davidian, Lima, Ohio; Willard E. Shelton, St. Louis; Lewis S. C. Smythe, Nanking, China; and Doyle Mullen, Rensselaer, Ind.

The next gathering of members of the Institute will be in San Antonio, Texas, October 15-20. The "midnight sessions" will be large and lively. We have many enthusiastic men in Texas, and they are free and outspoken. Ye Editor intends to be there and to visit places and friends remembered from his pastorates in Burnet and Bertram in the winter of 1890-91!

British Co-operatives

Lewis Smythe, Nanking, China

On board the "Esbjerg"
Crossing North Sea to
Denmark, August 10.

Dear Doctor Ames:

I wish I could adequately convey to you the joy and good I am getting out of this trip! Nearly two weeks in Scotland and England with full days of visits to cooperative enterprises and interviews with their leaders and with the last three days at the World Convention have been a rare treat for me. And there are yet two weeks ahead before I start across Siberia from Moscow on August 25th.

The enclosed brief article will give you some idea of first impressions of the Cooperative Movement in Great Britain. I thought I would write that up before confusing it with the Movement in other countries and will try to send you such periodic statements as we go along.

I feel like Willard Shelton did Friday night when he was asked to say a word at the Campbell Institute meeting, it is hard to decide what to think about the World Convention! As I said in my card yesterday, it includes all phases of religious thinking. Just after receiving his LL.D. Mr. Black in his opening address came out for the strictest interpretation of the idea of the New Testament Church and then went on to show that recent 'scientific' discoveries had proved that creation took place according to Genesis in 4004 B. C.! But as Willard said, we all are glad to have fellowship with Mr. Black! And that Christian unity will have to come through some such fellowship in spite of differences

in opinions. Shelton will be able to give a more considered opinion in his writeup tomorrow when it is all over, than I can give here.

The Campbell Institute meeting was a real joy. The statement by Prin. Robinson would make a dandy article for *The Scroll*—the keenest and most incisive I have ever heard. And it was entirely impromptu in response to a request from the floor when he asked what we wanted to hear about.

Cordially yours,
Lewis Smythe.

In Roachdale, near Manchester, we saw the little store in which the 28 Roachdale Pioneers began a business on new principles on the Saturday night before Christmas 1844—three years before the Communist Manifesto was penned. Today the Cooperative Movement in Scotland and England includes in its membership 15 per cent of the total population. That means 7,000,000 members in England and in the world there are now 80,000,000 members, most of whom are in Russia.

Way back in the 1860's the Scottish and English consumers cooperative societies organized wholesale societies. From wholesale purchase they moved into production and in recent years have begun the operation of farms. That means consumer controlled production. At Shieldhall near Glasgow we saw some 15 factories operated by the Scottish Cooperative Wholesale Society and in Manchester a large tea warehouse and blending plant as well as many other factories run by the Cooperative Wholesale Society of England. In tea the two wholesale societies combine and handle 20 per cent of the tea used in Britain, much of which is raised on their own plantations in India, and which makes them the largest

tea merchants in the world. But tea is a side issue compared with their trade in the more basic products as bread and milk. In fact they will supply your every need from birth till you are buried by their funeral parlors and if you leave your future address they will forward your dividend on your last purchases! Our party has a slogan, "There is another"—cooperative store—and they are usually the best appearing store on the street, many of them having been remodded by the Wholesale's architectural department on modernistic lines. They pay dividends on purchase from 7 to 14 per cent, although selling at market prices, and have greater reserves than they can use!

We found working conditions very good. The cooperatives pay union wages in all cases and often 10 per cent more. Some societies give their workers an additional bonus at the same rate as the dividend paid to purchasers but based on total wages for the year. Factories were clean and light, the machinery modern and protected. The trade union working week at 44 to 48 hours a week is followed. A newspaper reporter in Glasgow accompanied us through some of the factories—taking an interview enroute. He was surprised to see the extent of their factories and remarked that the working conditions were very much better than in private factories he had visited! The workers have one or two weeks off with pay for a holiday every year. The Societies pay half of the premium on a pension fund which after forty years of service pays one-third the average wage and that in addition to the Government pension. Then there are sickness benefits. Security of employment is so great that the outside workers say when a man joins the staff of a coopera-

tive factory that he has gone into a "home,"— he is there for life.

The movement in Britain is predominantly a consumers movement. Many local societies control productive plants, bakeries and creameries, while St. Cuthbert's in Edinburgh with its 80,000 members has 15 factories of its own. But there are 43 Co-operative Productive Societies with 15,800 members employing 7,697 workers in 1933 and selling \$12,500,000 worth of goods: clothing, footwear, printing and others. Their membership was composed of 34 per cent employee members, 26 per cent cooperative society members, and 42 per cent were other persons or bodies (some labor unions). Employee members held 32 per cent of the share capital, cooperative societies 28 per cent, and other members 40 per cent. The average annual wages was \$500 and dividend on purchases was 5 per cent. About 85 per cent of sales were to cooperative societies.

Both the consumer and productive societies operate on the Roachdale principles of (1) one member, one vote regardless of share capital held and (2) distribution of surplus (profits) on the basis of purchases or participation in production (i. e. wages). They differ in the proportion of employee members (the English consumer societies with seven million members only employ 270,000 persons), and in employee control, as well as in the fact that all the productive societies give a bonus on wages while only a small part of the consumer societies do. In the productive societies, non-member casual workers receive a bonus at the same rate as do members. Employees have no part in control in most consumer societies but have their own elected representatives on the Board of Directors of the pro-

ductive societies. In 35 societies reporting, 216 of the 335 board members were employee members.

These two types of organization are able to operate within the cooperative movement in Britain because the sales of retail stores are greater than their combined production. But the issue of consumer versus worker control of product has not been settled. Professor Fred Hall thinks an agreement between the two organizations will be a better solution than attempted absorption by either group. Personally, I prefer the combination of worker and consumer control found in the productive societies and this would be more feasible in the wholesale societies controlled by the consumers if they were producing a greater proportion of the goods they sell. For our little wool weaving cooperative in Nanking, the success of the British productive cooperative societies means we have a real alternative to the scheme of cooperative marketing by independent producers. And it has the advantages of bringing in the workers themselves instead of just the shop masters and of concentrating production under more efficient management.

On the human side, we have found cooperators very fine people. The workers we have talked to both in the consumer and productive societies have been happy in their working arrangements. While individuals take an occasional drink, we found no sale or use of liquors in cooperative premises, even in restaurants. In politics nearly all we have talked to adhere to the Labor Party. The cooperatives provide a sort of an entering wedge for the Labor Unions who can argue that if the co-op can pay their wage scale or more and pay a dividend, private industry should also. The attitude of the business men of the Movement is quite different from that of

the average private trader—while forced to face competition he is more interested in quality of goods and human welfare than in scheming for private profits. The wholesale directors have come up through the movement and are consequently willing to work for less salary than men controlling business of equal size in private industry.

In general the churches in Britain have considered the Cooperative Movement a material concern and have not connected it with the bringing in of the Kingdom of God. But at Leicester I enjoyed staying with a Disciple cooperator in a cooperative garden city house and of meeting a Disciple who was for years chairman of the Leicester Cooperative Society with 65,000 members.

(References) : *The Peoples Year Book*, 1934. (For consumers societies.)

The Co-operators' Year Book, 1935. (For productive societies).

In The Woods?

By Roy O'Brien

Much controversy has been waged of late as to whether the Disciples of Christ are "in the woods". A few observations made at the joint Colorado-Wyoming State Conventions may be of interest in this connection.

The theme, "The Whole Church at the Whole Task," may be indicative of a "feeling" of the necessity for enlarged horizons and expanded programs. The ways in which that "feeling" found expression left one with mingled emotions. Some items on the program gave evidence of being in the clearing while

others seemed darkened and lost in the wooded growth of tradition and intellectual blindness.

Three addresses furnish grounds for belief that the Disciples are "in the woods": "Origin and History of the Disciples"; "The Teachings and Principles of the Disciples"; and "Christianity Unity". In dealing with the first of these subjects the speaker offered a panoramic view of historical Christianity beginning with the "origin" of the church on the day of Pentecost A. D. 30. No connection was shown between the rise of Disciples and the great thought movements which supplied an impetus. The Campbells were barely mentioned, and John Locke might just as well have never lived so far as the speaker's awareness of him and his significance for the Disciples was concerned. No relation was intimated between the social conditions of the frontier and the rise of the Disciples; consequently, there was no thought given to the possibility that since conditions and thought have changed since the origin of our movement our task has altered.

In dealing with "The Teachings and Principles of the Disciples," the speaker concerned himself mostly with baptism and the Lord's Supper. He interpreted baptism as a symbol (Pauline fashion) and the Lord's Supper as a memorial.

The speaker on "Christian Unity" apparently captured much of the spirit of the Campbells, but he failed to deal concretely with the obstacles to Christian unity. The plea was made that we should not place in the forefront our private opinions or our theology but should base our relations on simple "gospel fact." But, pray tell, who is to determine what "gospel fact" is? Every denomination believes it is based on "gospel fact."

Oblivious to the thought patterns and social forces that produced the Disciples, oblivious to the changed society and world in which we live today, and oblivious to the concrete, and fundamental practices which impede the tendencies toward progress, these addresses certainly lack any promise of immediate entrance into the clearing.

There is reason to believe the Disciples of Christ champions of Christian Unity, have relinquished their position as leaders in the movement for co-operation—at least in Colorado. Invited by other bodies to join the recently organized State Council of Churches, the ministers (the majority of them) in this convention were even hesitant to follow in this co-operative venture. Lacking faith in the leaders of this imperative move, lacking a grasp of the tremendous issues confronting American Protestantism today, and lacking the spirit of adventure and courage to help shape a co-operative Protestant policy in dealing with the social and religious problems of the territory, these ministers voted for postponement of joining the State Council until they could have the question studied and be assured there would be no infringement on the autonomy of the local church. Instead of pleading for co-operation the Disciples of Colorado are being pled with to be co-operative. Surely this would justify the indictment that they were “in the woods.”

But there were phases of the convention that looked forward in a very definite way. This was particularly true of the addresses concerning missions. S. J. Corey, Frank Garrett, Lewis Smythe, and others presented a thoroughly modern and intelligent view of missions. And the encouraging fact is that for the most part these addresses met with hearty response. Discussion revealed, however,

that there was some concern lest our missionaries turn their attention to social tasks rather than the spiritual pursuits. This discrimination between social and spiritual is significant. The missionary enterprise is certainly ahead of the other phases of our program so far as having a grasp of the problems involved and a program for dealing with the problems. Our missionary work is *not* in the woods.

These missionary leaders were not the only ones to sound the note of progress. L. C. Anderson, former president of Cotner College, emphasized the need for re-thinking and re-stating our theologies and the development of a new world-view to supplant the other-worldly views that have come down from the scholastic period. The great doctrines need fresh study. There is need for a new measurement of Christian character and conduct, a measurement expressed in terms of economic relationships, moral situations, and social prejudices. Again a lay woman, Mrs. H. B. Marx of Pueblo, in her address on "I Believe in God" dealt with the idea of God in light of the findings of modern sciences. It was an earnest awareness and facing of the problems involved. And an address on "Transforming Life Through Christian Education" disclosed familiarity with modern religious education.

It seems to the writer that an answer to our question whether the Disciples of Christ are in the woods might be put thus: they are neither in the woods nor are they entirely free and in the clearing. There are many forces holding them close to the woods, and those forces constitute more than a mere thread that can be broken in the near future.

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John Locke and the Disciples of Christ *

W. E. Garrison

The relation of John Locke to the religious thinking of Alexander Campbell and to the attitudes and patterns that have become standardized among the Disciples of Christ has been frequently mentioned and rather fully discussed during the last two or three years, especially in Campbell's Institute circles. It is not a new discovery. Dr. Robert Richardson, whose life of Campbell has been the chief source from which all later writers on Campbell have drawn most of their material, thoroughly understood and clearly stated that Campbell, under his father's tutelage, was steeped in Locke from his youth, accepted his principles, and revered him as "the Christian philosopher." Even apart from the values that Campbell found in Locke's theory of knowledge and in his metaphysics (or absence of metaphysics) as aids in rationalizing his own views of religion, there was reason enough for him to think of Locke as pre-eminently the Christian philosopher. Most of the important philosophers from Locke's time to Campbell's had either not been Christians at all, or had been Christians of a sort that seemed to him to do no credit to the name. Locke's most immediate British successor, was to be sure, a bishop. But Berkeley's idealism, though very important as a stage in the development of thought, furnished an

(*) Paper read at recent annual meeting of the Campbell Inst.

acceptable and permanently tenable theory for scarcely anybody except himself. After him, the deists and Hume were anything but Christian philosophers. As for the great Frenchmen, they of course had no standing at all; they were the outspoken enemies of Christianity. Even if one goes back as far as Descartes, one finds only a man who professed to be a Catholic and was cautious enough not to get into trouble with the church, but whom later Catholic critics (like Maritain) class with such false prophets as Luther and Rousseau. The Germans, from Kant on, Campbell knew very little about. Not many people in England or America knew much about them during Campbell's formative years. They were not yet translated (I speak subject to correction in regard to the date of the first English translation of Kant), and German was almost an unknown tongue west of the Rhine. I vaguely remember a story of somebody's (perhaps Longfellow's) unsuccessful effort to find a German dictionary in Boston, fairly early in the 19th century. When Coleridge began to give the English-speaking world some inkling of German thought, it seemed a strange and alien doctrine to men of Campbell's mind. Coleridge himself, of course, was a Unitarian heretic. German philosophy as he reflected it was—according to Campbell's only reference to Coleridge as far as I have discovered—nothing but a fog-bank. Transcendentalism, when it came, had all the defects of mystical Christianity and none of its merits. Certainly there was nobody either among the German philosophers or among their intellectual progeny elsewhere who could challenge Locke's claim to be "the Christian philosopher."

All this, I say,—both Campbell's respect for Locke as the one great modern philosopher whose prin-

ciples were consistent with Christianity and the consistency between those principles and some of Campbell's specific teachings—was perfectly well known to Richardson, and he saw no reason to conceal or belittle it.

Then followed a long period in which Disciples generally knew very little about philosophy, Locke's or any other. They even scorned it, almost as definitely as they did theology. (It will be remembered that Campbell had a prohibition of the teaching of theology written into the charter of Bethany College.) Campbell's Lockian theory of knowledge by sensation and reflection (which nobody any longer remembered was Lockian), compounded with a very simple and uncritical theory of revelation as giving absolutely certain knowledge of things about which man could have no natural knowledge, gave the Disciples a sense of being utterly free from philosophy—even Locke's. The whole matter of religious knowledge seemed so perfectly transparent and obvious that there was nothing to it but plain common sense and the acceptance of God's word as contained in the scriptures. Locke's epistemology—limiting man's natural knowledge to the things that he can see and touch and hear, to the exclusion of innate ideas and every sort of "hunch" or "leading" or communication of ideas through the emotions—is precisely the kind of theory of knowledge that is most easily held by men who do not realize that they have a theory of knowledge, or that there is such a thing. To those who have cut their way clear from the confusion of mourners' bench religion, emotional conversions, miraculous calls to preach, and faith confused with feeling, and have come out into the open spaces ("out of the woods," as it were) where they can see that natural knowledge is a perfectly

clear and simple matter of the senses, and therefore limited to things that can be apprehended by the senses, and that religious knowledge has equal clarity because it is similarly gained by hearing or seeing what God has said or written about things that we ourselves can neither see nor hear—to men whose knowledge of things natural and things divine takes this form, it does not seem necessary to say, ah yes, this is a theory of knowledge that we learned from John Locke. Locke-nothing! It was plain common sense and simple faith in God and his word! So, I say, the Disciples partly forgot and partly repudiated their philosophical ancestry.

In the 1890's, some Disciples began to study philosophy again, while their education was being—as one of the elder statesmen caustically said—“topped off in the uncongenial atmosphere” of sectarian seminaries and universities—Yale at first, and then Chicago. Some of them also began to take a new interest in the history of the Disciples. Dr. Ames is, so far as I know, the first Disciple who ever took a doctor's degree in philosophy. Dr. Willett taught the first course that was ever given in the history of the Disciples, and I was among the first who took it. We all began our graduate work at Yale and took our Ph. D.'s at Chicago—1895, '96, '97. My own Ph. D. thesis was on “The Sources of Alexander Campbell's Theology,” making John Locke one of the two determining influences. I did not discover this by myself. Though philosophy was my minor subject—for we had a “minor” as well as a “major” department of our doctors' degrees in those days of less intensive specialization—very likely I would never have discovered it. The suggestion came to me from Dr. Ames or Dr. Willett, or both. Probably Dr. Ames was the real discoverer of it.

At any rate, I worked on the suggestion and wrote my thesis, in which seven of the nine chapters were devoted to expounding the philosophy of Locke and exhibiting the Lockianism of Campbell's thought. Three years later I was lucky enough to get it published, owing to the good fortune of having a father who was president of a publishing company. It did not have a wide reading (what thesis does?) and the first printing enabled the publisher to fill all orders for thirty years. Then I bought up the small remainder.

But though it was not widely read, it was considerably discussed in print. The suggestion that Campbell and the Disciples in general owed anything to Locke, or to any other philosopher—or indeed to anyone this side of the Apostles—was not universally welcomed. We were sensitive about “influences.” To some it seemed an insult. Ten years earlier a Baptist professor, Whitsitt, had tried to prove that the Disciples of Christ were “an offshoot of Sandemanianism.” His book, “The Origin of the Disciples of Christ,” was offered, ironically, as a contribution to the celebration of the centennial of the birth of Alexander Campbell. There was no other celebration, as a matter of fact. G. W. Longan replied with a book bearing the same title, in which he repelled the base insinuation. Longan did a good job, especially in his discussion of “the nature of offshoots.” He could not deny the parallels between Sandeman's ideas and Campbell's, or the priority of Sandeman's expression of them, or the fact that Campbell was familiar with Sandeman's writings. But he belittled the influence and confirmed the Disciples in the proud belief that they had built on no man's foundation and that their leaders and they themselves had got their religious ideas by “reading

the Scriptures as though no man had ever read them before."

So when this new study of "formative influences" was offered, to point out the Lockian lineage of some of Campbell's beliefs that had become fixed in the ideology of the Disciples seemed to some to be an indignity and an impertinence. The idea of the objectors was that Alexander Campbell did not have any theology, and that the Disciples did not have and did not need any philosophy. What they stood for and taught was just "simple apostolic Christianity." I have just been refreshing my memory by re-reading an article to this effect, denying Campbell's relation to Locke and his possession of any theology at all, and a couple of editorials (both of which I wrote) in criticism of this position in the *Christian-Evangelist* of March 7 and 28, 1901. So far as the interests of the present audience is concerned, I think we may pass over these moot question of 1901. They are no longer mooted. That Campbell used Locke's concepts and especially his theory of knowledge was proved so long ago that it is no longer worth arguing about. And that Campbell had a theology is denied only by those who do not know what it means to have a theology.

It is also unnecessary at this time to enter into particulars as to the specific influences of Locke upon Campbell's theology. The more obvious aspects of Campbell's Lockianism are set forth and documented with some fullness in the book to which reference has been made, and need not be discussed at length at this time. We face a more urgent and a more interesting question: What is this Lockian heritage worth in a generation which has a changed view of the nature of revelation, which does not set the natural and the supernatural over against each

other in any such sharp contrast as the seventeenth and eighteenth centuries did (and the early part of the nineteenth), and which will not so readily turn to a miraculously written Word (sensorily apprehended, of course, like any other object) to supplement natural knowledge derived from the sensory apprehension of ordinary objects?

That question is the crux of the whole matter, but I fear it is stated too clumsily to appear as important as it is. Let me try again to make clear how Campbell's use of Locke's theory of knowledge has now become impossible for the modern mind; and then consider whether there is any other way of using it that may serve to keep us from some of the theological pitfalls of our contemporaries and may give us reason to be grateful to our forefathers for being Lockian, even though they may have denied that they were.

Campbell viewed the whole matter of knowledge, and of the reality which knowledge discovers, in the light of a conviction that the natural and the supernatural constituted two distinct categories. So did Locke. But it was not a distinctively Lockian idea. Nearly all of his contemporaries and predecessors took this same view. By Campbell's time there were many who took a different view, but they were either English deists or French infidels—in any case such rank unbelievers that a Christian's concern with them could be only to confute them. I think it would be more accurate to say of both these classes of skeptics that they preserved the general framework of orthodox thought, with its categories of "natural" and "supernatural," only they held that the "supernatural" category had nothing in it. They still diagrammed the universe as divided horizontally into two realms of reality, but the upper one was

empty. (Deism, of course, admitted a more or less shadowy metaphysical reality in the upper realm but, as Campbell pointed out, could not explain on the Lockian principles they professed how this transcendental God could be the object of natural knowledge, which was the only kind they admitted.)

But leaving the heretics aside and directing our attention to orthodox Christians who were also orthodox Lockians (like Campbell), we find, as I said, this sharp distinction between the natural and the supernatural. All knowledge is made out of the materials furnished by the physical sensations, arranged and organized by reflection. From physical objects and events one naturally gets sensations, and one can therefore have valid knowledge of these things. But from spiritual things—from God, for example, and the soul and the processes of redemption—one could not get sensations in the ordinary course of nature, and therefore one could not have natural knowledge of them. It was no use trying to get around that difficulty by professing to have knowledge of God or of his will or of the state of the soul's health by "feeling," i. e., emotion, for that is simply not the way knowledge comes. Even if the emotions were thought of as being instigated by the direct operation of divine grace, they would still not lead to dependable knowledge of anything behind them, for emotions were simply not the kind of stuff that knowledge is made of. One who has an emotion knows that he has an emotion, but not the source of it unless he has collateral means of information about it. No sensation, no knowledge. How, then, can one hope to have knowledge of God and spiritual things.

The answer is easy enough, for such a Lockian as Campbell was, God has spoken to men. The

supernatural, at certain times and places, has broken through the barrier which ordinarily separates it from the natural and has produced phenomena that men could apprehend by the same organs and processes by which they habitually apprehend the phenomena of nature. When the voice of God is uttered, the men to whom it is addressed hear it as they would any other voice. When God performs a miracle, men see it as they would see any other occurrence. When God becomes incarnate in Jesus Christ, men see and here him as they see and hear any other person. Those who see and hear become witnesses whose spoken or written testimony can be heard or read by other men. The chief qualifications of these witnesses are good eyes and ears, as Campbell specifically and repeatedly said. And the belief of their testimony is, psychologically, exactly the same as belief of any testimony about anything. Belief in the life and death and resurrection of Jesus is just the same, considered as a mental process, as belief that the post office is on the corner of First and Main Streets, for men who have seen neither Jesus nor the post office but get their information from those who have seen. "Saving faith" does not differ from any other kind of faith except that it is belief of a saving fact.

The application of this Lockian psychology and epistemology to the field of religion obviously does two things. First, it cuts out the whole range of the mystical, the emotional and the speculative as sources of knowledge of the nature and the will of God, and grounds such knowledge solely upon the sensory observation of phenomena and the testimony of witnesses to what they have observed—that is to say, primarily upon the Bible, so far as we are concerned, since that contains all the testimony there

is concerning these specially given phenomena. In this sense, and for this reason, Campbell and his followers were pre-eminently "a Bible people," as they claimed to be, although all the other Protestant bodies of their time were no less emphatic in their assertion of the inerrancy of Scripture. A favorite text was Romans 10:14: "How then shall they call upon him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" And second it diverts attention and interest away from universals and absolutes, from metaphysical essence and diverts attention and interest away from universals and absolutes, from metaphysical essences and entities and substances—such as occupy the focus of attention in the historic creeds and are stressed in such a phrase as "the deity of Jesus"—and lays the emphasis upon specific and objective facts, and a definite program described as the "plan of salvation."

I ask again the question that I fear I have neither the time nor the skill to answer as fully as it deserves to be answered: What is there for us in all this? Of what value is this Lockian tradition to those who can no longer state the process of knowledge in that rigid sensation-and-reflection formula, and who do not think of revelation as a miraculous invasion from the realm of the supernatural to give to chosen witnesses the sensory materials for knowledge of spiritual things, and who do not use the Bible as a transcript of testimony, guaranteed accurate, about matters concerning which we can have no possible knowledge except what its writers give us? To find in it any values at all, we must be liberal constructionists, rather than strict constructionists, of the Lockian tradition. There are, I think, some

salutary influences in its general spirit, even though many of its terms must be revised.

First, Locke's system encouraged the observation of particulars and an inductive use of them to get a kind of knowledge that is always subject to correction as more facts are observed. It helped to lay the foundation for scientific method. It used experience as the material out of which to make knowledge and the place in which to find the highest values. It is true that Campbell, because he was so good a Lockian, criticized what in his time was called "experimental religion." But that was because the phrase "religious experience" was used in a technical, limited and often fantastic sense. It did not mean religion based upon experience with life, but a special kind of miraculously-given emotional excitement, or a body of pathological phenomena supposed to be produced by the direct operation of the Holy Ghost. To show the unreliability and the irrelevance of these manifestations, and to call men back to the ways of sanity and recommend to the seeker after God that he use his intelligence just as he would in any other important quest, was to make a genuine contribution to a real religion of experience.

Second, in defining the process of knowledge in such terms that all supposed knowledge could be verified or corrected by the check and double-check of repeated and continued observation, Locke encouraged the critical attitude toward knowledge in general and the non-dogmatic attitude toward those who hold different opinions. Locke himself was among the most tolerant of men. His Letters on Toleration have a tone of modernity that can scarcely be ascribed to his Essay on the Human Understanding. There are passages in them which one would think had

been written by Thomas Campbell in his most liberal and expansive mood. Locke recognized, as Luther did not, that the Bible is a pretty intricate book, and that all sorts of interpretations might be put upon it by honest and intelligent men. He was not sure enough that his own interpretations were right to be willing to force them upon others. Though his theory of knowledge seems hard, crystalline, and sharp-edged, he had in him enough of skepticism to make him tolerant and fraternal toward those who arrived at different conclusions—provided only that they would also hold their opinions as opinions and subject to the consideration that they might be wrong. He had little patience with people who thought they were as right as God or that they had a private wire from the Almighty and a guarantee against error. He would have had a fine scorn for Buchmanite “guidance” or for sanctified hunches of any sort, as he did for Roman Catholicism’s intolerant claim to the possession of absolute and infallible truth. Some of those who accepted the main lines of Locke’s thought were less tolerant than he. Thrown back upon an inerrant Bible by the very limitations of natural knowledge, they became uncompromising absolutists with reference to all matters which seemed to them to be plainly taught by the Word and were less aware than he was that the Word itself needs to be interpreted. But when the Bible itself becomes a record of experience, not a dictated transcript of evidence regarding matters of which we have no other knowledge, Locke’s essential liberalism and tolerance again have a chance to become operative, and his critical method can be applied both to the Scriptures themselves and to all kinds of contemporary alleged experience.

Third, Locke’s sensationalism saved him from

being swamped, as so many philosophers and theologians have been, by the mystery of absolutes. He was more interested in qualities than in substance, because we get our sensations not from substance but from qualities. Knowledge of substance is therefore only a derivative and, so to speak, hypothetical sort of knowledge. What we know at first hand is the phenomena of a changing world borne on the current of a fluid experience. He did not fully follow out the implications of his own thought in this direction. He lived too soon to do that. Besides, he was a "Christian philosopher" within the limits of meaning which his century imposed upon the word "Christian." But in his reliance upon experience and observation as the ground of knowledge he had what can become, for our generation, an antidote to all such absolutistic systems as, for example, the neo-Thomism of the contemporary scholastics who, outside of the Roman Catholic Church as well as within it, are trying to acclimatize the philosophy of the thirteenth century in the twentieth! and the "utterly-otherism" of the Barthians who offer a completely transcendental Absolute in metaphysics as a compensation for and a refuge from the disastrous flux of mundane events in a time of political and economic turmoil.

Into these particular forms of absolutism, the Disciples have not been greatly tempted to fall. Their Lockian inheritance is one thing that has saved them from it. Whether or not they are aware of the source of their safety, one of the sanifying influences which has preserved them from these theological perils and kept them free from much of what Locke himself called "metaphysical rubbish," has been the habits of thought derived from the tradition of the "Christian philosopher."

The Disciples of Christ Today *

E. S. Ames

We live in a time that tries men's souls, and yet it is a time of great promise. In business, in politics, in science, in education, whatever the depths of depression, there is also the expectation that there is a new deal ahead and a better day to come. The same is true in religion. Of course there are always doubters and pessimists, but they are not the makers of the future. They may be good critics and they may usefully restrain and temper any too easy optimism, but they are not builders. What is needed today in every great field of life is a thoughtful, earnest, constructive attitude of experimentation and adventure toward a brighter and a happier day. We have long been saying that we live in a period of transition, a period of sudden developments in scientific inventions, of machines, cities, social upheavals, rapid change in customs, morals, and religion. The world of our fathers has been unsettled by revolutionary forces, many of the ancient landmarks have disappeared, and we have not yet found our bearings in the new scene. Communism battles capitalism, dictatorships oppose democracies, new infidelities threaten religion. The Disciples of Christ, like every great religious body, are shaken by these cross currents which run through the life of all mankind. Great numbers of ministers, and greater numbers of laymen, are tempted to become cynical. Others shut their eyes to the facts and hurry about at their old tasks and shout louder to drown the sound of the rising tide. It is of the utmost importance in the

(*) Address at the Illinois State Convention, September, 1935.

midst of this threatening chaos to analyze the situation and to discover, if possible, the ways and means by which faith may hold its anchors, and hope steer its onward way. The problems of our civilization confront all religious bodies with the same drastic demands for rethinking their history and for discovering more constructive ideas and methods. While the problems are common to all, since these problems arise out of the general conditions of industry; politics, science, and social change, yet each religious body must meet these problems in the light of its own history and through its own temper and genius.

I shall therefore speak first of the original position of the Disciples; second, of the changes their life has undergone with its resulting confusion in the present day; and third, I shall try to suggest what the Disciples may do to meet the present religious situation and thereby to fulfill more adequately their original purpose.

It is important to note that the original impulse of this movement was not to found a particular religious society, nor to promote the development of a denomination in competition or in conflict with others. It was rather the desire to meet the common confusion and inefficiency into which Christianity had fallen, and to discover conceptions and practices which might be of value to all religious people. Following this impulse the Disciples sought first of all to find the "essentials" of religion and to make these essentials a basis for Christian union. They succeeded in this purpose to a remarkable degree but their success has been obscured even to themselves, and much more to the religious world, by an unfortunate distortion of their views through the exaggeration of

certain doctrines in debates, and in the making of proselytes.

Among these essentials, foremost and dominantly, was their insistence that the Scriptures be accepted as the norm and inspiration of the Christian life. This had been the avowed intention of all Protestants but the Disciples held that Protestantism had not achieved it, since the creeds had usurped the place of the Scriptures. The Disciples further insisted that the Scriptures contain within themselves a progressive revelation which makes the New Testament of more significance than the Old Testament. And they also at times saw clearly that within the New Testament it is Jesus more than Peter or Paul that sets the ideal of the religious life. In their best moments they came near to the realization, too, that in the teaching of Jesus there is a principle that puts the spirit of his word above the letter. How novel this idea of the self-transcending character of the Scriptures was, may be seen in the fact that it was Alexander Campbell's Sermon on the Law, rejecting the Law as the authority for Christians, that led the Baptists to separate from the Disciples.

Further, the Disciples emphasized a psychologically sound and sane view of conversion, illustrated by the Book of Acts better than by the exceptional experience of Paul. They rejected metaphysical and speculative theological terms, like the Trinity, as unbiblical. Alexander Campbell rewrote many hymns for his hymnal, leaving out the trinitarian formula. The Disciples sought to avoid ecclesiastical authority and encouraged lay preaching, congregational independence, and non-liturgical services. They magnified "common sense" after the manner of John Locke's practical philosophy, and with him were averse to emotionalism and mysticism. The

practical problems arising in a new time and a new culture were to be met by consecrated common sense. Thereby an experimental attitude, in keeping with David's use of the shew bread, and with Jesus' breaking of the Sabbath in doing good, was accepted, and it is by the more or less conscious adoption of this experimental attitude that many steps in progress have been taken. By this attitude instrumental music came into use, missionary societies were organized, ministers were paid, literature for the church school was printed, and many innovations appeared, for which there was neither biblical authority nor example.

The second period in the history of the Disciples, which we may roughly identify with the second fifty years, say from the death of Alexander Campbell to the early years of the twentieth century, was the period of rapid expansion and the beginning of confusion. In this second period came the building of churches, the increase of numbers, the extension of missionary work, the endowment of colleges, the founding of religious journals, the development of emotional evangelism, and movements toward church federation. It was a period of activity, of practical application of the doctrine and the zeal inherited from the first period of pioneering. This expansion took place largely on the frontier, that is, in rural and village areas. It did not effectively reach the largest cities. The greatest success was in the middle-class, American population. "Not many mighty, not many noble, not many wise, were chosen." But they were the material out of which great societies are formed. The Disciples recruited their numbers from the virile stock of the Middle West, from the sons of the soil, from the farmers, traders, small merchants; from the plain, matter of fact, un-

sophisticated, earnest, honest, pious, vigorous workers. They were the kind of people who would be attracted by a simple gospel, by a definite and obvious plan of salvation, by an informal service, and by a democratic, congregational form of organization. They were the kind of people who did not care for literary or philosophical sermons, nor for professional music. Life was fairly simple in the small town and the countryside as I knew them in my boyhood home down here in Toulon, Illinois, and out in Iowa. Industry, honesty, chastity, and church attendance were the great virtues. "Worldliness" was the great temptation and this was symbolized by dancing, card-playing, and theatre-going. But in spite of this puritanical austerity the religious people I knew were not unhappy nor overly solemn. They enjoyed a hearty friendliness and practiced a generous hospitality. Church socials and children's entertainments were lively and jovial enough.

But by the eighteen-nineties a marked development was noticeable in what was permitted in church procedure. There came to be more elaborate celebration of the Christmas and Easter festivals. More conspicuous church architecture was adopted, until presently the old ecclesiastical Gothic began to replace the plain square buildings with the pulpit in one corner and the semi-circular pews rising on an inclined floor in a kind of amphitheatre arrangement. The pipe organ and the chorus choir were introduced. Step by step the churches of the simple faith and manner transformed themselves here and there into costly stone edifices, with robed singers, ministers in gowns, stained glass windows, a high pulpit on one side of the chancel and a lectern on the other, a printed order of worship, and instructions on the leaflet as to the office hours of the minister for which

appointments could be made through his secretary. The Disciples were becoming respectable. They were taking on the ways of the great Protestant churches around them. They adopted the hymnals published by commercial publishers and began to be accustomed to the Gloria with its trinitarian orthodox ascription of praise, and no one even remembered that this was heresy to the pioneers of the movement. The experimental attitude of common sense which had opened the door for the little old reed organ or piano to be used in the Sunday school and the young peoples' meeting, had now been followed by innovations of the most conventional ecclesiastical traditions that once were denounced as the marks of popery and paganism. The Bible Colleges of the brotherhood now conferred the degree of bachelor of divinity, and gave to prominent pastors the honorary degree of Doctor of Divinity. I still recall the shock with which I read in the *Christian-Evangelist* that B. B. Tyler, had received the degree of Doctor of Divinity from Drake University. From that day the titles of Reverend and Doctor have become matters-of-course. It used to be a scandal if a young minister preached a sermon the vocabulary and doctrine of which did not clearly differentiate him from Congregationalists or Methodists. But there are now few saints left who are so particular.

It is little wonder that this drift toward conformity in manners and style finally raised fundamental doctrinal questions. These appeared in most acute form in connection with the problem of church federation. This problem became particularly insistent as the claims of the "social gospel" began to agitate all churches, and to make clear the fact that social reforms would require the united strength of all denominations. The Editor of the *Christian-*

Evangelist advocated federation. He carefully argued that this involved no surrender of Disciple principles, but rather furnished an opportunity to practice in vital ways the fundamental Disciple ideal of Christian union. He insisted that the members of other churches were Christians, however mistaken in certain matters, and that the obligation to cooperate with them for the furtherance of the common standards and ideals of a Christian society outweighed all dangers and scruples arising from participating in the undertaking.

We may let this perplexity of the Disciples concerning church federation symbolize the predicament in which they now stand. This predicament is due to being uncertain whether to go on adopting the ways of the religious world around them, thus following the principle of expediency which introduced missionary societies and the higher education; or whether to stand upon the principle of a distinctive teaching of Scripture to which allegiance must be given even if it separates the Disciples from union movements and from the practice of union in the local congregation.

I do not think there is any question as to which side of this issue the Disciples will take. They will take the side of Christian union and work for a united Christendom against the common evils of this age,—against indifference to moral and religious ideals, against social injustice, against war, against ignorance, crime, and debilitating poverty, against disease, and unfruitful leisure. They will join the rising tide of intelligence and will, to develop in this new land of America a freer, more enlightened, better governed, and happier society. But the Disciples will have to come to terms with themselves before they can be of much service to the common cause

of humanity. They will have to see that they can serve their day and generation better by consciously and earnestly adopting the practical common sense attitude about the big questions of doctrine and policy, than they can by seeking scriptural authority for their differences and segregation.

The Disciples may yet come to see that scriptural authority, rightly understood, directs them out into the open way of the common Christian consciousness and to the spirit rather than to the letter of the teaching of Christ. They will go from the Old to the New Testament, from the New Testament as a law book to the mind and heart of Christ, and from the letter of the teaching of Christ to the spirit of his ministry and passion. There are two possible kinds of distinction to which a religious movement may aspire. One is that of bearing witness to a unique and special doctrine or practice. The other is that of a unique and intense devotion to the whole body of ideas and attitudes which constitute the inclusive Christian faith and mission. It is the latter kind of distinction, and this alone, that can justify to the minds of thoughtful Disciples their past achievements and their hopes for the future. At the present time the Disciples are confused and hesitant. Their educated young men, especially in institutions most remote from the areas of their greatest numbers and activity, ask why they should continue with the Disciples when other denominations offer them better pay and more freedom. One answer is that there is something very attractive about a religious body that can produce its own ministers and even grow a surplus to provide ministers for churches that have so far lost their vitality that they have to recruit a large per cent of their clergy from other communions.

But the more significant answer to those who question whether to continue with the Disciples is the importance of the mission and opportunity of the Disciples in the religious world today. The Disciples would have more respect for themselves if they understood their history and its backbround better. If a man has a respectable ancestry it may do him good to know it. It may give him understanding of himself and strengthen his will to sustain and carry forward a good name. The same is true of religious groups. In fear of admitting that any human elements have entered into their inheritance the Disciples have been in danger of forgetting that they have one of the most potent and fruitful endowments of any Protestant body. They are the intellectual descendants of John Locke to whom Alexander Campbell referred as "the great Christian philosopher", and from whom Campbell received the frame and structure of hi sown religious philosophy. This is an inheritance whose importance can scarcely be overestimated at the present time. It stands in striking contrast to the philosophical background of every other evangelical body, and they all have philosophies back of them. The others are Calvinistic or Lutheran or Pietistic.

They are Germanic and European and belong to the sixteenth century. Locke was an Englishman and the most commanding thinker throughout the eighteenth century. He is called the "father of the enlightenment" and the first modern critical thinker. No other man contributed so much to the ideas and spirit which shaped the course of American politics and American democratic institutions. It was his influence that directed the ideas of Thomas Jefferson. Locke was a creative mind in the modern ideas of tolerance, of education, of philosophy, and of

religion. He, more than any one mind, made the intellectual and cultural atmosphere in which Campbell was educated, and the atmosphere in which the Disciples have grown up in the United States. In religion, a member of the broad church party of the Anglican church, he renounced speculative, metaphysical and theological theories, exalted the importance of the scriptures rather than human creeds, rejected emotionalism and the doctrine of the 'inner light', insisted on the 'reasonableness of Christianity', and advocated 'tolerance' which is one of the most necessary factors in the promotion of the union of religious bodies. The Disciples are the only great Protestant body with this inheritance.

How effectively it fortifies the spirit and temper of the Disciples against the resurgence of old, traditional systems of theology may be seen in their attitude today toward two movements which are having considerable vogue in other denominations but which have made little impression upon the Disciples. One is Barthianism and the other is Buchmanism. Barthianism is a reversion to Calvinism and Lutheranism. The men who have been most influenced by the general position of Barth are men like Reinhold Niebuhr and Walter Horton who have easily been led into this reversion to their own theological inheritance. Buchmanism is a reversion to pietism and the personal history of Buchman accounts for his predilection for that kind of thing. He is conducting old time revivals with new properties, and stage settings, the technique of dress-suit dinners, and the prestige of the socially elite. Neither of these movements makes real headway among the Disciples. The Disciples are practically immune to that kind of thing because they have been immunized by a sane, reasonable, common sense view of religion,

and for this they have to thank John Locke and Alexander Campbell. The Disciples have sometimes been awed into silence and conformity in the presence of the prestige of the great names to which other people trace their ancestry, but if they only knew it they have equally brilliant progenitors, more modern, more realistic in their conception of religion, and far more influential in the basic patterns of thought that make the present age of science and democracy, in America.

On the basis of this background and inheritance the Disciples have reason to look forward to an enlarged conception of their message and mission. In terms of the time-spans that mark the life of great movements, they are young and have a future of great possibilities. They are now the fifth largest body in Protestantism. What they now need to accomplish their ideals is just what all youth needs to fulfill its destiny, education, and the discipline of adventurous experience. The Disciples need an educated ministry. That education must go beyond the rudiments. The only way to be guarded against the errors of theological and philosophical thought is to be familiar with theology and philosophy. The Disciples have tried to escape theology by being ignorant of it. Bethany College wrote it into her constitution that theology should not be taught there. But no people are so much the victims of theology as those who assert that they have none. When men preparing for the ministry have received all that the church schools can give them they should be encouraged to go to the great universities of the world to become acquainted with the richest mines of learning anywhere to be found. Of course money would be necessary for this, but it might be well to consider which in the long run would be more significant,

scholarships for youth or pensions for old age. The ministers of the Disciples are themselves aware, when they have served in the ministry into middle life, that they would have greatly benefitted in their latter years if they had had a more adequate training in their youth. The Disciples have for many decades emphasized activity and organization. Perhaps that was necessary in the pioneer days of the movement and of the country. But now those days have passed. The frontier has gone and the tasks that confront the minister are the more complicated ones of a more ripened society, and a more highly educated constituency in the churches. Such a time calls for ideas, for analysis and interpretation of the difficult problems of a changing social order and a new intellectual climate. Not long ago I ventured to remark to the arch-campaigner of the Disciples that I thought it was about time that we had a campaign for *Ideas*. He only smiled. It was just a little of that patronizing smile that the successful practical man of affairs gives to a man who believes in the need for ideas. But I smiled too. I hope it was the friendly smile of a man who has much reason to believe that he speaks unquestionable truth which the future will verify.

But there is a more vital and indispensable thing which the Disciples will need to enable them to make a distinguished contribution to the inclusive religious life of today, and that is a deeper religious spirit. They might well learn more from other religious people in this respect. The fact is that the hymnals used in Disciples churches indicate how much they already owe to others for their devotional life. The danger is that these books are not always adopted so much for the high quality of their music and poetry as for their price or popularity. But probably noth-

ing is a surer index to the religious quality of a congregation than the hymns they sing. Alexander Campbell set a good example in compiling a book of hymns expurgated and adapted to the spirit he sought to develop in the churches. Perhaps it would require an endowed hymn book in these days to avoid the profiteers.

But the genuineness and uplifting quality of the devotional life of churches is not determined by mere forms or adopted programs, however much these may help. What is really needed is the discovery and symbolization of the religious quality in the natural relations and experiences of all wholesome and happy living. Religion should become a thing integral with the whole of life we say, but it is difficult to translate this into effective expression. If people could discard the idea that religion is to be found only in certain books or places or times, they might be better able to justify the genuine religious quality of the natural events of every day, such as the love and companionship of the home, the loyalty of friends, the labor of making crops and merchandise, the patriotism of honest souls in troublous times, and the whole wealth of the richness of living in times of scientific advancement and social aspirations. Then the very conditions that thwart successful living would become the subjects of thought and correction, and the energy of religious people and institutions would be directed more effectively to the creation here and now of a better human society. There are some systems of theological thought that teach man to wait on the Lord for deliverance from the ills suffered by human beings. But the religion that rightly belongs to the Disciple way of thought is adventurous and creative in its spirit. It believes that men are co-workers with God; that men should

not only pray but work for the coming of the kingdom of heaven; that religious movements justify their existence and fulfill their deepest purpose when in sincerity and humility of soul, yet with courage and initiative, they venture forth into all the ways of life, with all the wisdom and graciousness of spirit possible, to persuade and lead men into a larger, richer, happier, and therefore more Christlike, life.

A Friendly Criticism

E. M. Todd, Harlingen, Texas.

Dear Dr. Ames,

When you last wrote me, last March, you expressed yourself as feeling that religion must deal with social and economic problems but that they cannot be dealt with satisfactorily "without a more adequate intellectual background than is usually presented." I have been busying myself recently with Dewey's "Liberalism in Social Action", into which he seems to have put himself more completely and passionately than in any other of his published works. I am wondering if you do not feel that in this work Dewey has given you that adequate intellectual background you have been waiting for? Of course it is not written from the point of view of early Disciple history, but what does that matter?

You and I have journeyed together through all the more fruitful years of our lives. We have both approved and defended to the limit the ideals of the Institute. We don't now want to see it decline in influence or in power. But wishes are poor bulwarks against disintegration and death, and, as I see it, that fate is for the Institute a very real threat. Cannot

we older men with memories and perhaps some accumulation of wisdom co-operate to save the situation?

My memories of the Campbell Institute run back over a period of more than thirty years, to a time when the theory on which the organization was grounded was the thesis of a certain hardy old Stoic that "Good Things are Hard", and when we had difficulty in recruiting our membership, not because ministers and others dissented from our ideals and standards, but because of the social and economic pressure to which membership in a reputedly radical organization would subject them—their jobs would be jeopardised. Even many of our members, who had thought, naively, that membership in a society of "intellectuals" would add to their social and professional prestige, shied away and became "latent" members for a considerable time. They changed the slogan to "Safety First". But there was a "remnant" that stood firm, demanding freedom for themselves and according it to others and sure that the future was theirs. They were never offensively aggressive nor intolerant of even the most reactionary attitude, and they often compromised their freedom of action for the sake of peace. You and I well remember the time when the F. C. M. S., yielding to the pressure of a reactionary constituency, urged the University Church to sever its relation with the radical Guy Sarvis as their "living link" and the peace-loving pastor graciously acquiesced over the protests of most of the Fellows at the meeting. He was right and we were wrong. And we well remember, too, the furor that was raised when Dr. Willett was scheduled for an address on "Thomas Campbell" at the 1909 Pittsburgh (Centennial) convention—Willét, who had "betrayed" our cause by

suggesting that the Disciples should become a "disappearing brotherhood!" "Outrageous!" "Preposterous!" "Willet does not represent us;" "We demand that he withdraw!" Dr. Willett asked the Fellows what he should do. My reply—one with practically all the rest—was a picture post card showing the big granite boulder in the center of the Common at Lexington carved with the unforgettable words of the Captain of the Minute Men: If They Must Have War Let It Begin Here! The Campbell Institute was a main factor in those days in saving the Disciples from dry rot—a service which the Christian-Evangelist is struggling, against tremendous odds but successfully, to render to-day.

But the Institute does not seem to function to-day as it did two decades ago. It is too "popular" and its policies too peaceful and academic to make it the worth while of the reactionaries to launch their diatribes against it. Our discussions are so remote from reality and so detached that they can be ignored. They do not even arouse protest and do not in the least degree slow up the tremendous reactionary movement that is now going on in organized religion in this country. Dr. C. F. Aked, of Los Angeles, once the "stormy petrel" of Liverpool but now old and completely crippled and almost blind but with mind as keen as a razor, said the other day in Liverpool:

"Religion in America caters to emotionalism. The Fundamentalists are making great headway. They preach all the things they should not preach. . . . They appear to accept beliefs which are positively mediaeval, . . . but they have the funds so they do practically what they like."

Now, to fight *against* this sort of thing is absolutely futile. The only antidote is a new and positive program that lifts the whole controversy to a higher level and brings about a new alignment of parties on a realistic basis. And that new program must be social and economic in its outlook and implications. The old alignment of Modernist vs. Fundamentalist along a battle front of historical criticism, evolution, our plea, denominationalism, "restoration", baptism and what have you? is to-day utterly unreal. It has reached the stalemate stage. A new alignment based on attitudes toward pacifism and war, capitalism, class antagonisms, socialism, communism, parliamentarism, and Constitution and the Supreme Court as bulwarks of privilege, fascism, violence, revolution, &s, &c, may do what Jesus said his gospel would do—divide households and communities and classes—but it will be tremendously real and completely religious and Christian. Whether we see it and admit it or not, *the really religious forces of our day are aligned along this front.* You men who live within the cloistered precincts of a great university or who bask in the sunshine of rich and easy pastorates into which insecurity and uncertainty never obtrude their terrifying presence and where life is surrounded by all that is beautiful and good; you sequestered souls who hear only at great distance, if at all, the nerve-shattering boom of the guns along the Marne of the modern economic front, must have a care lest some one hurl at you the charge of insouciance, which in this day of bitter conflict is no venial sin.

One of our key men wrote me this summer, referring to my protest against the policy of the Scroll,—“I have a hope that—the Institute—will launch— out upon paths that are *a little bit more*

difficult (italics mine) than those it has until recently followed." Old issues are safe, but they are dead; the new issues are laden with dynamite but they are alive. The slogan of the Institute should be: "Live Dangerously". It should make Dewey's text its handbook but should go beyond Dewey. The fellows should again remind themselves that "Good Things are Hard."

My dear Fellow, I beg of you, forget Locke and the Campbellites, come out of the XIX century and the first pre-World War era into this present pre-World War era, when Western civilization is more definitely threatened than in 1914 and when the whole world rocks on the verge of catastrophe and perdition, and give us a lead—the lead which only you can give. The issues are tremendous; everything that is worth living for is at stake. You may lose some "influential" members but it will be a worth while "purge." Remember Gideon. All the intransigentes are not in the fundamentalist camp. I am no fanatic but I see things realistically, and my whole heart goes into this appeal.

Editorial Notes

Institute meetings will be held in San Antonio during the week of the International Convention. The St. Anthony Hotel, near the convention hall, will be a splendid location for the sessions. The first meeting will be Tuesday night, October 16.

We appreciate the letter from E. M. Todd concerning the policy of the *Scroll*. It is evidence that one man at least, reads the *Scroll* thoughtfully. It would be encouraging to hear from others who read it with as much con-

cern. Nearly everything received from our readers is published in the course of time and nothing is ever rejected on account of its critical or dissenting character. It is the constant desire to make this publication an open forum for the members.

We claim the editorial right to express opinions of contributions, however. The following comments occur to us with reference to Mr. Todd's letter. He thinks we are too "academic," and then refers with approval to the ideas of one of the greatest academicians in America, John Dewey. This latest book, *Liberalism in Social Action*, is indeed one of the most important books of the season, and we join in recommending it to every one who wishes to see the fruit of the liberalism of John Locke in present day thought. The first stage of that liberalism was individualistic, lacking in historical perspective, and revolutionary. The second stage, however, revealed the scientific method in which Locke was a pioneer, and the significance of the industrial and social revolution which have led to the present day social problems. Dewey gives an illuminating statement of these developments and every page is suggestive with reference to current developments in religious thought and action.

It is to bad that Mr. Todd could not have attended the last two annual meetings of the Institute. They would have reassured him as to the vitality, growth, and promise of this organization. If the Institute does not "Live Dangerously" today so much as it did thirty years ago, it may be because the intellectual climate has become more favorable to it, and because enlightened and thoughtful people see that it is not a negative and destructive force but a useful and helpful agency.

THE SCROLL

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No. 8

MEMBERSHIP OF CAMPBELL INSTITUTE

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The Campbell Institute was organized at Springfield, Illinois, October 19, 1896, during the sessions of the national convention of the Disciples of Christ. There were fourteen charter members. As this printed membership list shows there are now about four hundred. The following statement of the purpose of the organization was a part of the original constitution which is still in force:

“(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 SCROLL

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No. 9

Editorial Notes

The death of Carlos C. Rowilson last July took from us one of our charter members of the Institute and a most loyal friend. He was seventy years old and at the time of his death was pastor of the congregational church at Greenfield Hill, Connecticut. He was a graduate of Eureka College, and of the Harvard Divinity School. He held important pastorates among the Disciples at Cedar Rapids, Iowa City, and elsewhere, was President of Hiram College for two years, and later had pastorates of congregational churches at LaCrosse, Wis., and at Wethersfield, Conn. He is survived by his widow, a daughter, and a son, Carlos, Norwalk, Conn. C. C. Rowilson was a great soul. While a student at Harvard, he became greatly interested in mysticism and to the last was ardently searching for a deeper and more satisfying idea of God and for more adequate communion with Him. His case is typical of many others whose religious roots were in Disciple soil and who longed to see the Disciples follow their original urge into more liberal thought and practice. He kept in close touch with the Institute. He was the only man in the membership who could furnish a few years ago a complete file of the *Scroll* for the library of the Disciples Divinity House and he gladly gave it for he recognized its value for future generations of students. He did a great work and his deeds and spirit will live among us.

Doyle Mullen, the new President of the Institute, has been pastor of the church at Rensselaer, Indiana,

for about nine years, and has proved himself a very resourceful and effective pastor. During this time he completed the course for the B. D. degree in the University of Chicago. Like President Montgomery, he represents the younger element in the membership of the Institute and his leadership will still further enlarge the appeal of the organization to "the men of the future." For nearly two years he has loyally carried the arduous task of business manager of the *Scroll* and has guided it through its printing in the office of the *Rensselaer Republican*.

F. E. Davison does a good job of whatever he undertakes. He has managed the great communion services of the conventions for years, and this year showed the English people how it can be done. He was the President of the Illinois State Convention this year and it was a joy to see him keep things going smoothly and promptly. His address dealt with current world problems and drove home with zeal and courage the duty of Christians today. Mr. Todd would have been cheered and comforted by it for there was no doubt about its emphasis on social idealism and action. Mr. Davison is doing, as he has for more than a dozen years, a heroic work in his pastorate in the Austin Boulevard Church, Chicago.

The San Antonio Convention was very interesting. The Disciples love conventions and most of them had not had their yearly joy in one. The five hundred who went to England only whetted their own and others' appetite for a convention in this country. Texas itself offers an inviting place. There are extremes in Texas and such extremes breed live and courageous liberals as well as con-

servatives. The midnight sessions of the Institute were full of interest. Men were "converted" to membership and the circulation of the Scroll was extended.

It was a shock to learn of the death of Dr. W. C. MacDougall which occurred last August. He had become the pastor of the Hilcrest Church in Toronto but did not serve many months until he had to undergo an operation. When he seemed on the way to recovery from this he suddenly passed away. He leaves his widow and two daughters both of whom are graduate students in the University of Toronto. Dr. Macdougall was one of the best equipped missionaries ever sent to the foreign field by the Disciples. He did a great work in India and only ill health of himself and family necessitated his return. He carried on important educational work for the Disciples at the University of Toronto but never had sufficient funds at his disposal for the adequate maintenance of that enterprise. He received his Doctor's degree at the University of Chicago and displayed a high order of ability in his studies. He was a deeply sensitive nature and it seems a tragedy that he should be taken when there was so much he longed to do for the church and his family.

Lewis Smythe has had an exciting time studying Co-operatives on his way back to Nanking, China, via England, Denmark, Sweden, and Russia. Here is something for the socially minded members of the Institute to study. He is doing what he can to promote this co-operative movement in China.

There was a church trial in the civil court at Mt. Carroll, Illinois, November 25-27, which made

history for Disciples. The church at Thomson, in Carroll County, voted last summer about two to one in favor of receiving the unimmersed into membership. The 22 persons who voted against it became the plaintiffs seeking an injunction against the majority to prevent the pastor and his supporters from using the church property. The defendants held that since the church, like all Disciples churches, is congregational in government, the majority had a right to admit the unimmersed. They also testified that many churches of Disciples have adopted this practice, and therefore they did not act without a precedent. They held that the one fundamental principle in the teaching of Disciples is loyalty to Christ, and that this is the basis for Christian union. Baptism by immersion is not in itself a fundamental principle of their teaching. Mr. Stowe, a conservative minister of Clinton, Iowa, who had advised the plaintiffs in their procedure, admitted on the stand that baptism by immersion is a secondary principle. The Judge, Albert H. Manus, of Freeport, ruled against the plaintiffs. Therefore Mr. Todd and the majority of the congregation were given the use of the church property and are continuing the work of the church. An interesting feature of the case was that the attorney for the plaintiffs is a Methodist, and the Judge is a Presbyterian and had had three years training in a Presbyterian seminary before he took up the law. He followed all the testimony with closest attention and tried more than once to get the parties of both sides to settle their differences out of court. When Mr. Stowe insisted that the Disciples take the New Testament without interpretation, the Judge turned and said, "Without interpretation?" as if the idea was a rather novel one

to him. When a conservative elder was asked if he believed that those who refused baptism by immersion could not be saved, he replied, "That's up to the Lord."

Professor and Mrs. M. R. Gabbert, of Pittsburg, suffered the deepest kind of bereavement last summer when their daughter, Eleanor Frances, passed away following a long illness and mastoid operation. This prevented Professor Gabbert from attending the annual meeting of the Institute.

The growth of the Institute is encouraging to those who have been interested members through the years. Six of the charter members are still living, and hope to be in attendance at the fortieth anniversary of the founding which will be observed next year. There are now 400 members. With a little more system and enterprise another hundred might be added by next October. Why are there not more members who will mention this matter to their friends, and explain that all college graduates are welcome to membership without any formality if they will contribute one dollar to the Secretary? The Scroll is sent free to all members who pay this dollar. Women, as well as men, may subscribe for the Scroll, though as yet they are not eligible to membership. A man does not have to be a "liberal" to belong. Many members are fairly conservative. An open mind is desirable, but there really is no psychological, theological, geneological, or sociological test employed!

We are glad to have the letter from Principal Robinson of Overdale College which appears else-

where in this issue. In an accompanying note he says of it: "It will help the members of the Institute who were not at Leicester to understand that our British brethren are not all followers of the President of the Convention neither in theology or sociology. It was a fine experience for our folk to have the Convention and will have done such a lot of good, but it is a pity that at these conventions the 'Management Group' hold the floor so securely. I was sorry that so few of the liberal school were represented. I hope five years hence in Canada we may get an entirely different kind of programme, something with fewer addresses and more in them."

The Institute at San Antonio

By Sterling Brown

The sessions of the Campbell Institute at the International Convention in San Antonio, Texas, were held at the St. Anthony Hotel. As has been true in former years these meetings were oftentimes much more lively with discussion and interest than some of the sessions of the convention proper. There was an average attendance of almost one hundred people. Three of the six living charter members were present at one or more sessions; E. S. Ames, Clinton Lockhart, and George Campbell. Mention was made of the fact that the Institute will soon be entering on its fortieth year.

The first session was held on Tuesday evening, October 15th, at which time, Dr. Ames spoke on the liberal inheritance of the Disciples and the significance of the realization of this fact. F. E. Davidson also spoke on the meaning of the Institute.

On Wednesday evening F. E. Davidson acted as chairman of the meeting and arranged for three speakers. C. E. Lemmon spoke of the local church and its operations in a university center. Myron Hopper presented some of the issues which young Disciples are thinking about today. He indicated that youth today is challenging the function of the church and religion in the modern world. Milo J. Smith spoke concerning important social issues that are at stake in California and showed that the church must come to face these issues. The discussion lasted until midnight.

The session on Thursday evening was perhaps the most potent of all and the attendance totaled over a hundred. Perry E. Gresham acted as chairman. Dr. Clinton Lockhart spoke on the task of the young minister and brought out some of the problems which must be faced in a changing social order. Edwin A. Elliott then spoke on the church and economic issues. He took as his thesis that protestantism and capitalism must part company. He indicated that the church of today is failing to put into practice the spirit of Jesus' teachings. The discussion was vigorous and pungent.

On the final evening of the Institute sessions Dr. Ames acted as chairman and Walter Zimmerman A. J. Cohee, and Willard Shelton spoke on the chaplaincy and the problem of war. The two former men explained the attitude of the active chaplain and implied some of the duties which he confronts. Mr. Shelton gave a very discerning view of what religious leaders must encounter in regard to the problems of peace and war.

Beginning at ten o'clock and lasting until midnight for these four consecutive evenings the Insti-

tute revealed something of the astute and calculating thinking which some men among the Disciples are doing. It is interesting to note that the various committees of the convention are at last facing some of the problems that have penetrated through from the sessions of this scintillating group.

A Program of Intelligence

By E. M. Todd, Harlingen, Texas

My immediate reaction to Dr. Ames' brief comment on my letter in a recent Scroll was: Clearly Dr. Ames concedes the validity of all my criticisms except my suggestion that the Institute may have entered on a period of decline. He thinks this fear groundless in view of the attendance and enthusiasm at the annual meetings—but more of that later. He admits that the discussions are 'academic', but his suggestion that Dr. Dewey is academic in the same sense is grotesque—Dewey, regarded by Jane Addams as the protagonist of the cause of the common people against their exploiters and by us all as one of the greatest of realists in his understanding of the crisis through which America and the world are now passing! But that aside. There is no longer any need to 'live dangerously,' the 'intellectual climate' is improving, an armistice has been called and there is no reason now why the timid ones should not come back and more timid ones should not join or that the Institute should not now enter on a long period of peace and prosperity. What's the use of interjecting discussions that might play the very devil with all this loveliness? Evidently, according to Dr. Ames, it is expecting too

much to expect the Institute to function today as it did a quarter of a century ago.

My second recitation (though it lay in the back of my mind all the while) was that perhaps I was expecting too much of Dr. Ames. The brilliant dean of St. Paul's (Dr. W. R. Matthews) addressing the Modern Churchmen's Conference this summer, indulged in idol-smashing after this fashion: "People who live in Universities," said the Dean, "know singularly little about the real world." And then he added, "I know because I have lived in both the worlds." (N. B.—Dr. M. was formerly Dean of the King's College, London). Maxwell S. Stewart also recently delivered this knockout blow at the prestige of our intellectual leaders: "Realism," said he, "is rarely exhibited by American scholars." And Joseph Wood Krutch, commenting on the condition of social apathy and complacency which Ibsen and Shaw and the 'new dramatists' set themselves to combat, delivered himself on this wise: "The most respectable people," says he, "are the last either to admit the imperfection of society or to make an effort to do anything about it." These men are among the keenest observers of our time; they ought to know what they are talking about. University men, it would seem, like bankers and industrialists, are in process of deflation.

But not taking these observers too seriously and leaving the way open for better understanding and at the same time acknowledging gratefully that there are notable exceptions to their generalizations, it seems imperative to demand from all our intellectual leaders in this critical time a straightforward answer to the question recently put by Dorothy Dudley to Paul Valery in an effort to drag that savant

out from under cover: "Then today," she asked doubtfully, "you have no program of the intelligence with which to oppose the spiritual bankruptcy of Europe?" I falter as I read those words and my heart beats faster—are there, I incredulously ask myself, intelligent men in the world today who have no sense of spiritual bankruptcy of the world and no program of the intelligence with which to meet it? Dr. Dewey has such a program of the intelligence and though somewhat tentative and lacking in realism, it is, essentially sound and workable. Reinhold Niebuhr has such a program of the intelligence, more thoroughgoing and realistic than that of almost any other American thinker. I could mention scores of others. The question then arises and will not down: Have the leaders of the Campbell Institute such a program? I put that question with utmost good will but with deadly seriousness. Many of the Fellows want an answer but hitherto none has been forthcoming. Is the Institute drifting rudderless in this stormy sea and does it, so, face the greatest crisis in its history? I have intimated that I think it does face such a crisis. Let me say a very pointed word:

When the time comes that the Institute is content to be a good fellowship club for congenial-minded liberals rather than the cutting edge of a militant progressivism and realistic radicalism it will have surrendered its leadership and will have become simply another Kiwanis club; it will, to all intents and purposes have ceased to be.

Now there is only one remedy, as I see it, for this fatal tendency. The malady seems to be a plain case of spiritual anemia, resulting from an impoverished spiritual diet—a diet consisting of what

Harry Emerson Fosdick called, in a radio address, "this thin, futile, devitalized modernism." And the remedy, manifestly, would be *more realism in our theology and more depth and immediacy in our religious experience*. Walter Horton, writing in the *Congregationalist Quarterly*, says that the need of the times is driving him and others like him, including Reinhold Niebuhr, "politically to the left and theologically to the right." And Dr. Selbie comments: "We fancy that he will carry most of his readers with him."

I am writing these lines on my seventy-second birthday. I am not likely to write again for the Scroll. I have said my word and I leave it now to the One who gives the increase. But I cannot lay down my pen without one more clear statement of the issues we are facing. I am not unmindful of the fact that some will seek to discredit me by branding me as a scaremonger. 'We still', they will say, 'have our homes (some of us) and our loved ones about us; we can still eat (some of us); and we lie down to sleep with no fear of being awakened by roaring bombing planes or the angry shoutings of desperate men; we still preach our sermons on Sundays and life, to all appearances, goes on around us about as usual. Why all this fuss?' But let no one be deceived by the calm of his own environment; the ear that is attuned to the larger environment can hear the ominous tramp, tramp, tramp of marching feet, of peoples mobilizing for Armageddon. The world rocks in the throes of revolution. The gains of thousands of years of human travail are in the balance. Western civilization struggles against the threat of engulfment in another dark age and the prospect of becoming 'one with Nineveh and Tyre'

is more terribly real than any but the poets ever knew. Be not deceived, God is not mocked; whatsoever a nation soeth it shall also reap. If religion and philosophy have brought us any wisdom it should show itself in such a time as this. If leaders with minds quick and alert and courageous have emerged, let them stand forth! Let them lay aside the robe and the stole and gird them with the sword! This is the day! With the intransigent privileged classes preparing to thrust the nation into a fascist tyranny, if need be, to safeguard their privileges; with the ignorant and inert masses blindly resisting every effort to change the status quo; with the radicals divided and the liberals uncertain in their own minds and waiting, interminably waiting, for a solution that will never come; and with cold and hunger and starvation staring in the face the millions of the underprivileged and the no-privileged and with no response to their cry but tear-gas and machine-guns;—amid conditions such as these our America seems fast plunging to chaos and perdition. God will not intervene except through men; He calls on us to do our duty. If we fail Him and humanity in a time like this, if we are content blindly to grope about and placidly mull over the questions of yesteryear while the world flames up and empires crash and peoples perish, He will never forgive us—nor will humanity.

A Letter From Overdale

October 3, 1935.

Dear Mr. Ames,

I was interested to read the report of the World Convention by Lewis Smythe which appeared in the

September issue, and especially what he had to say about the President's theology. Here is his sentence: "Mr. Black then went on to say that recent scientific discoveries have proven that creation took place according to Genesis in 4004 B. C." Lewis Smythe is under no misapprehension as to where a great number of British Churches stand in following Mr. Black in this matter, but many of your readers may be, and I just want to say that though in England we all love and admire our worthy President for his sheer devotion, zeal and energy, we do not all by any means accept his theology, his philosophy, nor his sociology. I imagine far more of the British folk were squirming under that presidential address than were the visitors to the Convention.

Here in this country, the results of Biblical criticism have been taught in our Churches for the past 50 years, especially by the late beloved Professor Joseph Smith, and ever since this College (Overdale) was opened 15 years ago, the whole of our teaching has been based upon the work done in the field of historical and literary criticism.

This is the only Theological Seminary for the training of our Ministers, and it will therefore be obvious to you that no Fundamentalist minister has gone forth into our Home Churches or our Mission Fields during the whole of this time. We have in our churches, of course, a number of convinced Fundamentalists; as well as a great mass perhaps who do not know the difference between Fundamentalism and the other thing, (and this again is true of all denominations). We have also a considerable number who, if they ever held it, have long since abandoned the Fundamentalist position, and the significant

thing is that it is from the ranks of this section that the leaders are mainly chosen. This is our hope for the future and I am anxious that all your readers should share it with us.

Cordially yours,
W. Robinson.

Letters From China

We regret that it is impossible to publish in full the very interesting letters received from Lewis Smythe, now back in the University of Nanking. The following excerpts will indicate how tense the situation is. Under date of October 13, he writes:

“The failure of the American-Oriental bank in Shanghai has seriously crippled a number of mission enterprises because it was their favorite bank. A number of my missionary friends have lost all their savings for the education of their children, one man who just faces the beginning of 14 years with one or more children in college, if they get to go! And yet he smiles! Now he is threatened with T. B., but gets up every day to go to his classes. And I am daily surprised at the way our Chinese colleagues keep a stiff upper lip in the midst of encircling gloom and plod ahead with work that will take years to bring to fruition.”

“Upon my arrival in Nanking, a friend whose opinion we all respect very much, selected three things that had happened during the fifteen months I had been away. (1) The Chinese National Government had broken up the Chinese Soviet Republic in Kiangsi about a year ago and is now chasing the remnants out of the northwest corner of China. (2) Japanese intimidation of the Chinese govern-

ment had gone so far as to make it appear that Japan was dictating the major actions of the Chinese Government. (3) While there have been great advances in economic improvement in the sense of new roads, railroads, and improved cities and administration, the standard of living of the common people has been lowered."

"Just before I left America a number of people innocently asked me if it would not be a good thing for China to be taken over by the Japanese. I have enquired here about such a result and the conclusion is that it would be an unmitigated tragedy! China has been in the process of awakening and its youth are eager for education and their leaders for all forms of improvement. In Korea the Japanese do not provide any higher education worthy of the name for the Koreans and discourage any of them going to the west to study. Koreans are allowed no even moderately high positions in the government while Japanese officials penetrate as low as village policemen. The conclusion of people here is that Japanese control of China would set back the awakening of China at least fifty years and wind up with an explosion that would put the Russian revolution in the shade."

"In spite of this tragic picture, the Chinese leaders are making herculean efforts to save and reconstruct their native land. The Canton-Hankow railway is nearing completion, light local railways are proceeding steadily well coordinated with bus lines, new highways are opened monthly, charcoal gas has become a practical fuel for motor cars in the interior, old-style county magistrates are being replaced by men of modern education, new primary schools are being opened, funds are being as-

signed to agricultural, scientific, economic and political research. All these leaders ask from the outside world is to be let alone and given time to develop their land plus the normal courtesy of extension of credit for the development of sound economic undertakings."

"Personally I am enjoying the work as never before and as the wool co-op takes form the Mayor has called upon me to study the ricksha situation and to investigate ways of improving the conditions of the stranded silk weavers in Nanking. My classes at the University and at Ginling College are more interesting than ever—maybe because of what I learned while in America!"

A Cosmos of Private World

*By Robert Preston, New Jersey State Hospital,
Greystone Park, New Jersey.*

The student who spends a summer in a mental hospital is subjected to impressions as varied and searching as human experiences may be. After the first morbid curiosities have been satisfied and the childish apprehensions have worn off, he is apt to discover that the patients are persons. He hears them referred to as "cases," or by the befuddling tags of abstract diagnoses, and is at first awe-struck that such sinister ills should afflict the individuals with whom he converses upon the wards. But as they tell him of their work and ambitions, their recreations and desires, their families, and homes, the irritating Graeco-Latin derived lables fade into the background, and a door is opened into the exciting world of striving human personality. Gener-

ally speaking, the patients have failed to reconcile their desires with the outside world, and here, behind the scenes of so-called sane society, they reconstruct environment to preserve in some degree their personal integrity.

If one is susceptible to drama, the tragicomic situations which occur daily will satisfy his most avid interests. Informal rudiments of operatic plights emerge from those who find relief in song. There is the buxom, middle-aged Scotswoman who whiles away odd moments knitting as she sings the poignant lays of "Bonny Scotland." With clear, strong voice resounding from her vivacious tonnage she depicts that land of her youth, transcendent in suggestible memory, where all her thwarted dreams could be fulfilled—but where she never could return. Less melodramatic, but quite as touching was one morning's situation when a student paid his regular visit to a cheerful young fellow who could not be imprisoned if thrown into a medieval dungeon. The student had failed to call on the day before, and the boy greeted him with, "Well! I see you don't have any initiative!"

"Why, what do you mean?" asked the student.

"You know as well as I do that we were going to Africa yesterday, and you didn't even show up!" snapped the boy.

By no means a negligible impression during the summer's activity is that the workings of a busy state institution. The endless chains of interrelationship with legal, humanitarian, political, and religious institutions are always being revealed in diverse and instructive fashions. One type of student might deplore the red tape which is thrown around the situation by politics; another student might ex-

tol the system which develops and upholds such worthy institutions with the existing degree of success. Interesting contrasts appear between the petty officials exercising doubtful authorities in the trivial matters and the really wise important officials who deal in terms of awareness of the greater social process.

Perhaps the most rewarding fields for observation are in the manifold life attitudes here incarnated and traceable through life histories in relation with society. Distinct types, vaguely outlined, in their countless variations may be seen as they develop. There are the children whose advent filled an aching void in parents' lives. From the first they find the universe recoiling about them; through childhood they wield the very forces of gravity in that situation, and they have no need of learning how to do things for themselves. But lifedrives will mature and infantile expressions fail to fit either the subject or the social situation. Work arises which only they can do, and they have no tools or skills with which they could attack it. In an institution security is furnished, and the child in adult costume retires from the scene of action. Or the unwanted baby may have been thrust into a world prepared to frustrate, warp, and harass even his most basic needs. Reflecting the hostility of his environment, he may grow up fighting, openly or underhandedly, whatever confronts him. But he may not know the rules of fighting in a way acceptable to others and the finished product of a maladjusted home finds himself isolated by the state.

These and innumerable variant types of early conditioning may be studied; and the end results expressed in life attitudes or *Weltanschauung* are highly significant to anyone with religious interests.

In spite of all the handicaps bequeathed them by unwise environments these people work out livable adjustments. The bits of reality which they have been able to grasp are so interpreted by them that creative, positive attitudes may integrate them with the world as they know it. They save their personalities, hence their lives, through what they come to believe. The avenues to this salvation are many. Some have to mask their realizations in language or actions of a particular quality before they can deal with them. Constant punishment through anxiety also appears. Others pass through the sloughs of despair in their journey. Many live by means of continual elation and exertion. Not a few endure the hells of great upheaval, facing up to all the elements of good and bad within their lives and staking everything upon the outcome of the conflict and a possible reconciliation.

As the student observes and is drawn into these experiences he is compelled to look within himself. His past life falls into a new perspective. The myriad, seemingly disconnected impulses which may have troubled some deplorably memorable situation assume a sequence and proportion which, through understanding, may become invaluable. Badly assimilated bits of hitherto forgotten happenings emerge into the light of consciousness to be fashioned into the materials of more comprehensive adjustment. In his contacts on the wards he sees the basic tendencies of his own personality dissembled and cast into typical roles, playing unmistakable parts by which he may interpret himself. Thus begins a process of intelligent introspection and a happy release from the habit of taking oneself too seriously.

Since more than a third of the total number of patients recover and are permanently restored to their home communities, the line between the normal and the abnormal becomes a rather faded arbitrary thing; and when the same general types of reaction to hardships are seen in both public and patient—with perhaps a little less monotony on the part of the public—even the arbitrary line appears naive. The impressions gained from the more sharply distinguishable workings of hospitalized behavior help one to look afresh upon the more successfully camouflaged satisfactions of society outside, which learned just a little better the lesson that versatility of skills and implements is indispensable for him who would live out his ideals in the welter of contemporary affairs. And yet the poverty of behavior patterns and expressions in some persons who somehow survive becomes a source of constant wonder!

As appears so obviously in this brief account, impressions from a summer in a mental hospital are difficult to organize and cram into the neat categories of erudite logic. For life is lived in the complexities of an orderliness greater than man's consciousness.

The Christian Facing a New Social Order

By Myron A. Baker

Paul defines Christianity as a non-conforming, transforming religion. If it is to be the vital force in human life its founder intended it to be, it must ever remain just that. Whenever it has allied it-

self with political, or economic systems of this world, however worthy its motive, it has suffered. When it has held strictly to its mission of transforming human lives it has found, sometimes to its surprise, that it has wrought a social transformation also.

There are many voices today, loudly proclaiming what the Church of Christ should be and do in this new era we are facing. Some think it should interpret its mission of redemption in terms of humanistic welfare work, giving itself wholly to the relief of human suffering. Others think it should become a militant agency of social and political reform.

As long as 'Man's inhumanity to man' continues, as long as there is class hatred and social struggle and resulting economic maladjustment, as long as ignorance and poverty and sin exist there will be a consequent human wreckage, broken, helpless and incompetent men and women and little children to be provided for.

Of course it is the business of the Church to alleviate human misery where ever found, but this is not its chief mission. The existence of such conditions presents a two-fold task with which the Church must concern itself, (1) to transform the inner life of such sufferers and teach them that it is possible to know a divine Comforter who will help them to be spiritually self-contained even in the midst of dire physical want; and (2) to transform the social conditions that make such misery possible.

The Church has always emphasized the first of these, but only in recent years has the Protestant branch of the Church begun to lay any considerable emphasis up on the second. It is because the history of the church shows the predominant emphasis

upon the first that movements like Communism repudiate Christianity. They say it is only a sop thrown to the poor, a promise of future blessedness if they endure patiently their present hardships, to keep them quiescent while their economic masters fatten their purses on their labor. We Christians know that such charge is not true, but I fear we have laid ourselves open to it by failing to keep the proper balance between personal experience and social responsibility. Now, in America we are, in characteristic American fashion, swinging perhaps a little too far to the other extreme and emphasizing social responsibility to the neglect of personal experience with a resulting loss of power, generated by the personal experiences of individual christians, to effect the needed social reforms.

That there is much evil and injustice in our present political and economic operations cannot be denied. Neither can it be denied that the roots of some of these are inherent in the doctrine of "rugged individualism" that is a part of the system we call "Capitalism." Every thoughtful Capitalist realizes that and deplors it. It is also true that there are many unprincipled individuals who do not hesitate to wield the great power of wealth they control purely for their own selfish ends with no regard for the rights of others.

There are many who believe it to be the duty of the Church to use it to corporate strength to try to overthrow this entire system and set up one that will distribute to the masses on an equal basis, the wealth now concentrated in the hands of a comparative few. Are they right in this assumption? I do not think so.

Of course it is the duty of the Christian movement to try to eliminate such evils from the social

order, but it cannot be done by force. We tried such use of political force when we wrote the Prohibition amendment into the Constitution of the United States and certainly we could have chosen no more worthy, nor more needed social reform. But we failed just as completely as the Church of the Holy Roman Empire failed when it attempted to establish the Kingdom of God on Earth by the use of military force. One of the things that Christ tried so hard to teach us was the fact that the strength of Christianity does not lie in the use of material force, but in the power of moral suasion. This power reaches irresistible proportions when it is generated by the personal experiences of large numbers of people.

Suppose the churches should lead a political movement for the redistribution of wealth? Would the new system prove any better than the old? Has it done so in Germany, in Russia, or Italy? A redistribution of wealth has always been followed by some new concentration of wealth just as oppressive.

As long as we have the same kind of people the same evils will appear in human society under whatever system it may operate. Injustice is not a matter of political or economic systems; it is a matter of human nature.

It is just there that the primary task of the Church lies, to change human nature. Therefore for it to operate either as a mere humanitarian agency for the alleviation of suffering, or as a political agency of reform, would be to fall short of its mission of redemption and transformation of human lives. It will render human aid where-ever there is no other competent agency to do it; it will

offer comfort and consolation to the distressed always; it will courageously criticize evil and injustice wherever it appears; but as a divine institution, it must keep itself clear of all entangling alliances with ever changing political systems.

Christianity then, in this new era, if it is to rise to the high calling of God as taught by Christ, will ally itself with no political or economic system. As an eternal spiritual force it will transcend all such and strive to make men everywhere see that they are called to a transformed inner life out of which will flow as a natural consequence, the social results of justice and peace and prosperity. Political and economic systems are human agencies and transient. They come and go with changing conditions of life. For the Church of Christ to identify itself with anyone of them would be eventually to destroy itself as it did in Prussia.

It will constantly strive to achieve Christ's ideal of the Abundant Life in the spiritual, the intellectual and the material realms. It will disseminate the elements of christian culture in all strata of society and in every land. It will preach, in season and out, the immenence of God and "the acceptable year of the Lord," and perhaps, in some measure, realize it.

Enthusiasm In Religion

By Sterling Brown, Chicago

When I was a small boy of ten years an incident occurred which greatly interested and perplexed me. Early one summer a band of Holiness people came to our little west Texas town, put up a

large yellow tent on the vacant lot two blocks from our home, and began a religious revival. Large crowds of people came to the meetings. Some came to participate in the singing, testifying, and praying, but many more came to observe and listen. About the third week of the meeting things began to happen. Enthusiasm was at a high pitch. Several "bad men" of the community were saved, and many "backsliders" were sanctified and became children of God. "Shouting" was an every night occurrence and more than one good woman "talked in the unknown tongue." The meeting lasted all summer and for a while during early autumn. But gradually the crowds grew smaller, for great crowds no longer attended out of curiosity. Many of these who were enthusiasts were forced to turn their attention to the harvesting of fall crops. The leaders took down the tent and the revival was over until the following summer when the process was repeated.

A study of the psychology of the perfectionist groups such as these holiness bands discloses certain characteristic phenomena. Sects of this type are usually composed of people from the lower social strata. Sociologically they are known as "disinherited." Poor farmers, railroad laborers, miners and toilers make up such groups. The Holiness Church is definitely a church of the disinherited. The impassioned exhortings and emotionalized prayers stir the hearts of multitudes whom a more decorous teaching leaves callous. The atmosphere of supernaturalism, miracles, judgments, dogmatism, and inspiration in which they move invests the prosaic life of these toilers with a halo of romance. An enthusiastic piousness is aroused in great masses of the people. This emotionalism offers an effec-

tive escape from the drudgeries of an unromantic life. In this way religion has a sort of reality for the disinherited. Their enthusiasm, issuing in extreme forms of zealous and fanatical religious behaviors, is generated both by their recognition that the movement is a social cause, and by the projection of their hopes for the future in terms of an apocalyptic end of the world and the physical return of Christ. There is no lack of enthusiasm here. It is emotionalism in high gear. These people do not seek to be reasonable in religion; they seek reasons for what they do. Unconsciously realizing that the movement is meeting the felt needs of the group this satisfaction is symbolized in a cause. To this cause members of the group pledge their utmost loyalty. Their devotion generates enthusiasm and gives the movement impetus and dynamic.

Many critics of liberal religion charge that it has no dynamic. It is bankrupt, they say, and has lost its power to save men. Dry intellectualism with no emotion. No doubt modern religion has been more concerned with establishing its intellectual respectability than with attempts to surcharge its message with enthusiasm. But this has been necessary in order to set religion free, by the process of free inquiry, from the shackles of an authoritarianism and dogmatism which binds us to the past. This process has been a long struggle and its history reaches deep into the past.

With the coming of the scientific method in the study of religion at the opening of the 20th century, the growth of the social sciences, the disappearance of the frontier, and its parallel of urbanization, liberalism has almost cut itself clear from

belief in the supernatural as apart from the natural. Miracles are conceived to be operations of natural law which we do not fully comprehend. Religion itself is identified as the fine art of living, the enrichment of life, or as the search for the good life. Salvation is a process of character attainment. Saving one's life is the opposite of wasting it. Prayer is the natural overflow of the soul expressing its deepest longings. The devotees of liberal religion pride themselves upon the fact that they make use of their intelligence as well as their emotion in religion. It is a functional view backed by a willingness for its operations to be subjected to the scrutiny of scientific inquiry.

But enthusiasm in modern religious groups takes on a different form. Enthusiasm is less concentrated and has a wider front of ideas. Consequently its spread of interests is much wider. Religion is concerned with the whole of life and every area of human experience comes under its ken. Enthusiasm is normal, natural, and intelligently expressed in the activities which occupy our attention. Every activity of the individual and the group in terms of values is religious if positively executed.

No religion is a true one which does not make men tingle with the sense of a compelling cause, of a heavenly city to be gained. As Prof. Aubrey says, there are several ways to adventure and people follow all of them in religion. There are the adventurers who go out for big game equipped with every protection modern technology can offer. They know their expedition will be successful. Adventurers of the faith who subject their doctrines to some examination which is an arranged setup are sure their faith will come through. But there are real adven-

turers too—men who hunt in the jungle where the trails are unmarked and dangers are real. Here is the genuine hunter who takes a sportsman's chance with life. Liberal religion has this sort of adventurousness about it. Those who follow it are explorers out on the frontier of modern life. They are exposed to all the dangers of a complex social order. But we have to recognize that this is a growing world in which we live. It is still incomplete. Life is at times good and at other times at least exceedingly unpleasant. There are no short-cuts to a vital religious faith. We must forge it out of the hard experiences of life in an unfinished universe. Many people are homesick for a return to the older forms of religion. But there is no return. The return is only a sentimental mirage which has no reality. The old altars are cold and the fires of devotion are hard to rekindle. The only way is forward and the trail leads into the unmarked wilderness of the future into which we must enter with a natural and intelligent enthusiasm for the religious life.

New Techniques

John B. Dalton, San Antonio, Texas

“The Church,” said a doctor friend of mine, “just rocks along in the same old way from year to year, never thinking very seriously about its work, or even disturbed in any way by its outgrown methods and its thread-bare techniques.” This sluggishness on the part of the Church cannot be successfully denied. The breakdown in some of the old methods of work is so obvious, that even those

who still hark back to them have to admit it, although their admission is more of a rationalization of the failure than an acceptance of the facts.

The whole question of the need of New Techniques was discussed rather thoroughly in a State Ministers' Conference held in the Southwest recently. It was felt there was involved in this subject something that was vitally related to the present influence of the Church and also destined to play an important part in the church's survival as a social and religious power.

The first of the techniques that was deemed to be in need of repair was that of Evangelism. The old method of Mass Evangelism, which falls back on an old theology, has been discredited and discarded all over the nation. Why this happened is not hard to understand, for Evangelism, which is really a fine art, was coarsened and cheapened until it became both an unpopular and unsuccessful method. Men tried to travel up the road of sensationalism, which always borders on irreverence, in order to find their God. It was, of course, a blind road. One of our Evangelists, who stands at the head of the list, when called upon to give the benediction at a North American Convention at Canton, Ohio, several years ago, made a ten minute prayer in which he spelled out a few words of his prayer unto God, fearing that God was such an ignorant Being that he would not be able to comprehend what was being said to him. I happened to be sitting beside a very conservative man who heard this prayer and the spelling of the words to God and who immediately expressed disgust at such irreverence in approach to the Eternal. I have ever since admired the religious instinct of my conservative friend.

Then again Mass Evangelism became a spent force in the religious world because too many, not all, but still all too many queer people, not able to get into any other kind of Christian work, crowded into this field. But the conclusion is final—the fine art of reaching men's souls is not the affair of just any irresponsible blunderbus that happens along.

However, the need of a form of evangelism as old as Andrew is apparent. The Lord still needs workers in his vineyard, workers who bring in hand-picked fruit. Bernard Clausen in his book, "Portraits of the Twelve" considers, in a flight of imagination, which one of the Twelve he would take to work with him, were he offered his choice of one of them. After due consideration he chose Andrew. Andrew, he felt would be the one who would be able to persuade that man on the fringes of the Church to take a definite stand for Christ and the Christian Life. Andrew, after all, is the answer to the present day problem of evangelism.

When we pass over into the field of Christian Education we find here, too, the need on the part of the Church to possess its possessions, that is, to use the knowledge that it already has at its command in a more serviceable way. Thanks to the splendid pioneering in this field on the part of our Department of Religious Education we have been given the philosophy of a life-centered curriculum, to replace the older content-centered curriculum. This shift in emphasis is more important than the big shift a generation ago from the International series of lessons to the graded Sunday School, because that change involved not replacement of one curriculum by other curriculums, but to take the experiences of life on its various age levels and out

of them strive for a product of Christian character in a far higher and more magnificent method and one which will more and more commend itself to a christian world. We stand on the verge of a gigantic educational advance, if we have the social wisdom to make this new philosophy practical in all our Church Schools. The more one studies the soundness of this new approach, the more will he appreciate the strength of its educational appeal and the more hopeful and enthusiastic he will grow concerning it.

Closely allied with the problem of Christian education is the perennial problem of Youth in the Church. For the most part our Church maintains adult-centered programs. Eighty-five per cent of the local expenses are for the maintenance of services for adults. They are the last neglected. It is for them that the morning worship, the prayer meeting and evening preaching service are provided. They also have their part in organized adult classes circles, leagues, societies, boards, committees and the choirs. All of these and other phases of the work constitute opportunities for them. Again and again the great doors of the Church swing open to them. It is true that there are some lesser doors open to Youth, but some of these doors for youth swing on very rusty hinges. We need to designate some new youth entrances, even though it be at the expense of adult activities.

So many over-worked pastors in the land (some of us suffering from intellectual child labor) would welcome release from the second Sunday service in order to devote time and talent in a creative way in behalf of youth. It would change the second service from a panic to a tonic.

Church leaders that expect two great sermons per week per pastor show far more faith here than is usually exhibited in any other department of the church work. Where, pray, are the church leaders that will say to the pastor, "We have searched the Scriptures as well as our own hearts, and nowhere have we found a chapter and verse which says "Thou shalt regularly assemble thyself together with others at 7:30 p. m. every Sunday evening". Therefore, believing in far off gains, take the time allotted and use it creatively to the best of your ability and in methods that seem good in your own eyes in behalf of the youth of the church. This do, and the Church shall live again."

"New occasions teach new duties,
Time makes ancient good uncouth
We must upward still and onward
Who would keep abreast of truth.
So before us gleam her campfires,
We ourselves must pilgrims be,
Launch our Mayflower and steer boldly
Through the desperate winter's sea;
Nor attempt the future's portal
With the past's blood rusted key."

N. B. The editor will send a post-card to every member with the *January Scroll* in the hope that we may have a news-shower to fill the February issue with wisdom, mirth, and good will. Look for that card!

THE SCROLL

Vol. XXXII.

January, 1936

No. 1

Editorial Notes

Happy New Year!

The new year marks the fortieth anniversary of the Institute.

A good celebration would be the addition of another hundred men.

We have taken liberties with semi-private correspondence in this issue by printing parts of letters from Professor and Mrs. Guy Sarvis who are now happily situated in Ohio Wesleyan University, and find their children grown or growing, and one married! And from A. E. Elliott from far off Paraguay, but we are sure all our readers will be interested in the news they give. It is with regret that we cannot give fuller reports of the very exciting things Lewis Smythe writes from China. By the way, the Institute is becoming quite international.

We regret any errors in the recently published membership list. There were some unintentional omissions and doubtless some mistakes in addresses. Both difficulties would be obviated if the members corresponded more freely with the secretary. We hope to make all corrections in the February *Scroll* and hereby ask all who have noticed anything wrong to report at once.

A postal card is enclosed to all members in this issue which may be used to make corrections in the address list. However, the editor is spending this

cent on each one of you to get your co-operation in making the next number a news number. Tell us what you are doing, what books you are reading, whether you think the Disciples have a "mission", and what you would like to have done to improve the Scroll, the Institute, the Annual Meeting, and the rest of the world!

Send a quarter to the Journal of Philosophy, 515 West 116 Street, New York, and get a copy of the Journal for April 25, 1935. It contains the articles by W. E. Hocking and John Dewey on Liberalism. These articles will send big thrills all through your cortex or wherever your thrills are most thrilling.

George Campbell has been in the hospital. It is difficult to think of George in a hospital. He says he enjoyed it. Trust him to do that.

Literature of Liberalism

There is a new and widespread interest in *liberalism*, what the word means, what is the history of the movement, and what it signifies for social and religious thought today. It is being distinguished from "modernism," a term rapidly falling into disuse because of its vagueness and its invidiousness. John Dewey's recent book, "*Liberalism and Social Action*," is a good illustration of the present discussions. The following books and articles bear upon the subject:

The Method of Freedom—Walter Lippman.

Freedom and Organization—Bertrand Russell.

An Essay on Liberty—John Stuart Mill.

- The Revolt of the Masses—Ortegay Gasset.
The Democratic Way of Life—T. V. Smith.
The American Philosophy of Equality—T. V. Smith.
Representative Government—H. J. Laski.
Middle Class Politics—Arthur Holcombe.
The Fate of Men in the Modern World—N. Berdyaev
God and the Common Life—Robert Calhoun.
The Disciplines of Freedom—
The Future of Liberalism—John Dewey, Journal of
Philosophy, April 25, 1935.
The Future of Liberalism—W. E. Hocking, Journal
of Philosophy, April 25, 1935.
Liberalism as Faith in Intelligence—J. H. Randall,
Journal of Philosophy, May 9, 1935.
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Total Immersion

The following editorial relative to the trial of the Thomson, Illinois, Church, appeared in the Kansas City Journal-Post for November 29, 1935.

“The dispute in a Christian church of Mount Carroll, Ill., over methods of baptism brings up a subject that was taken with extreme seriousness three-quarters of a century ago. In those days persons who held that total immersion was the only true and saving baptism seemed to attach almost as much importance to this matter as they did to the beatitudes.

“Alexander Campbell, one of the founders of the Christian church, now widely known as the Disciples, left the Presbyterian church because it did not practice total immersion and joined the Baptists. He broke with the latter over the issue of closed communion. To millions of Americans under 40

today, "total immersion" and "closed communion" are incomprehensible terms. There was a time when virtually everyone in the United States knew what they meant.

"In recent years some congregations of the Christian church have permitted the applicant for membership to choose his own method of baptism or to join without being rebaptised if he has been baptized in some other denomination. This liberality is based upon the assumption that the rite is merely a symbol after all. But to the older members of the church this is a major heresy. Fierce dispute is possible because the denomination has no formulated creed and its government is congregational. Each unit is a law unto itself.

"The younger members of the church seem to exercise the better statesmanship. The youth of today are not likely to be attracted to religious organizations that overemphasize ritualistic technicalities."

From Paraguay

By A. E. Elliott, Buenos Aires

Has peace really come or are we just having an armistice? That is what we all wish to know! The Peace Conference has declared the war over, but Paraguay still retains about 20,000 Bolivian soldiers and 500 officers, which is proof that the question is not settled. There has been no boundary agreed upon and no peace treaty has been signed. Paraguay would gladly return the prisoners at once could she be assured that they would not return to fight her. It is hardly possible that they will be

returned before a permanent peace treaty fixing the boundary is signed. Things in Bolivia are very uncertain. Some of her politicians wish to ignore the Peace Conference at Buenos Aires and wage a war of revenge. Paraguay has withdrawn from the League of Nations, and it is a very delicate matter for any American nation or group of American nations to guarantee peace between Paraguay and Bolivia. That is the crux of the whole problem, for without a guarantee, a Peace Treaty is of doubtful value, since a revolution in either country could easily undo the Treaty. The future is very uncertain-for confidence is lacking.

No, I am not a pessimist. The world has progressed wonderfully in the last two thousand years and I believe it will continue to progress, but there are still plenty of problems to try the metal of youth, who seek a better civilization, and who desire a reign of justice and peace upon the earth.

The line staked out by the Neutral Military Commission of the Peace Conference will remain as the boundary between the two nations until a Boundary Treaty is signed, which may be months, if not years. It is said that General Estigarribia and Penaranda understand each other and are more peaceful than the peace-makers. What a blessing!

Rotary is still working with the question of prisoners. While the Governments concerned now send most of the funds for prisoners through the official office dealing with prisoners, we still receive some individual money orders. Clothes also come through Rotary, and there is a lot of correspondence. The Secretary of the Asuncion Club has just received 7,000 complete uniforms for Bolivian

prisoners, from the Bolivian Legation in Buenos Aires. These are shipped to us through the Rotary Club of Buenos Aires, and documents have recently arrived stating that 349 boxes of clothing and 9,000 uniforms have been sent us direct from the War Office in La Paz.

As my resignation as Secretary took effect, November 1st, (due to my furlough), Mr. Robert B. Lemhmon, Vice-Director of Colegio Internacional, the new secretary, will have plenty to keep him busy until Christmas distributing uniforms, etc. Rotary takes time and thought, but who can tell just how valuable its important services have been in these critical years?

From The Sarvis' Christmas Letter

Ohio Wesleyan University, Delaware, Ohio

Unlock your door this evening
And let your gate swing wide,
Let all who ask for shelter
Come speedily inside.
What if your yard be narrow?
What if your house be small?
There is a guest coming
Will glorify it all.

Unbar your heart this evening
And keep no stranger out,
Take from your soul's great portal
The barrier of doubt.
To humble folk and weary
Give hearty welcoming,

Your breast shall be tomorrow
The cradle of a king.

—Joyce Kilmer.

Isn't it only the Christmas spirit of love, good will to men kept alive in the hearts of us all that can save the world? So, dear friends around the world, always dear but at this blessed season just a little dearer and a little nearer, may the holiday season bring you joy, peace, and every good thing!

The four Christmases just past we have spent in the land of sunshine, holly and mistletoe. As I write this letter I look out on a pure white world, with every twig and tree wearing a coat of crystal. Today we are back north of the Mason and Dixon line! We left the sweet land of Dixie with many regrets, both for the dear friends we have there and for a countryside and way of life that has the charm of color and flavor that our more standardized North lacks. But in a way we are back in "our Ain Countree," and we find that good, too.

Last Christmas Guy wrote you happily from the prospects of his new job in Dallas, Texas. He finished the year at S. M. U. and taught during the summer at one of the state colleges near there. But when, in midsummer, came the invitation to head the sociology department of Ohio Wesleyan University, he accepted with real pleasure, happy to be back in the field of general sociology and teaching undergraduate students again. The fact that Delaware is only sixty miles from Yellow Springs where our children are in Antioch College was an added joy.

So now we are settled in a quaint old red-brick house on a quiet green street in this town of over 8,000 which is twenty-three miles north of Colum-

bus and only sixteen from Maryville where my grandparents were married in 1845 and my mother lived as a small girl. From our small-paned windows we look out onto a little city park, just now lovely in winter garb, and we have a sweet garden of our own which, with its flowers, vines, fruit trees and quiet wall-enclosed square is what rented us the house last summer. It is a big old house with five bedrooms, which means that there is always room for our friends, and we hope you will all come.

The department of sociology is a large one (76 students in Guy's course on the family alone!) and understaffed, so the job is a stiff and challenging one. Our hearts have been much warmed since we came here by the friendliness and hospitality of the University community. All appointments at Ohio Wesleyan are for one year only, but we are daring to hope that this may be our last move in search for a happy hunting-ground for our old age—which begins to loom on the horizon.

Delaware is a town of many clubs and organized activities, and there is no lack of opportunities to live as busy and full a life as one desires. There are many faculty groups doing all kinds of things and we are joining some of them—hiking, folk-dancing, a group studying international affairs, and so on. The men of the faculty dine together each Wednesday night, and the women have a flourishing Women's Club. There are good musical and dramatic departments at the University, and of course concerts and theaters in Columbus. So the new life opens many happy vistas.

David, his sweet gray-eyed Irish Isobel, and Mary Alice are all at Antioch College, where Mother spent the summer in a cunning artists's cottage

next door to the children's apartment. David finishes this year, and has his co-op job on the Indian Reservation in the N. Car. Great Smokies. A "co-op" job is the extra-mural part of the Antioch student's curriculum. He teaches art in the Cherokee schools (one boarding-school), a job that admirably unites his twin interests of art and anthropology, Isobel has a very happy job with the Fels Research Foundation at Antioch, and her sister keeps her company during David's ten-week absences. In October Pearl and Isobel drove south to visit and bring back their boy. The Smokies and all the Cumberland Ridges, wooded to the top, were one vivid outburst of riotous fall color—such glory as most of us behold not oftener than once in a lifetime. In addition, during five long days on the reservation we had the most wonderful of all adventures, the coming to know somewhat, a new race and new kind of life, so it was a charming interlude in a busy fall.

Our last Christmas letter told you of the honor that came to David in being voted a substantial sum as the student who showed greatest promise of social effectiveness. In the spring our hearts were glad again when his and Dwight Boehm's play, "All You Have To Do" (a take-off on advertising contests) won the dramatic contest and was beautifully produced by the Antioch Players in May. And Mother got no small thrill out of attending the commencement play and seeing the beautiful set he had designed for Goldini's "The Fan." And I hope you will all see Lucy Barton's new book, "Historic Costumes for the Stage" (Walter Baker) with David's more than 400 hundred drawings, which has just been published.

Mary Alice was in Vanderbilt last year and got excellent work in psychology, but she returned joyfully to Antioch this fall. In the summer she taught camp-craft again at Camp Cavell in Michigan.

Betty is in college this fall with a heavy science major, also sociology, but later will have all the practical experience in the hospital that is necessary. She is very happy and working very hard, and enthusiastic over her chosen work.

So the small eleven-year old Taylor is the only one at home anymore. He is greatly enjoying junior high school, piano lessons, a junior choir in which he sings (in vestments, a big part of the kick, I'm sure!) He draws quite as much and even better than his brother at his age, and is very much another young but blonder—David.

The family health during the year has kept its usual high standard—no doctors, no days abed, no accidents. In fact we personally have every cause in the world to feel that Christmas ends a blessed and happy year, and to look forward to 1936 with hope. May the New Year be a blessed one to everyone of you also.

Is there, we wonder, any magic to make this letter seem as warmly personal to you as it is to us when we address your envelope and cross out your name on the list of friends that grows longer every year? It is impossible to add a personal message to each one—will you not try to take this as such and let us hear from you? The older we grow the more our friends mean to us, and the closer we hold you all. Even once a year to hear from you would be marvelously heart-warming make our wish come true!

Christmas All the Year *

By E. S. Ames, Chicago

The Christmas season brings the high tide of good will in human hearts. Gifts of affection and messages of love release generosity and gratitude among all classes. They warm the coldest spirits and fan into flame the smoldering embers of friendship. They draw the family circle closer and deepen the joy and comradeship of all human associations. The spirit of Christmas impels people to give food and clothing and cheer through charitable agencies to unknown human beings. The forgotten man is remembered and is often surprised into the realization that there is after all a "heart of the world" which reaches out to him wherever he may be. In the homes of the poor, in hospitals, in jails, and prisons, on the streets, in the theatres, on trains and ships at sea, as well as in comfortable homes and churches, the star of Christmas sheds its light and warmth. Every one hears the Christmas carols. The radio catches the melody out of the air and fills cabins and palaces with the strains of celestial music. It is easier for people to be religious when the world is full of songs of joy and laden with greetings and gifts of kindness. It is a hard time for the cynics who believe in their cynicism and for pessimists to really think the world is wholly bad.

What if the Christmas spirit should hold out for the whole year? What if all the people who are lifted during these weeks out of their selfishness and unconcern for others should become permanently possessed of this kindness and sympathy for

(*) A radio "sermon" over WGN, Friday, the 13th of December.

those about them? Well, for one thing it would bring a real revival of business, for it would continue the busy shopping, and it would help in the distribution of goods which is the one thing needed, they say, to get us out of the depression and into a happier life. Every one knows we can produce enough to make all of us comfortable and to put us all beyond anxiety and worry for material comforts, but we lack the good will and the generous and practical methods of distribution to make the goods go round. Further, if really put into action this great Christmas sentiment would prevent family quarrels, disputes of neighbors, envious and catty remarks, and would evaporate racial hatreds, unfair competition, and a thousand forms of self-seeking, and self-advancement at another's cost. To make the Christmas spirit effective it needs to be brought down out of abstract adoration and put into practice toward actual human beings. I heard the other day of a man who loves all humanity in general and hates every man in particular. There are folks like that. They are sentimentalist. They get very pious over imaginary people on the other side of the world and remain very blind and cruel toward some one at their elbow. Sometimes parents are blind, deaf, and dumb, concerning simple things they could do for their children. In the play "The Barretts of Wimpole Street," is a sad picture of a man who tries to be good by being very strict with his children, but drives them to tears and rebellion because he fails to be kind and human. He has no sympathetic imagination for their tenderness or their ambition, and has no ability to see himself as they see him. This is the cause of many domestic tragedies where persons who profess the

deepest devotion to one another fail to trust and understand, to forgive and forget, and to hold their tongues and to check their suspicious thoughts.

But children and young folks have their part also in making the heart of the world good toward their parents and those closest and most familiar to them. Children are sometimes better to strangers than to their own families. They are on their good behavior when away from home but slip back into sullenness and ill-temper when they return. If it is more blessed to give than to receive, then it must be more difficult to receive gifts without harm than it is to give them.

The preachers preach the Christmas spirit all the year and for a few days in the month of December it seems as if the world is about to listen to what the preachers say. The lovely Christmas trees with their brilliant lights may be seen through the windows of houses, on the lawns, and in the parks. They make us wonder for a while whether the heart of the world is not shining through those lights. Maybe there is a heart like that which beats within the world and longs to be felt and heard through all the days of the year. But the day after Christmas the dream is shattered again. The papers report the old crimes—the jealousies, the hatreds, the wars, the intrigues, the injustices, and the tragedies. Will there never come a year when Christmas will last, when its star will continue to shine? Certainly it will not come suddenly. But can the world be improved? Can the better things be cultivated? Can we human beings do anything about it? Some think we men and women can do nothing to change the world. They think it is just what it is just what it is and must always be the same. But

they will admit that man has changed many things. He has helped nature to grow better flowers than she grew before. The recent stock show gave evidence that man has improved the breed of cattle, sheep and horses. American children are growing taller under the influence of diet and physical culture. The educators believe they have developed better methods of training youth, and the sociologists are hunting for the causes of crime, poverty, delinquency, and human waste, and their studies may help to find ways of overcoming many evils afflicting mankind.

The wise men of our time have already discovered some real reasons for believing that the spirit of Christmas can be made more real and more universal and more permanent. One reason is that this spirit is deep set in the heart of the world and the heart of man. It is the spirit of love, and love springs from the natural affection of man. Even animals love their young and tenderly care for them. If you go to the Lincoln Park Zoo or the Brookfield Zoo and watch the monkeys especially in the apartments where there are baby monkeys, you can sometimes see evidences of this natural affection. Not long ago as I watched one of these little families, the children got rough in their play and teased the littlest one. But the mother swooped down among them and gathered her baby to her arms and swung to a safe corner hugging her child in safety and chattering warnings to the others. In that moment she was a kind of loving image of providence, tenderly caring for her child. All human beings, from the lowest and most savage, have these moments of tenderness. Such tenderness is a kind of beautiful flower in the garden of the heart, and as in every

garden there are weeds of anger and violence, too. Human nature is mixed but the kindness in it can be cultivated and made to grow, and the weeds can be torn up and plowed under. Man is not wholly bad. There is such a thing as natural goodness and its development is the hope of the world. That is the meaning of Christmas. The heart of the world beats in the mother's heart at the lowly manger, and the hearts of all mankind beat with hers. Then the good angels sing and the stars shine. I notice the same mood comes over people at motion picture shows whenever an infant smiles at them from the screen. There is an appreciable relaxation and a mellow mood sweeps through the crowd. They pay a kind of unconscious tribute to the innocence and promise which the new-born child reveals. The hope of better things springs up around every cradle.

It is the great business of human life to fulfill that hope, to embody the beauty and joy of new life in the actual world of every day living. Every individual can do something in his own little corner to make happiness and good will prevail. Also he can do something to prevent it and to destroy it. After all the nature of the heart of the world in any practical sense depends upon what we human beings make it. When we are surrounded by love and appreciation the world to us is good, and when loneliness and despair overwhelm us the world is hard and evil. It is up to us not only to *say*, Merry Christmas, but to *make* Merry Christmas, and to make it last all the year.

Charles H. Funk delivered one of the addresses at the thirtieth anniversary of the Central Christian Church of Clarksburg, W. Va.

Berea College

Alfred L. Severson, Berea College

Berea College is a Christian college, but is not, nor has it ever been, a denominational college. A school, founded in 1855, which grew out of a union church organized in 1853, was the fore-runner of the college. A union church and a non-denominational school in central Kentucky in 1855!

Finding voluntary financial support for such a school in the early days must have been difficult, as it is in these days when about a hundred buildings are maintained, and nearly 2,000 students, 750 in college, and the rest in the Academy and the Foundation-Junior High School, are given free tuition and also an opportunity to work out part of their expenses, which amount to about five dollars per week, including board and room. President William J. Hutchins has carried this responsibility since 1920.

Christianity ideally minimizes class distinctions, and the effort to achieve this ideal at Berea takes some interesting forms. Every student performs at least ten hours of labor per week, and since this labor is held in high esteem, the most lowly task is exalted, whether it be janitor work, waiting on tables, working on the hand looms, or cleaning out the stables. An expression of this glorification of labor is seen on the cards posted in the various buildings, giving the name of the janitor responsible for specific sections of each building, and bearing the inscription, "A workman that needeth not to be ashamed." The minimization of distinctions is evidenced in the catalog where all the paid workers are listed in a single series of names arranged in alpha-

betical order. In one instance, for example, the name of a college teacher is listed between the name of a custodian of supplies and the name of a supervisor of painting.

Berea, as a Christian school, is very selective in its acceptance of students. Besides certain moral and academic requirements, a student who can afford to attend any other college is not, as a rule, to enter Berea, and ninety per cent of all students must come from the mountain counties of the eight Southern Appalachian states. A school seeking poor students from poor sections of the country must be a "different" school. Poor students from poor sections, however, does not mean inferior students, as poor students from wealthy sections might. The interest and alertness of the students bear witness to their ability.

Berea seems to believe that a Christian life is a busy life, so the students are kept busy. Breakfast at 6:30 in the dining halls, first class at 7:35, evening meetings at 6:30 or 7:30, lights out at 10. Clubs, church work, required chapel and Sunday-school, intramural athletics, intercollegiate basket ball, the cleaning of dormitory rooms, labor program, glee clubs, band and socials—these could keep a student busy even if he had no class work. The concentration of the students on a single campus in a small community economizes the time of the student and so permits many activities. The activities in turn develop the students and keep them busy enough to make the breaking of the rather rigid rules a minor problem. A meeting announced at 5:45 in the dining halls and drawing a full house at 6:30, over at 7:20 for the chapel at 7:30, is an illustration of the compactness of life and activity at Berea.

Much could and should be written about Berea. The most important chapter would be concerned with the changes in the lives of the students who enter her portals. The inter-relations of the school with the community and the South would be an important chapter, one part of which would deal with the fact that since 1904 Berea has had no colored students, the State Legislature having passed an exclusion law aimed directly at Berea. To meet this situation part of the Berea endowment was given to a separate school for colored students. Another part of these inter-relations is that of the extension work carried on in the mountain regions. A chapter on the role of Christianity in a college in the modern world, with the prospects for the future, stirs one's thoughts as he glimpses Berea.

Berea is a fully accredited college, with a considerable endowment, emphasizing academic work, practical Christianity, music and art, and a labor program which, important as it is, is subsidiary to the major purposes of the school.

A Charge to a Pastor

Perry J. Rice, Chicago

I am to speak to you concerning this important and sacred relation you have assumed, and you will permit me to speak very frankly and very intimately in the presence of the people whom you are to serve.

This relation involves, in the first place, pastoral duties. You are to be the pastor of these people who are now members of the church and of all those who shall become members under your ministry. A pastor must love people—all kinds and conditions

of people. Using a very ancient and beautiful symbolism, he is the shepherd of a flock. As such it is his duty to lead his flock into green pastures and beside refreshing streams. He is to protect them from roving enemies and go after them if and when any of them wander away. He is to carry them in his strong arms to places of safety, bind up their wounds and nurse them back to moral and spiritual health. He must gather them all into the fold again and again for protection, for nurture, for admonition, and instruction.

A pastor must know his people and know them intimately. He must know them in their home life, in their business and professional relations, and thus be prepared to counsel and advise in every time of crisis. He must be on terms of friendly interest with children and young people, understand their minds and be sympathetic with them as they face their problems. He must be in position to advise parents in the delicate and difficult situations that are sure to arise in rearing children. He must be aware of the terrific economic, social, moral and spiritual struggle that is taking place in many lives. There is the struggle to gain status, to find fellowship, to get on in the world and be accounted successful. Much of this is hidden from the popular gaze but it is none the less real and the dangers that threaten one in such a complex and alluring situation are very great. Here if anywhere the guiding, steadying, comforting and sustaining influences which religion is designed to provide are needed. Whatever else you do you must not forget for one single moment that you are the pastor of these people, of each one of them, and all of them. As such you must live close to them, entering into

their lives with understanding and sympathetic interest.

This relation involves also an obligation of leadership. The church is an institution. However much we might wish it to be otherwise, the fact remains, that the pastor under modern conditions is its leader, its general director, and guiding genius. The church, has in its membership men and women competent and willing to assume positions of responsibility. It has a board of officers, elders and deacons and deaconesses; a Sunday school superintendent and teachers, a woman's organization with officers and committees; young people's groups with appointed leaders. All of these will be glad to serve in their several capacities, but none of them should or will take your place. They are not likely to take strong initiative except under your sanction. They will await your suggestions, and often, your planning. Sometimes they will be slow to act. You will have to convince them of the wisdom of your plans and urge them to action.

Churches frequently are called upon to undertake large and unusual enterprises such as the erection of new buildings. When such a need appears, and often before it appears to many, it is usually the pastor's duty to lead. He must show the need for it and must somehow make it appear possible and feasible. Proper committees will be appointed but these committees will act largely in accordance with the pastor's suggestions and without his initiative they are likely not to act at all. Sometimes such leadership involves risks on the part of the pastor. In great adventures hazards are always assumed and a faithful pastor cannot hope to escape. What Dr. Forbush once said, however, is true, name-

ly: "You can get a church to do almost anything you want it to do if you will be patient enough." What the church as a whole does very largely depends upon your qualities of leadership. Your ability to suggest and to plan and to prove the wisdom of the course of action you wish it to take. The leadership of the church as an institution is upon you and you dare not abrogate it. There are times when the church needs to dare to undertake heroic enterprises but they must be wisely planned and courageously conducted.

The pastoral relation involves also leadership of another kind. In other days the pastor was the educated man of the community and was therefore the intellectual leader of those to whom it ministered. In these days he no longer holds the unique distinctness formerly accorded him. But in the realm of religion he may even now speak with the voice of moral authority. We are living in times of great intellectual and moral confusion. We are told that it is a changing world. Every phase of religion is being challenged. The very words that were once names for ultimate realities—God, Christ, Bible, salvation, heaven, are now synonymus for problems. We talk and write about the problem of God, the problem of Christ, in ways that are disquieting to many people. They feel the very foundations are quaking under their feet. A pastor must be equipped by study, by wide reading, by personal experience and by meditation to speak with humility and yet with awareness on all these matters that concern people so vitally. He must not depend too much upon specialists, for sincere as they may be they depend upon human reason which is never quite infallible. He must not be too much swayed by books

for authors after all are men of like limitations with ourselves. And yet he should be familiar with what men of scholarly training and wide research are saying, and on the basis of what he reads and hears and experiences he must be able to do some independent thinking and thus be qualified to converse with men and women of equal training and those of confused mind. A new and wonderful ministry of leadership in the thought life of his people is dawning for the pastor who is equipped for it.

The pastor also must be a leader of his people in matters moral and spiritual. He cannot be indifferent to the ethical questions that have sprung into prominence in these recent years. What, after all, may we regard as worthy standards in the conduct of life? What attitude shall we take on questions of race relation, industrial relations, sex, and war? There are a score of ethical problems which are being discussed very widely and very freely in our day and which no pastor can afford to ignore. They will not yield to any ex-cathedra pronouncements. The call to orthodoxy, to the old standards is but begging the question. They demand clear-headed, informed and open-minded treatment. The people who are raising these questions have more or less broken with the past and are groping for light. It is a day of rich and rare opportunity for pastors who are themselves ready to listen as well as to speak and to give tactful direction to the thinking of others.

Moreover the pastoral relation involves preaching. The Christian religion has always depended upon preaching. Its founder was a preacher. He chose twelve men to be with him and later sent them forth to preach. The great interpreter of Chris-

tianity to the Gentile world was preeminently a preacher, and most of its great leaders through the centuries have been preachers. It may safely be affirmed that the great periods in the history of the church have been periods when there were some great preachers upon the scene of action. And conversely it may be said that those periods in which there were no great preachers have been periods of dead formalism, and moral and spiritual decay.

You are to be a priest to this congregation and I do not disesteem the place and function of a true priest clothed not merely with the robes of ecclesiastical sanction but also with the richer robes of righteousness and holy living. You are to be a leader in worship but no ritual can ever take the place of preaching. There is a story to be told, a message to be proclaimed, a life to be interpreted, a tradition to be explained, an appeal to be made, and there are moral causes to be championed and social reforms to be promoted. People must be awakened from complacency toward things as they are and aroused to moral and spiritual vision and heroic action in the struggle for a better world. All this calls for preaching.

But preaching is difficult these days. It is not popular. The preacher has shared the uncertainties of the times and his message has often been lacking in conviction and therefore in power. But all this only emphasizes the importance of the function of preaching. The pastor must interpret God, and Christ, and human life. In an age of materialism he must be a voice emphasizing the primacy of the spiritual. In a scientific age he must know the implications of science and not be cowed by them. Science is as changing as anything else. Rabbi Sil-

ver in his recent book says: "Scientific text books are out-dated every five or ten years." He quotes an eminent scientist as saying that "Science has made two momentous contributions to modern thought. It has revealed to man a universe of extraordinary and unexpected orderliness and it has informed man of the vital role which he himself can play in it." "And yet," says the Rabbi, "thousands of years before the scientist arrived at his conclusions on the basis of his researches and experiments, religion arrived at them on the basis of intuitive groping and deductive reasoning. Ages ago religion declared: 'The Lord hath in wisdom founded the earth. He hath established the heavens in understanding'." Whatever the claims of science the preacher has a better reason for saying the world is not chaos but cosmos. It is the high privilege of the preacher to take advantage of all that modern learning may have yielded and to proclaim with confidence the fact of God as the eternal personality, the creator and preserver of the universe "In whom we live and move and have our being..'" And he can say with equal confidence that man is not mere flotsam and jetsam in the river of life but a co-worker with God—"a little lower than the angels'."

I have said that preaching is not popular, but there is a kind of preaching that is popular. There are preachers in our day who, conscious of the implications of modern learning, are yet giving forth messages that are heard by the multitudes with gladness. Anyone who listens to them observes a certain note of insight and of awareness and yet of confidence and courage. There is in their messages that which cherishes and safeguards "the vital and indispensable hopes of the race expressed in creed

and moral code" and which nourishes in this age of materialism, this age of progress, of creature comforts, and complacency and of tragic inequalities and suffering, the spirit of hopefulness. "There is a God and therefore human life cannot be worthless." Religion is at heart Messianic. It alone can proclaim in our day the dogma of human progress and the value of human ideals."

You are to be a preacher, a voice to and for the church, proclaiming the reality of God, the reality of personality, the reality of truth and beauty and goodness, and to hold steadily before the world the moral idealism which finds its first and fullest expression in the Prophet of Galilee. To such a task you are called in this marvelous city of masses of unshepherded people, in this confused and bewitched age, in this young church with its fears and its hopes, its limitations and its dreams. It is an heroic task to which you have set your hand and heart. It calls for labor and for sacrifice and it is worth it.

Modern Innovations

A. T. DeGroot, Spencer, Indiana

A horror of modern innovations in holy things has ever characterized the conscience of the Disciples of Christ. Thomas Campbell wrote the "Declaration and Address," forming the Christian Association of Washington, Pa., in order to "reduce to practice that simple original form of Christianity, expressly exhibited on the sacred page; without attempting to inculcate anything of human authority, of private opinion, or inventions of men, as having any place in the constitution, faith, or worship of the

Christian Church." Innovations in all departments of church life were to be forced out so as "to conform to the model and adopt the practice of the primitive church, expressly exhibited in the New Testament." His movement was to "take up things just as the apostles left them."

His son, Alexander, made the father's theory real in practice. With wit and satire and irony, but mostly with scriptural exposition, he ridiculed the new devices of American Christianity in the 1820's and after. In the opening article of the first issue of the *Christian Baptist* he exclaimed:

"No, gentle reader, in the primitive church they had no Easter Sunday, Thanksgiving Monday, Shrove Tuesday, Ash Wednesday, Holy Thursday, Good Friday, nor Preparation Saturday But alas! 'how is the fine gold become dim!'"

Like his father, he resorted to the Scriptures for the exact pattern of a one-and-only primitive Christian church, thought to be clearly described in the New Testament, as the touchstone of unity. Schism would be eliminated by deserting modern innovations.

—I—

What has been coming to light in recent times is that the horror of modern innovations is itself a continuing characteristic of the conserving attitude of religion. Each passing age tends to look upon the implements, the helps, and the symbolic practices of the new generation as modern innovations which, because they are unsanctified by use, are essentially heretical.

As restorers of New Testament Christianity, what many of us have failed to notice is that there

was a day when our New Testament itself was an innovation, unwanted and condemned. The living apostles had conveyed a truly vital message about Jesus; how puerile, artificial, and stale must have been any attempt to impart the Good News by writing and second hand!

It was not the works of Paul, that "intruder" into the apostolic circle of earthly companions of Jesus, which especially received this scorn; it was the gospels themselves which thus were regarded. Papias, says Irenaeus, was "an ancient man, who was a hearer of John, and a friend of Polycarp." He had no doubt about the relative value of the spoken versus the written method of true gospel preservation. He wrote: "I shall not be unwilling to put down, along with my interpretations, whatsoever instructions I received with care at any time from the elders, and stored up with care in my memory, assuring you at the same time of their truth. For I did not, like the multitude, take pleasure in those who spoke much, but in those who taught the truth; nor in those who related strange commandments, but in those who rehearsed the commandments given by the Lord to faith, and proceedings from truth itself. If, then, any one who had attended on the elders came, I asked minutely after their sayings,—what Andrew or Peter said, or what was said by Philip, or by Thomas, or by James, or by John, or by Matthew, or by any other of the Lord's disciples: which things Aristion and the Presbyter John, the disciples of the Lord, say. For I imagined that what was to be got from books was not so profitable to me as what came from the living and abiding voice." (Ante-Nicene Fathers, Vol. I, p. 153).

If Paul had been asked to state his preference in the matter, he doubtless would have sided with Papias. To both of them the primitive gospel was only in the living voice. Our oft (mis-)quoted line from Paul, that "every scripture inspired of God is also profitable for teaching—" etc., has no reference, of course, to the New Testament; it means that he recognized only the Old Testament as Scripture. Had any one suggested to the great apostle that his letters ought to be bound on the church as infallible scripture, he doubtless would have fought the suggestion to the death as a modern innovation. With Papias, he preferred the "living and abiding voice"—except that his first choice was the *glossalalia*, the "divers kinds of tongues," of 1 Cor. 12.

II

It appears from the most recent careful study of Justin Martyr (E. R. Buckley, in *The Journal of Theological Studies*, April, 1935) that Justin was more familiar with some Gospel, now lost, and used it more for quotation and preaching, than our four canonical gospels. Justin, (born c. 100), as ministers trained in orthodox apologetics during the past several generations will remember, was annually resurrected from the dead in college classrooms to repeat his testimony to the "memoirs", (Lat. *Memorabilia*) of the apostles. These, he affirms in I Apology 66, "are called Gospels", and the inference commonly drawn (e. g., Gregory, *Canon and Text*, pp. 94-96) is that he thus testifies to our four canonical ones.

That the church, through Justin and doubtless other contemporary teachers, was receiving a body of "apostolic" witness to Jesus, and *words of Jesus*, now lost, becomes clear when we read sayings in

Justin unknown to the present New Testament. Indeed, when Justin refers to "the Gospel" (Dialogue 100) it appears that he is referring precisely to this work which was more familiar to him than our Matthew, Mark, Luke, and John. He is certainly not witnessing to *our* memoirs of the apostles when he informs us that the Magi came from Arabia, and that Jesus was born in a cave (Dialogue 78); or that "fire was kindled in the Jordan" at the time of Jesus' baptism (88); or that those who saw Christ crucified "distorted their lips . . . and twisted their noses" (101)—a statement expressly cited to the memoirs as his authority. In I Apology 35 he adds that at his trial the Jews in derision set Jesus on the judgment seat.

Thus, while Papias preferred a primitive message about Jesus which did not come from books, Justin used and preferred a "full gospel" somewhat beyond our present possession. He would have opposed any limitation of the gospel to Matthew, Mark, Luke and John as a modern innovation.

Canonization had not yet (c. 140) definitely produced a New Testament universally acknowledged in the Christian church. Goodspeed reminds us that "the only Christian book which Justin really thought of as Scripture was the Revelation of John." The reason for this apparently was because it was prophecy—it was spirit inspired, and not mere narrative. This was what was valued. "Christian prophets are spoken of in Acts, a book written only a short time before the Revelation. So when in the closing days of Domitian's reign the prophet John put his message in written form and called it a 'prophecy', the innovation, great as it was, was quite in line with the familiar idea that Jesus' words were

of the highest authority, and that by the spirit of God he still spoke to the churches The prophecy thus claims the authority of Jesus in a much larger measure than the gospels had done." (Goodspeed, *The Formation of the New Testament*, p. 16.)

III

Modern innovations, thus viewed, have a natural history far more fascinating than ever was dreamed by the Reformers of the 19th Century. The Campbells retreated to the New Testament norms of the church; Justin found and used more gospels than ours as the pre-history of this church; Papias (and Paul) went back of dead books and found the sure truth primarily in the living and abiding voice (variously interpreted). For each of the persons and movements named above, any deviation from their own practice was a modern innovation.

Of course, the common purpose of all of these was a desire to know and to embody the mind of the historical Jesus. To Paul, Papias, Justin, and many others, this was more inclusive than the mind of the canonical Jesus. Disciples of Christ, in spite of their heritage of opposition to modern innovations, can scarcely afford to stand aside from the main stream of consecrated New Testament research for the Jesus of history. It is an undertaking of the utmost exactitude in its requirements of preparation and training. A people dedicated to New Testament Christianity must see that in this department some of our finest men shall be set to work. New Testament study, with its rapid advance, must not be allowed to outdistance Disciple scholarship. That is the present modern innovation which is our greatest danger.

The Optimist

To Dr. W. J. Lhamon, on his Eightieth Birthday, September 16, 1935:

I

The Psalmist of the elder day
Has sung for us a mournful lay;
Yet it is not always so, I hold—
The Autumn turns the green to gold,
For us anew the songs of Spring,
The blackbirds chirp their caroling.

A softened glow gleams over all
The lovely landscape in the fall;
Subdued, the peace of sun and so
Falls, like the restful peace of God,
Into the hearts of such as hear
The voice of Nature, soft and clear,
That stills the tumult of our fear.

II

So may the peace of God be yours,
With faith that fortifies, assures;
Abiding peace, that stills and stays,
And cheers and comforts all the ways,
And fills the heart with grateful praise
For all the blessings of the days—
For your September as your Mays.

May all the leaves on all the trees
Ring melodies with every breeze!
And as the greens are turning gold
May you, in trusting triumph, hold
Steadfast your hope, abide His will;
And may the evening throistle trill
His note of triumph on the hill!

—Charles Blanchard

News Notes

Alva W. Taylor recently delivered an address before the Pastors' Union in Birmingham, Ala. Prof. Taylor is connected with the Vanderbilt University, Nashville, Tenn.

The North Shore Christian Church of Chicago, A. L. Huff pastor, is sponsoring a series of "Forum Lectures and Concerts" from Dec. 10, '35 to Feb. 18, '36. Lectures are being given by E. S. Ames, C. C. Morrison, S. C. Kincheloe, and J. M. Artman.

Alfred L. Severson is teaching in Berea College, Berea, Ky., for the winter quarter.

Robert A. Preston is spending the year in study at the New Jersey State Hospital, Greystone Park, New Jersey. He is especially interested in "Religious Symbolism" and its connection with mental disorders. An article by Mr. Preston appeared in the December issue for the Scroll.

There are thirty-three members of the Institute who reside in Texas. The group might hold Institute meeting at the state convention.

R. H. Crossfield reports that First Church of Birmingham, Ala., has succeeded in raising a fund to pay off the deficit on the current expense budget.

The Midwinter Pastors' Retreat of Texas will be held at University Church Ft. Worth, Texas, Feb. 10-14. Perry E. Gresham will be host pastor.

Travis A. White has accepted the pastorate at First Christian Church of Paris, Texas.

F. H. Groom is pastor of the Franklin Circle Church in Cleveland, Ohio. The church will celebrate its hundredth anniversary in 1942.

Burriss Jenkins recently spoke for First Christian Church of Oklahoma City, Okla.

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News Notes

Recent changes of pastorate among the fellows include: Tom B. Clark to Central Christian Church at Waco, Tex., succeeding J. K. O'Heeron, who is now ministering at South End Christian Church in Houston; J. P. Givens from a seven-year pastorate at Saybrook, Ill., to the church at Rosville, Ill.; Austin J. Hollingsworth from the Memorial Christian Church in Rock Island, Ill., to the Central Christian Church in Shreveport, La.; R. M. Hutchison from Highland Street Christian Church of Memphis to the New London, Mo., Church; Raymond F. McLain, formerly director of religious education in Ohio to the Eureka, Ill., Christian Church; G. Edwin Osborn from Hanover Avenue Christian Church of Richmond to the University Place Christian Church at Enid, Okla., effective on March 1; Alfred Severson from Chicago to a teaching position with Berea College in Kentucky, and Edwin Wyle to the pastorate of Second Christian Church in New York City.

J. J. Castleberry, pastor of Walnut Hills Christian Church in Cincinnati, began his sixteenth year of ministry there recently. At Fulton, Mo., W. Garnet Alcorn began his eighteenth year of his pastorate on Jan. 1. George A. Campbell begins his nineteenth year with the Union Avenue Christian Church in St. Louis on Feb. 1; George Hamilton Combs recently celebrated the fifteenth anniversary of his ministry with the Country Club Christian Church in Kansas City; J. Warren Hastings will begin his third year with University Christian Church

in Seattle on the first of March; and Finis S. Idleman recently celebrated the twentieth anniversary of his pastorate in the Central Church of the Disciples in New York City.

The first death of a Fellow since the last annual meeting was that of H. H. Harmon, who had been pastor of the Crown Heights Christian Church in Oklahoma City for about three years. Mr. Harmon had served the National City Christian Church in Washington, D. C., and was known in many parts of the brotherhood for his educational leadership.

Clarence E. Lemmon recently addressed the St. Louis Christian ministers on the trends of present-day theology. Mr. Lemmon is anxious these days about the debt of \$70,000 that exists on the educational unit of his first Christian Church in Columbia, Mo.

Myron T. Hopper spent the month of January in California and in the Pacific Northwest holding conferences with young people and their leaders. His duties as director of the young people's conference program of the Disciples keeps him out in the field most of the time.

W. B. Alexander, missionary to India, has again been chosen executive secretary-treasurer of our India mission. Mr. Alexander first held the position in 1918, and has held it most of the time since. He has now returned to Jubbulpore, C. P., India, to make his residence and direct the mission work.

H. C. Armstrong of Anderson, Ind., had a part on the program of the national conference of theological students that was held in Indianapolis during the Christmas holidays.

E. S. Ames spoke several times during the week of Jan. 26-31 at the Religious Emphasis Week of

Missouri ministers at Columbia. He shared a place on the program with Kagawa and other notable leaders. Ralph Nelson, professor of philosophy (and sociology) in Phillips University, Enid, Okla., was chosen president of the newly organized Southwestern Philosophical Association at Dallas, Tex., on December 28.

Mr. and Mrs. S. S. McWililams, who spent part of their furlough in Chicago attending University, sailed from New York on Jan. 18 on the S. S. "Pan America" for another term of missionary service in South America at Buenos Aires.

Virgil A. Sly has recently been appointed executive secretary of the Department of Financial Resources of the United Christian Missionary Society.

Travis A. White, who served for some time as secretary of the Texas Christian Endeavor Union, is now in a pastorate with the church at Paris, Tex.

Marshall Wingfield, in addition to his pastoral labors with the Amory, Miss., church, serves as a reporter in that section for the Memphis Commercial Appeal and writes a sermon and a column of review on world happenings for Amory newspapers. He was recently chosen president of the county association of ministers for the second time.

Herbert L. Willett has been chosen to deliver the commencement address at Atlantic Christian College, Wilson, N. C., next May.

W. E. Garrison is to teach a course on church history and speak at an evening session of the mid-winter conference of our Texas preachers at Perry Gresham's University Christian Church in Fort Worth this month. (February). In March he is to appear on the program of the retreat of our leaders in the Greater Cincinnati area.

S. E. Fisher of the Champaign, Ill., church spoke at a banquet of all our Chicago churches on January 28.

A. T. DeGroot; Spencer, Indiana—News? Well the Gosport Church, which I serve once a month, is making a \$1,000 addition to its building, financed in advance. An interesting side line with me has been my work as County Seal Sale Chairman for the T. B. Association. Starting with last year, our county led the state in increase of its sales, and we will rank near the top again this year. Our town is now the home of the Townsend Weekly. Boyd Gurley, editor, is speaking for our Hunter's Dinner, for men, tonight. Where shall I send your check for the Townsend pension?

Albert A. Esculto; Educational Test Bureau, Minneapolis—Happy New Year too. My reading of the Scroll and my increasing love for you is only completed when I read the CHRISTIAN STANDARD. In fact the Scroll makes me serious but the CHRISTIAN STANDARD is the best "Humor" magazine. So, I told Errett the other day to *reprint* more of the literary productions from the Campbell Institute. "Educational Test Bureau" makes me a technocrat but on Sundays I am happy to preach. And as a good Campbellite, my pulpit is very inclusive. For example, I was well received by the local humanists when I developed my thesis, that I started at Des Moines in 1934. The Lutherans also enjoy me for I gave a paper on "The Evolution of Church Conception."

Robert Preston, N. J. State Hospital, Greystone Park, N. Jersey—*The Scroll* is making new friends among Methodist, Presbyterian, Episcopalian, and undefined students and laymen who examine the

copies I have been receiving. It is my own chief printed contact with the "True Faith's" directest lineage, as I explore at first-hand this wilderness of mental, emotional and hence spiritual experiences of certain of our 5,000 patients. In an area so far from the mainstream of Disciplesdom, the variety and freedom of *The Scroll* furnish an adequate and refreshing source of thought and information. The Council for the Clinical Training of Theological Students, Inc., has entitled me a "Fellow" for the next seven months. *Symbolism in Medieval Thought* and *Emotions and Bodily Changes*, both by Dr. H. Flanders Dunbar, M. D., Ph. D., B. D., are the best books I have been reading.

Jesse A. Jacobs; 5468 Ridgewood Court, Chicago, Ill.—Among other things, I congratulate you on: (1) Your success in stimulating the younger ministers to write. The articles by your students have been well written, intelligent and *interesting*. (2) The exchange of ideas and discussion of important issues. I wish it would be possible for you to carry in each issue of *The Scroll* a brief summary of Literature such as appeared p. 2, Jan. 1936 issue. I am immediately ordering the copy of THE JOURNAL OF PHILOSOPHY. Perhaps brief articles on the subject of liberalism will be stimulated after the men have read the material you suggest. (3) The development of contacts between your office and the actual situation on the field.

C. G. McCallister; Union City, Indiana—After February 1st my address will be Central Park Christian Church, Topeka, Kansas. On that date I become the minister of that church.

A. L. Ward; 1407 Logan Street, Noblesville, Indiana—Note change of address in street to 1407

Logan St., Noblesville, Indiana. I have retired after 43 years in active ministry. Last book, *Realistic Pacifism*, Richards. Disciples should be more like Christ, and less denominational. I like *The Scroll* and the fellows who are doing the work, especially the Editor. I am planning to attend the next annual meeting in Chicago. Best to you.

Ivan G. Grimshaw, Ph. D., 2757 Fairmount Blvd., Cleveland Heights, Ohio—

“They put me in a cast,
And sealed me in so tight.
I couldn’t escape in the day,
And had to stay in at night.”

All this came as the result of a minor car accident last summer, near Dayton. Faulty diagnosis resulted in an ununited fracture of the hip which finally required a bone grafting operation (shin to hip) 3 months in a cast. Now in a metal brace but on the job every day. Am now co-minister in charge of education at the Fairmount Boulevard Presbyterian Church, Cleveland Heights, Ohio, a church in a wealthy section which really knows the meaning of social service and applied Christianity. A church that can pronounce the word liberalism without jitters. A church that knows the real meaning of religious education. I am enjoying the work very much.

*Marshall Wingfield; Amory, Mississippi—*What change in address? None! Here six years and no hope of getting away! What books am I reading? T. V. Smith, Robert Calhoun, John Dewey and Tom Stribling. What improvement does the Scroll need? More emphasis on philosophy, less emphasis on the things of ephemeral interest. What am I doing? Writing another book; proofreading A PIEDMONT

CHRONICLE, now going through the press; writing a column every week, entitled Notes of World Doings, for the AMORY ADVERTISER; writing a sermon every week for the AMORY NEWS, serving as reporter from this area for THE MEMPHIS COMMERCIAL APPEAL; President of the Monroe County Historical Society; Mississippi representative on Committee on Recommendations of Disciples International Convention; member of committee to select State Secretary-State Supt. of Religious Education (one man to do both jobs); National Chaplain of Sons of Confederate Veterans, though a thoroughgoing pacifist; gave annual address on "Songs and Singers" before federated music clubs of city; clubs ordered same published. Most energetic of men agree that I am busy.

C. J. Armstrong; Hannibal, Missouri—I am closing my 16th year with this church. Secret of my long pastorate is (1) I always see the auditorium is well ventilated. (2) A long-suffering people. That the baptistry has not been "dry" is evidenced by the 904 additions to our church during my pastorate. I have been tempted to write something on a Sunday evening you and I spent on the porch of a faculty club on the campus long ago. You have forgotten it. I shall never forget it.

Sherman Kirk; 1060 31st St., Des Moines, Ia.—*The Scroll* is one of the most interesting publications I get through the mails. It is a real tonic to read it in spite of Brother Todd's rather pessimistic outlook for the future of this old world of ours. The youth of today will do a better job of running things than some of us older men are willing to believe. Keep on with the good work and increase the membership of the Institute.

Walter H. Moore; Plattsburg, Missouri—Address O. K. and unchanged. No news. *Doings*—Keeping the machinery of the church running at moderate speed and lubricated as well as possible not to get my hands soiled; administering gentle reprovings and rebukings and dispensing mildly edifying doctrine; and mostly, sitting, waiting for the Kingdom to come. *Reading*—“Religion Follows the Frontier,” by Garrison. Refreshed me on familiar facts of our history and alleviated some ignorance on many others. I like his interpretations. “Social Salvation,” J. Bennett. Left me hoarse from loud and fervent AMENS! “The Church Against the World”—AMENS accompanied with much head-scratching and brain-whirring, also some questioning. These young “Realists” are men to watch. They are using their brains, and they are tough.

Ralph W. Nelson; University Station, Enid, Oklahoma—Since you have sent the postage, I guess you can have the following: Assembling for the first time in Dallas December 27th and 28th, the Southwestern Philosophical Association (as it named itself) was organized with a charter membership list of forty. I read a paper on the subject: “How We Know” at one of its sessions; and was elected president of the Association for 1936. Just starting our semester exams at Phillips. Our part of the country has taken the AAA decision on the chin with a grin. Best wishes.

H. B. Robison; Canton, Missouri — The Disciples have a mission. It is to complete in practice what the fathers started. They have no creeds, authoritative rules. Jesus had none; the New Testament, as far as it follows Jesus’ spirit, has none. One Father, one family, universal brotherhood; a

new creature, a new way of living, on the basis of the spirit of Jesus, not on the basis of any ceremony either in or out of the Bible. Any ceremony used pedagogically may be useful for life, but employed otherwise is useless or worse. The Disciples started toward this goal and are making progress, but they are not there yet. They have helped others and others are helping them.

Charles B. Tupper; Warren, Ohio—Am well into my ninth year in the pastorate of historic Central Christian Church, Warren, Ohio. Walter Scott came here in 1828 and “converted” the Baptist church, preacher and all, and the Disciples got not only the people but the property as well! The current devotional readings in the CHRISTIAN EVANGELIST carry my name at the mast head—also a recent article in WORLD CALL. Best wishes.

Charles L. Duxbury; Box 35, Jewell, Iowa—I have been lecturing on the “Townsend Plan” this past fall and winter. Have used Harold Loeb’s book: “The Chart of Plenty.” I think *The Scroll* should have more articles on Christian Economics. Why not present some pro and con articles on the Townsend Plan?

Rodney L. McQuary; 4507 Colfax Avenue, Minneapolis—I am still here in Lynhurst Church, Minneapolis, being a Congregationalist and liking it. One does not escape all problems merely by changing denominations, however. I enjoy *The Scroll* greatly and should like to see the fellows again. Better come up and go fishin’ this summer.

Alva W. Taylor; 101 Bowling Avenue, Nashville, Tennessee—Address is correct in *Scroll*. My interests, as you know are social; so of course I wish the *Scroll* gave more attention to them. Have

directed Kagawa's southern tour; record breaking meetings everywhere to hear his gospel of cooperation. We had 4,000 at his one mass meeting here and enrolled 400 who went through the forum series of six. I put in a week during holidays with the S. Methodist Youth and Educational conferences in Memphis; emphasis on social and vital issues in both was dominant. Honestly, I don't think it matters so much about John Locke as it does to build brotherhood in the world.

Stephen C. Tornay, University of Utah, Salt Lake City, Utah—I am working on my book, "Who's Who in the Centuries." My lecturing work has taken me from private Philosophical Clubs to the Mormon College, where I taught a class. The wife of one of the men is a daughter of Brigham Young. I have preached in several churches, two of them being Presbyterian churches in Salt Lake City. I am just scheduled again to give a series of lectures on, The Art of Living, in the First Presbyterian Church. I have made some good friends at the University.

Walter B. Zimmerman; Jefferson Barracks, Missouri—As to your editorial request, accompanied by a self-addressed post card, my news report would be quite routine. We have a most interesting CCC center at this post. About fifty CCC camps in Illinois, south of Peoria, are under the administration of Jefferson Barracks. Seven Reserve Chaplains on active duty work out of here in these camps, conducting services, arranging programs, and counselling with the personel of these camps. All are doing fine work; three have had work in your lecture room, viz., T. V. L. Harvey, E. K. Holzhaeuser, and Joseph C. Slides. They remark, on many oc-

casions, the pleasure of past associations. My reading, during the past three months, has been centered on four volumes, with their suggested readings, prepared by the Army School of Aviation Medicine: *Personality Study, Psychology, Neuro-Psychiatry, and Psycho-Neurosis*. These books were prepared for army medical men but since Chaplains are interested in counseling a few of us have been given copies. They are intensely interesting though rather advanced as to viewpoint. "If the Disciples ever had a mission they have one now." I cannot suggest any improvement in *The Scroll*, or in the Institute. I like the stimulus of both. I hope I shall be able to attend the next Annual Meeting, "and the rest of the world" seems moving along as might be expected. Good wishes to all the family.

Cleveland Kleihauer; 1717 North Gramercy Place, Los Angeles, Calif.—I am in receipt of your recent letter in which you make inquiry regarding the list of churches which are definitely practicing open membership. Personally I wish that the term "open membership" could be dropped and that we could speak of the equality of Church fellowship. Open membership has traditionally in the minds of many people a certain prejudice surrounding it. I am sure, as you say, that there are many in our Brotherhood who are following that policy, but who have never given it publicity. I believe there is scarcely a church in our brotherhood where there are not some people in the church in good standing who have never been immersed.

Finis S. Idleman; Central Church of Disciples of Christ, New York City—I have laughed and cried over the experience you had in Mount Carroll, Illinois—to think of you as the dignified professor of

Chicago University and the dean of the Disciples Divinity House sitting as a witness in a heresy trial for a Disciple minister is a combination of dignities and indignities all rolled in one. The fact that the judge threw the case out of court was a bit of church history for the Disciples which ought to be nailed to the masthead. Not that it has not been practised out of court, we too well know, but this embarrassing experience may turn out to our good. Many a brave pastor's heart among us may be encouraged by it.

G. Edwin Osborn; 3000 West Grace Street, Richmond, Virginia—By the time the February issue of *The Scroll* is out I shall have moved from Richmond to Enid, Oklahoma, where I shall assume the pastorate of the University Place Church and a place on the Bible College faculty in Practical Theology. So my new address will be University Station, Enid, Oklahoma. Thanks for making the change. News? The University of Edinburgh made me a Doctor of Philosophy *in absentia* at the December graduation. My thesis was *The Psychology of Christian Public Worship*.—What have I been reading lately? *The Church Against the World*; *Dependent America* by Redfield; Millis: *Road to War*; Oliver: *Ordinary Difficulties of Everyday People*; Buck: *House of Earth*; Hislop: *Our Heritage in Public Worship*; Allen: *Israfil*; Carneige: *Public Speaking*; Day: *Life With Father*; Burnet: *Pleading With Men*.

Marvin R. Schafer; 79 East Road, Tacoma, Washington—Well, my future dishwasher and mother's comfort turned out to be another football captain. Or maybe he'll be another Caruso. His lungs are perfect, and his tone quality unexcelled! He has bumps on his head like his father, but he has

a kind look that surely came from his mother's side of the house. We have put down our roots a little farther in Tacoma soil by purchasing a new house with a grand view of Puget Sound and Mt. Rainier—on clear days.

John Ray Ewers; The East End Christian Church, Pittsburgh, Pa.—I am sure you will be delighted to know that we succeeded in slashing our church debt by \$47,000 on December 31. This puts out total indebtedness at about \$86,000 and we are anticipating another gift of \$13,000. I now feel free to give myself to the larger interests of the Kingdom. Hoping to see you in the near future and with every good wish for the new-year.

Charles B. Mohle; 2309 Robinhood Road, Houston, Texas—Since I began my ministry here about four and one-half years ago, we have been happy to announce to the world that we were practicing open membership. Yesterday I terminated my pastorate here, after giving them four months' notice, as I am going into the field of public school education in Houston. J. K. O'Heeron of Waco takes my place. I don't think our members would stand for a change in this policy. Best wishes.

C. C. Klingman; Taylor, Texas—I always read every line of *The Scroll* at one sitting as soon as it comes. Yes, indeed, I think the Disciples have a distinct mission, but we will never see it in our present divided state. One way to improve the world is through a united brotherhood, and about the only way to create the atmosphere of unity among Disciples is through some such non-partisan Journal as *The Scroll* with no commercial ends to serve.

Guy A. Sarvis; Ohio Wesleyan University, Delaware, Ohio—I received your admonitory letter of

January seventh which my higher critical tendencies lead me to believe was one of several of the same form. If I were an Episcopalian, I would repeat the "General Confession." Since we are here again in the north and Chicago seems really within reach, I hope the time may come, before too long, when we can swap stories again. We had an enjoyable letter from Mrs. Ames at Christmas time and sent to you and her our annual mimeographed sheet that reveals some of the family secrets. Things here seem to be going fairly well, I think.

Edwin A. Elliott; Regional Director, National Labor Relations Board, Fort Worth, Texas — My work with the NLRB is progressing nicely and I think effectively. The Supreme Court may express its dislike for us, but if it does, it will have to set aside at least three of its own important decisions. We have in almost every instance met with very fine cooperation from employers as well as employees. Under the old set-up prior to July 5, 1935 we were able to adjust some 86 per cent of our cases to the satisfaction of all parties concerned, and in the interest of the public. Under the new set-up, we have been able thus far to adjust approximately 55 per cent of our cases in the same manner and to the same effect. With very best wishes to you.

Ralph V. Calloway; Lakeville, Indiana—I took the work here on a venture and the church took me the same way, saying that they want to do better by me "as soon as they can." I go up to South Bend to the library about twice each week, and read THE CHRISTIAN CENTURY and other weeklies and magazines. I have taken out a non-resident membership in the library, and have on hand now two of Kirby Page's books, one of Fosdick's, and

Anne Morrow Lindbergh's *North to the Orient*. (By the way, in Mrs. Lindbergh's book on pages 238 and 239, is one of the sweetest passages I have come across in a long time, telling of the way the Japanese say good-by). I think I'll have an extra dollar to send in for *The Scroll* in a few days and I certainly want membership in the Institute.

Henry Barton Robison, Culver-Stockton College, Canton, Missouri—A short while ago you expressed appreciation of my twenty-five years at Culver-Stockton and congratulated me upon them and wished for me fruitful days to follow. There joined with you a great host of friends whom the experiences of the years have made very dear to me. Your friendships have revealed life, expanded its area, and made it zestful. These letters were presented to me at the alumni dinner in a beautifully bound volume and with complete surprise. On the next day, I was again surprised by the presentation of a bound volume of sermons by our alumni, of such high quality that they continue to grow in my estimation. My feelings were overwhelmed. The twenty-five years passed before me again with a new consciousness of how happy I had been in them. I am increasingly eager for youth to have an opportunity for education and for Culver-Stockton to do well her part.

In response, I wish to express my deep gratitude for your appreciation. You have meant more to my discoveries in living and to my enjoyment of life than you know, and your worth to me continues to grow. The larger part of the letters came from those who have studied with me in the class room; and we have had a great time together through the years in trying to touch the mainspring of life. To-

gether we have wondered why education is such a slow process; and then, again, we have been amazed at the rapidity with which more valid ideas have taken possession of the mind and at the thoroughness with which they have transformed the disposition. Possibly content, for the most part, was the goal of the student, but not of the teacher, the man and not the matter was ever the ambition of the teacher. The moving picture, the flying goal, the rapid transition from level to level in the growth of mind and character, and the coming into sturdy self-confidence of well-secured positions of mental and moral satisfaction kept the days filled with a glowing enthusiasm. Slowly there crept upon many of us appreciation of scholarship and the determination to give it a chance to use its power to unfold our capacity to live nobly and to impart stirring stimulus to our fellows.

With satisfying compensations I observe the progress of those of you who go to graduate schools and I find great joy in the success of all as you magnify your ministry everywhere. I have continually felt deeply grateful to the administration and trustees and donors of the college for opportunity to live creatively with youth.

My fellow teachers in the faculty of this and other schools are my constant joy; I could not be without them; in what other age could I live so expandingly and so creatively?

George V. Moore, Lexington, Kentucky—I have read your article entitled, "Training Men to Preach," in the November issue of *House News*. I have been interested in what you have to say about the various elements which go into the making of preachers. With the most of these I am personally in general

agreement, but I should like to differ to some extent with what you say concerning the element of preaching experience which you mentioned in the last paragraph of your article. I am, therefore, taking the liberty of writing you, since I know you are always glad to hear from anyone who has a somewhat different conception.

You indicate that a preacher must have experience, but you doubt somewhat the advisability of his getting it while he is doing his seminary work. I believe that while he is in college and seminary he should have the opportunity of getting some real preaching and pastoral experience. In fact, I think this is as vital to his future ministry as his college work itself. I believe that his academic work and his preaching experience in the local church should go hand in hand. Each will serve to make the other more significant to him. His college will mean more if he is preaching regularly, and his preaching will be the better if he is basing it upon some good academic study. Whether or not he secures a salary for his preaching and pastoral work, I think he should engage in it. I do, however, believe that he should have a reasonable salary for this type of work, for I find that it is effective in furthering the service of the local church.

I, too, believe that we need to help to train more competent ministers, and I think it is by the method of student preaching as well as by academic courses that we shall succeed. It is not a case of either academic courses or student preaching, but rather a case of both college courses and student preaching. I think, furthermore, that we need to give great attention to supervising our student preachers. They need help which can be rendered

through a sympathetic and understanding counselor. It would be well for our seminaries to give greater attention to this need, and to use some money in order to make this type of service available.

I find that it is important that the seminaries make contacts with the local churches which are in need of the services that can be provided by our student preachers. A counsellor who stands between the church and the student preacher is in a position to help solve many problems which will make for the development of both the church and the preacher. In it all, the welfare of the local church will be a primary consideration, even above that of the development of the student preacher, for unless the church grows, there will be no opportunity for future student ministers. It should be our purpose, therefore, to see that the local church makes considerable progress under the leadership of a growing student preacher.

Park Ridge Community Church

B. Blakemore, Chicago, Illinois

The Park Ridge Community Church, O. F. Jordan, Pastor, is one of the most admirably situated churches that I have ever seen. Built on a triangular piece of land, right at the heart of the town, it is seen by every passenger that catches the train to the city. The church was formed during the World War, at a time when a great many community churches were springing up all over America. The property formerly belonged to a Congregational group, but the present church is made up of Congregationalists, Baptists, Disciples and Presbyter-

ians, primarily, though there are actually twenty denominations represented on the church roll. There are several churches in the community, but the Community Church is outstanding in its work for the community as a whole. The largest building on the church property is an educational plant (Community House) which contains a fine gymnasium, a good stage, class-rooms, minister's study, kitchens and serving rooms. On the front of the property is the church building itself. The building is sixty years old. It is a substantially and tastefully built edifice, dignified and sedate on the inside. Unfortunately it is far too small for the needs of the congregation. Originally it had been planned to build a new building. Plans were ready in 1929 when the 'crash' came, but some day the congregation hopes to erect the new church which will adequately match their fine educational building.

The various departments of the Sunday School meet in the different parts of the two buildings. The school, is of the graded type. I visited the Intermediate assembly where a little Christmas pageant was being given and attended the adult class which is taught by Dr. Jordan. He presents an inspiring lesson and uses modern research findings freely in his presentation.

The church service is in some respects the finest that I have attended in Chicago. There were about two-hundred people present and they filled the auditorium. The minister told me that usually they have to bring in extra seats. A chorus choir of about twenty voices aids in the singing and the special numbers are of a very high quality. The organ is a good one and lends a worshipful spirit to the service.

Community church supports a number of different mission enterprises. Most of their misisons funds are divided between the Disciples, Congregational, Presbyterian and Baptist boards. On Dec-15 they devoted both their services to the Congregational Board who supplied speakers for the morning and evening services. The speaker in the morning was Dr. Hivale, professor of psychology at the University of Bombay. He based his talk on the changes that have come in India during the last fifteen years.

The three greatest influences in India at present are the missionary, British education and Mahatma Ghandi, with the latter the most influential of the three. The greatest evidences of change are the increasing emancipation of women, the growth of a national consciousness which is breaking down the caste system and best of all, the expansion of the outlook of the educated Indian. For centuries the educated Indian had been inverted to his own problems; today he is becoming interested in the villages, paying attention to some one else's need. Christianity is faced with a bad problem in India at present. Too frequently it tends to become another caste. It is sometimes difficult to make people see that because they are born of Christian parents it does not follow that they are Christians. With the second, third and fourth generations of Christians it is necessary to emphasize the 'experience' of Christianity. But the task of this correct evangelization belongs to India rather than to foreign peoples, the Indian Christian must come to feel a self-respect for himself and others by creating his own Christianity out of his own culture. One method by which the new Christianity is growing

is the re-appearance of the saffron-colored sadhu. When Hinduism and Buddhism were young, zealous young monks would don the saffron robe and go about the country preaching, a free preaching technique. Today in India young Christian missionaries have resurrected this old and traditional custom and are using it to spread Christianity.

Another great need which is just now being realized is the necessity of breaking away from American worship forms. There is no reason why a Christian Indian service should be Prelude, Call to Worship, Hymn, Scripture, Prayer, Hymn, etc., the way our services are, because the Indians have never worshipped in that way. Dr. Hivale says that recently a number of the old Buddhist hymn tunes have been used with words of Christian meaning. A very beautiful Hindu service order has been converted for Christian use. These are ways in which Christianity is made familiar to those who listen to its story.

Another great need in India is social service without any axe to grind. The Indian has been repulsed at the American habit of evaluating converts at per capita cost of conversion. They are interested in helping with social service, hospitals, neighborhood houses, schools; the Indian Christian will always feel it a compulsion to tell others of his experience in Christ, but he fails to see that social service done in the name of Christ should require payment by belief automatically.

Dr. Hivale closed with a story from the Upanishads. A great prince came to a great teacher and asked 'What is the light of Man'? The teacher suggested, 'The Sun, the moon, the stars, the fire', but the prince rejected all of these. 'What will the

light of Man be when the sun sets, the moon wanes, the stars grow dim and the fire goes out?' The teacher replied 'A man's own soul'. There is the story of the Upanishads ends. But we know that even a man's own soul may be disillusioned. What then will be the light of men? 'The light in the hearts of men.'

At seven in the evening the young people met for tea and then at seven forty-five took charge of the evening church service. A boy about thirteen years old presided. The speaker of the evening was Paul Reynolds of the Congregational Mission Board, home on furlough from China. He spoke of the three phases of Chinese Christianity.

1. Chinese Christianity is spreading out at the base. On a broad foundation of social service the message of Christianity is being founded. This activity is largely the result of the Laymen's League findings. Among the things receiving attention are agricultural research, medical work, schools. The development of work-study schools (similar to Berea) for the training of young people. One of the difficulties with the Chinese college of the past has been that it was the pathway from country to city. It is hoped to convert it now so that it will become a circle—leading from the country to the college and back to the country again. In this way education will be more rapidly spread in the rural areas.

2. More co-operation with the Chinese workers. This is the result of the evacuation of 1927 when both the Chinese and missionaries had their prides pricked. The missionaries had always felt they were indispensable to China. The evacuation taught them they were not. The Chinese had always

felt that they could get along without the missionary. When the full responsibility came during the evacuation they found that, though they could handle it, the missionaries were actually of inestimable value. Now they are all sharing the task together,

3. A deep religious emphasis is also evident in Chinese Christianity.

Dr. Jordan informed me that Steiner's 'Community Organization' has been a very influential book in forming the ideals back of Community churches. Lindemann's work too has been influential. The chief aims of the Park Ridge church are Community welfare and adult education.

The Disciples Advocacy of Christian Union

E. S. Ames, Chicago, Illinois

The Disciples of Christ as a modern religious movement originated early in the nineteenth century in an effort to find a way to the realization of Christian union. The desire for union was not new, and the idea of the restoration of primitive Christianity had been held before, but the plan of seeking unity by means of restoring the pattern of the early church was original with Thomas and Alexander Campbell. They and their followers endeavored to make the teaching of the New Testament the basis of union. They felt the need of emphasizing especially the conditions of entrance into the church and so came to formulate the steps—faith, repentance, and baptism—in what they understood to be the plain words of the scripture. The major prem-

ise of all their arguments was that of the sufficiency of the New Testament to provide the doctrines, ordinances, and directions for the Christian life, and this premise they held in common with Protestants generally. The Disciples assumed that since Protestants accepted this premise of the authority and clarity of the New Testament, it was only necessary to show by a proper reading of the book just what it required as the terms of salvation. The rapid growth of the Disciples gave evidence that their quotation and alignment of scripture passages was effective. It was evident to them that if people who acknowledged the authority of the New Testament were convinced of its requirements they would unite in following those requirements. Any one who heard this divinely authoritative teaching and did not receive it, either did not understand it or willfully rejected it; that is, such a person was either dumb or perverse! Interestingly enough the controversy centered largely upon the subject of baptism by immersion. All religious bodies recognized in some way the importance of faith and repentance and all sought to cultivate the fruits of the spirit, "love, peace, long-suffering, gentleness, goodness, faith," and if people could be taught the scriptural truth about baptism so that they would practice it in the proper way, the Protestant world would be united.

Now in the course of a hundred years there has developed a better understanding of the Bible, and a more accurate knowledge of the early church and subsequent church history. As a result, the major premise of Protestant authoritarian views of the Bible has been dissolved. It is now seen that the Bible grew out of the church and not the church

out of the Bible. Therefore the attempt of the Disciples to build churches upon the Bible, as if that were always the process of building churches, has proved inadequate to the achievement of union. The fallacy of this conception of trying to unite Christians upon an authoritarian, textual use of the scriptures was brought home to me years ago in a conversation with a congregational minister. I had given the arguments that the word baptize means to immerse, and that the early church practiced immersion. "Yes," he said, "I admit that, but what of it?" His casual reply carried the devastating implication that the way to Christian union required something more than proof texts, something more than logical arguments based upon thees texts.

Likewise, more thorough acquaintance with primitive Christianity has shown that there is not to be found in the New Testament one common model of belief, organization, and worship. Dean Kershner made this clear in his address at the recent San Antonio Convention of the Disciples of Christ. A further interesting observation on irregularities in the matter of baptism in the early churches may be found in an article by Isaac Errett in the *Millennial Harbinger* of the year 1862. The article is entitled, "The Limits of Religious Fellowship." He is contending that in the New Testament as well as in the Old Testament, "the most positive of external forms have frequently yielded their claims, and the *spirit of obedience* has been accepted instead." One illustration he cites might be called a case of "open membership" in the Jerusalem church. Isaac Errett said: "The normal method of entrance into Christ, is by baptism into Him. *Yet the Jerusalem church had at least 120 members who never were*

baptized into Christ. Were they, therefore, not 'in Christ'? There were many others in the first churches who were never baptized into Christ. They were exceptional cases. They grew out of the transition from Judaism to Christianity by the ministries of John and Jesus." The failure of an authoritarian view of the scriptures to function as a basis for union may be seen in many of the conservative congregations of the Disciples of Christ, or the Churches of Christ. They are not always models of peace and harmony. I knew of one congregation that divided over the question of the proper attitude in prayer, the question whether it was necessary to kneel or permissible to stand during prayer. I recently heard of a church in Indiana which split over the problem as to whether more than one cup might be used in the communion service. The two factions have come to be known as the "one-cuppers" and the "two-cuppers!"

What kind of union, then, is available for the Disciples of Christ today? I do not think it important to discuss the Roman Catholic type. That type takes the authority of tradition as formulated in the pronouncements of the Pope as the norm of belief and practice. Perhaps some Protestants dream of an organic union of their denominations under some manner of ecclesiasticism, but the Disciples are not likely to be attracted by this conception. However, those Disciples who have surrendered the older hope of union on the model of the New Testament church have seldom formulated a definite, constructive plan. Like Peter Ainslie, they have criticized divisions, and have promoted conferences of good fellowship and communion services with other bodies, but have never made it clear whether

their dream was for organic union of all Christendom in one body, or whether they would emphasize the mutual recognition of the Christian character and spirit of all believers regardless of their denominational affiliation. It seems to me the Disciples are tending toward a more definite espousal of the latter idea. This is compatible with their congregational form of organization, and with the freer fellowship and close co-operation with other denominations which is developing through church federations especially in the cities. The remainder of this paper will be concerned with the further statement of this idea.

1. The natural unit of religious life and work is the local congregation, not because it is commanded by scripture, though it is exemplified in scripture, but because it is the basic operative group in all intimate human relations. Human life goes on most vitally in relatively small groups, the "face-to-face" groups, from those of primitive peoples gathered around their camp fires, to the drawing-room circles of neighbors and friends today. The great public schools and universities really do their work in classes of thirty or fifty. Political organizations of the city and the country operate through small precincts of two or three hundred people. Fraternal orders, lodges, fraternities, clubs, guilds, labor unions, armies, and social reform movements, depend upon local guilds, or chapters, or small units of some kind, to bring the spirit and meaning of their cause into working power and efficiency. The average Protestant church in this country has probably less than one hundred members, at least of active members, and the larger congregations are subdivided for their various functions into the

natural units of from ten to fifty persons. The number of churches in small towns has been talked about as if five churches to a thousand people was out of the order of things, but such a situation is probably due to the inherent law of face-to-face groups which cannot listen and converse among themselves effectively with large numbers. The conventional desire for large churches is probably due to overemphasis upon the preaching function among Protestants, and to over-emphasis upon spectacular ceremonial dramatization among Catholics. But in both types of churches the real work is done in the small groups.

2. The basis of membership in the local church is persuasion of the value and urgency of Christian faith and fellowship. This faith is devotion to the spirit and idealism of Christ and to the fellowship of those banded together in his name and service. It is not a matter of the letter of scripture. It is all a matter of the spirit, the spirit of love as described in the thirteenth chapter of First Corinthians, or of the spirit whose fruits are enumerated in the fifth chapter of Galatians. Love is the fulfilling of the law and the prophets, and there is nothing more needed. All the experiences of guilt, of repentance, of forgiveness, of labor and sacrifice, of salvation and redemption are compassed in the meaning and operation of love.

3. The objective and purpose of such local congregations, built upon a fellowship of Christlike friendliness and goodwill is manifold. It includes mutual helpfulness and inspiration to growth in the good life. Growth in grace and knowledge, in wisdom and good manners, in the refinements and skills that make people useful and likable, in general education, in art, and in social mindedness in community

matters, are among the things churches should promote. They will seek good teaching, good preaching, good singing, and good social comradeship. In such a process of living together on the part of old and young, of mature and immature, of people of different occupations and different traditions, there are bound to be differences of outlook and belief. Uniformity of intellectual faiths and doctrines is impossible even in a small group. Freedom of opinion is indispensable to union, and the interchange of opinions in the spirit of love is a means of grace and growth. It is possible to utilize such differences and to make them contribute to an interesting and fruitful fellowship, and these varying ideas may pertain to the deepest matters, such as the idea of God, of Christ, of morals, and of the future life, and the destiny of the human race. No vital human problem is alien to the function and purpose of religion. A religion which instills love and forgiveness can have no limits of fellowship so long as there is sincerity and genuine aspiration after the good life.

4. Such a congregation of devout and fraternizing Christians will seek cooperation with other congregations and causes to advance the range and effectiveness of good will in the farthest reaches of human society. It will therefore be concerned with missionary enterprises, with support of social movements that pertain to health, education, political order, morality, scientific development, industry and art. Religion deals with the whole man and with all phases of the human scene. It will recognize no sharp distinction between the sacred and the secular. Its field is the whole of life.

5. The organization of the local church is that of a democratic body, with a representative group

of people to plan and direct the affairs of the congregation under the delegated powers given by the congregation itself. This representative group is usually called the Church Board. It appoints committees to look after particular interests and functions. The deacons of the early church were appointed to look after finances and the distribution of charity, but it is not necessary to call such committee-men "deacons." Likewise the elders were persons, generally old men, appointed for special oversight, but it is not essential to call them "elders." The very names of these officers has tended to invest them with undue importance, and often they have "magnified their office" until they have obstructed the development and free spirit of the congregation. They are tempted to assume autocratic authority and to fail to recognize the democratic character of the church. Instead of submitting important matters to the decision of a majority vote, they decide things themselves. Nowhere more than in the conduct of business and practical affairs do the members of a church have so fine an opportunity to utilize the law of love and the spirit of mutual cooperation. Too often the more competent and discerning members do not courageously enough take their part in the deliberations and insist on the full and fair discussion of questions, and in acceptance of the majority vote. Or, if they happen to be in the minority, they will also claim their rights, and learn how to abide graciously by decisions adverse to them. Love is not just a sentimental Sunday mood. It is a principle which involves definite attitudes and methods of procedure, and it must be implemented into systems of conduct for congregations as well as for individuals if union is to be real.

6. The difficulties which create the problems for those who seek to cultivate Christian union, are difficulties arising from the limitations of human nature. The barrier to union on the original plan the Disciples tried was the lack of logic and comprehension of the alleged divine scheme of redemption. People were just not smart enough to see it and follow it. The hindrance to union based on love is lack of love. There is so much envy, malice, jealousy, back-biting, gossip, hatred, variance, strife. But love is the greatest thing in the world and it can be cultivated and increased. It provides the only atmosphere within which other goods can be achieved.

Letter From Doyle Mullen

Dear Friends:

Four hundred and two men are now members of the Campbell Institute. These members live in forty states, in Scotland, England, South America, Canada, India and the Philippine Islands. Each month *The Scroll* serves as the medium by which these members find stimulus and fellowship, and through which their experiences, ideas and criticisms may be expressed.

The Scroll does more than serve as a vital factor in the life of the Institute; its circle of influence extends beyond the membership. There are thirty-three subscribers; men and women who are not members, but who, in a real sense, share in the spirit and purposes of the group. Then, too, *The Scroll* is sent to all Disciple publications and Colleges.

There may be some significance in this growth in membership, and in the increased circulation of

its publication. But if that is true, the significance does not lie in the statistical statement. It has to do with the vitality of the relationship maintained by the individuals who comprise this larger group.

The Institute, like the church, and other organized movements, is by and for the members. If individuals expect to share in the successes they must expect to share in the responsibilities! A large membership *may* be a hindrance, but only when the members receive from, but do not share with the others. So long as the sense of personal responsibility is not lost a group is never too large.

We have thrust upon Dr. Ames financial and editorial responsibilities far beyond the limits of fairness. If he were not so capable and good natured . . . ! Should it be necessary to send a "Please Remit" when dues, including *The Scroll*, are only one dollar per year? Should we wait for the Editor to send us cards, at his own expense, when we are all Reporters by virtue of membership? Should it be necessary to discover by accident, sometimes several months late, unreported changes in address?

There is a more encouraging side to the picture. There are those who send in items and articles, who suggest, and often secure new members, who keep their address corrected and who indicate in other ways their continuing interest.

If you have made a new resolution to "do something about it," why not begin by sending suggestions for the annual meeting? It won't be long now!

Sincerely,

Doyle Mullen.

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No. 3

Experimental Method and Knowledge of God

Raymond Morgan, Evanston, Illinois.

There are many authorities in the fields of religion and theology who will agree that the experimental method of the sciences is the one sure method of obtaining reliable knowledge about the ordinary affairs of life, who will, never-the-less, deny the possibility of the use of experimental method in theology. There is a prevailing dualism between knowledge of fact and knowledge of value in the thinking of contemporary theologians and philosophers of religion which results in the attempt to make religious knowledge uniquely different from other types of knowledge and to credit religion with the possession of a unique method of obtaining knowledge.

But claims to uniqueness by any one branch of learning are not taken very seriously by workers in other fields, especially if it can be demonstrated that there is no need for the hypothesis of uniqueness. All of the elements of religious knowledge can be accounted for in the same way that we account for other forms of knowledge. The fundamental postulate of all of the recognized sciences is that there is but one method of gaining knowledge of particulars in any sphere,—the method of observation, reason, and experiment, which in its more refined forms constitute the techniques of the several sciences, but which, in principle, is implicit in all

acquisition of knowledge. If that postulate is accepted, then either that method is applicable to the data of religious experience or religious knowledge is impossible and theology a misnomer.

To be sure, many who deny the possibility of the application of scientific method to theology, do so because of an understanding of *scientific* that would limit its use to the mathematical or laboratory sciences. No such limitation is necessary, however, or if it is, then we are not talking about scientific method, but about the method of "observation, analysis, inference, and experiment no matter how rigorously or how loosely applied,—the method that is essentially involved in all knowing. We believe that it is proper to call this method scientific because it involves the principle underlying all of the techniques of the various sciences. We believe that it is possible to apply this method to the data of religious experience; indeed, we believe that if this is not done, then theology as a branch of learning is destined to take its place along with astrology and alchemy as an outmoded way of thinking.

But it may be admitted that there is but one method of knowing and that all knowledge is therefore the result of the use of that method, and yet it is possible to maintain, supposedly in the interests of religion itself, that that method is not applicable to religion. In short, it may be said that religious *knowledge* is impossible. It would seem that this is essentially the position of theologians who attempt to draw a sharp distinction between religious faith and scientific knowledge. To be sure, faith and knowledge are not identical terms, but one proper distinction is not one which would identify faith with religion and knowledge with science. Both faith and

knowledge are indispensable to religion and to the pursuit of science. A certain amount of knowledge is essential for intelligent faith in any realm of human endeavor. Faith is based on knowledge but it exceeds knowledge in that it makes assertions that go beyond the limits of knowledge. Faith, in religion and in everything else, is reasonable belief based on what is taken to be reliable evidence supplied by knowledge. To give up the quest for religious knowledge in exchange for an irrational "faith" that defies knowledge is to identify religion with obscurantism. It is sometimes asserted that to hold to such an irrational faith in the face of evidence to the contrary is an act of heroism. Rather, the opposite is more likely to be the case: the devotee of such a faith refuses to give up his belief because he is afraid of what might happen if he did. He is afraid to trust himself to the world of fact and so he clings to the world of fancy, refusing to be shaken by any amount of evidence pointing to the falsity of his belief.

If it can be shown that religious experience can be reduced to the experience of observable data in much the same way that ordinary experience can be, and if these data can be subjected to examination and criticism by means of scientific, experimental method, then religious knowledge is possible in the same way that other knowledge is possible; if it is possible, then it is most desirable, and its pursuit will be the urgent task of a modern science of theology.

Nearly all theologians and philosophers of religion since Ritschl have recognized that the religious experience is an experience of values. What has not been generally admitted, however, is that

values are part of the natural order of existence and possibilities. On the contrary when some religious philosophers have conceived of values, they have assumed that they must somehow be projected *into* experience by means of the "will to believe" or by "heroic affirmation" of an irrational faith.

But recent developments in theory of value have been in the direction of establishing both the objectivity and the naturalness of values. Values arise out of man's relation to his environment and inhere in natural situations involving his interests and desires together with the natural processes necessary to the fulfillment of these desires. Values are, therefore, relevant to human desires but are not the products of human desires any more than physical objects are the products of human perception.

We gain knowledge of values just as we gain knowledge of physical objects,—by applying appropriate categories to the data of experience, and by testing the appropriateness of the chosen category by observation and experiment. In the case of values the categories are the *good*, the *true*, the *beautiful*, the *useful*, etc. These categories are applied to the value-experience, and the test of their appropriateness is made by observation and experiment. This is the only method by which we can determine whether a given experience of value is an experience of the beautiful, for example. The fact that the method has been applied to values rather than to objects does not make the method any less scientific or experimental.

Knowledge of God, as the Greatest Good, or the Supreme Value, is obtained in the same way as knowledge of simple values, but the process is in-

finitely more complex and the results correspondingly less complete. Supreme Value is not one value among others, but an organization of values in which all support and enhance one another. We gain knowledge of Supreme Value by observing the values of life in their inter-relation; we formulate hypotheses concerning the laws of their interaction and the conditions necessary to the growth of Supreme Value in existence; and we test these hypotheses by observation and experiment and revise them in the light of advancing knowledge.

It is the function of the several divisions of philosophy concerned with values to define and make more explicit the value categories; it is the function of the corresponding sciences,—ethics, aesthetics, and theology,—to test the applicability of any value category to any experience of value. It is the function, therefore, of the philosophy of religion to define the nature of supreme value and the relation of the lesser values to supreme value; and it is the function of the science of theology to test the applicability of the category, supreme value, to any given system of inter-related values.

The religion compatible with an experimental theology will be a religion confining itself to the actualities and possibilities of the real world. It will gain its power not by flight away from reality to realms of irrational certainty, but by building upon reality as we know it, and thereby gaining a rational security. Loyalty to the value producing, value sustaining, and the value enhancing forces in the universe, rather than to any particular belief about them, will supply the necessary dynamic for faith and action even in times of the most far reaching reconstruction in theology.

Higher Sectarianism

Sterling Brown, Chicago, Illinois.

The Disciples of Christ constitute the largest native-born denomination in America. This indigenous body stands sixth in numerical strength among the protestant groups of the country. The Disciples are a true product of the frontier of the Middle West. Their inception as a separate religious body was the joint result of various frontier attempts to organize Christians into an undenominational church, and the efforts of Thomas and Alexander Campbell to overcome the divisions of denominationalism by rejecting human creeds and uniting the churches on the basis of the Bible. Although arising from the motive of union rather than the desire to become a separate body, the Disciples became a distinct group within a quarter of a century after their genesis. In a little less than a century and a quarter they have gathered more than a million adherents into some ten thousand churches. With this attainment go the vast enterprises of missionary societies, educational institutions, journalistic operations, and state and national conventions.*

The Disciples have become a socially respectable church with all the characteristic self-interest and machinery of denominationalism. They are no longer a sect. Other Christian groups are recognized and accepted with equality. It is now widely recognized among the Disciples that their claim of restoring the pattern of the New Testament church is a vestige of their dissident existence as a sect. Their emphasis on union of the

(*) Ames, E. S., "The Disciples of Christ."

organic type is giving way before the realization that such union is a practical impossibility due to social and economic intricacies, and the recognition that individuality in forms of social organization is necessary for functional operation. It is also acknowledged that the primitive church sustained divergences in worship, organization, and theological belief, and showed agreement only on the authority of Christ.

In passing through the sequence of a movement, a sect, and a church the Disciples have lost their sense of mission. In the process of emergence from the stage of a sect and the attainment of social respectability the Disciples are now in danger of losing their most valuable asset for making a distinct contribution to the religious thought and life of the world. They are in danger of flattening out into a static religious body; a body which recognizes nothing significant in its history, maintains no self-esteem in its cultural heritage, and consequently loses its dynamic for promoting Christianity in the modern world.

This imperative asset is the impulse to sustain and promote the distinctive character of the movement in the larger framework of a higher ideal of the common interest of mankind. It is the group embodiment of the will-to-power which is operative in forms of social organization as well as individuals. It is the trenchant sense of mission which gives the sect its virility and drive. Among the Disciples it can be maintained as a healthy self-respect or "higher sectarianism."

It is to be distinguished from the sectarianism of the more objectionable kind which is intolerant, narrow, and arbitrary. Such recusant and schismatic nonconformity thrives on argumentation and

creates and keeps taut a tension between its group and the rest of society*

Sectarianism of the higher type recognizes the right of every religious body to devote itself to the cultivation of the best possible expression of the religious life. It fosters a willingness to co-operate in the common causes of a growing humanity. And seeks the enrichment and enhancement of human life in accordance with the natural inclinations and impulses of forms of social organization.

Higher sectarianism would tend to operate in two directions among the Disciples. Firstly, it would lead to a more adequate understanding of the sources from which the movement sprang, the processes by which it came into being, and the changes it has undergone in adapting itself to its cultural environment. Such understanding would give birth to an appreciation of the religious heritage of which the Disciples are the recipients. They would see themselves as the spiritual descendants of the "great Christian philosopher" John Locke, and the heirs to his "reasonable Christianity." Awareness of this cultural heritage would produce a wholesome self-esteem and a spirited dignity which is lacking in the denomination at present. Liberalizing tendencies which are now bound by the shackles of indifference and tradition, would be released to become vital forces in the life of the body and the wider ranks of society.

Secondly, higher sectarianism would tend to create perspective for the denomination. The Disciples will be best fitted to develop and perform their rightful function when they understand their relation to the whole of reality of the world. A recogni-

(*) Niebur, H. Richard, "Social Sources of Denominationalism"

tion of the constructive principles which brought the movement into being will operate to stimulate creative experimentation which naturally follows the process of self-analysis.

There are several indications that the Disciples are becoming aware of the fact that they have no compelling and integrating ideal which is recognized by the larger part of the denomination. In the *Christian-Evangelist* for Nov. 28, 1935, there appeared an editorial on "The Disciples and their Sense of Mission" which was indicative of an awakening sense of responsibility to their position in the wider Christian world. In the issue of Jan. 9, 1936, there was included a double-page spread containing a symposium of various comments from Disciple leaders on the subject "The Disciples and their Present Needs." The Commission for the Restudy of the Disciples is now organized and promises to be an epochal step in the direction of a more adequate historical analysis of the movement's past.

These and other evidences are indicative of the tendency of the Disciples to recognize the true impulses which brought the denomination into existence. It is to be hoped that the result of these efforts will lead to an inoffensive sectarianism of the higher type rather than to a partisan championship of a provincialized gospel. Through the promotion of a practical piety, the championship of various moral and social causes, a compelling faith in Christ, and a devotion to the law of love the Disciples of Christ may yet make a creditable contribution to the Christian world.

Application for 1936-'39 scholarships in the Disciples Divinity House should be made before April 1, 1936.

Message at Annual Congregational Meeting, Jan. 1936

William E. Moore, Bloomington, Indiana.

We have listened to the reports of the various organizations of the church for the past year, but I am not bringing a report, for much of the pastor's work cannot be reported. This is my annual message, kind of a message on the "state of the union." 1935 was a trying year. A year in which the League of Nations was sorely tried as an international instrument to preserve peace among the nations of the world; a year in which all kinds of plans and schemes were tried in this country, some working and some failing. All in all, economically it was our best year as a nation for 4 or 5 years—but we are still left with the appalling waiting list of 10,000,000 unemployed. In a desperate attempt to solve our economic problems we can expect all sorts of "isms" and schemes to be introduced—Communism, Fascism, Share-the-wealth plan, the Townsend Plan, the Bonus payments, various work programs as advocated by the Democrats and a condemnation of what is being done and a return to Self-Government which is the plea of the Republicans. All of this is indicative of the tempo of our age and the frantic efforts to which we always go to work ourselves out of a terribly jumbled-mess. This is also indicative of the status of the world. No one wants war but a few self-appointed war-lords and merchants of death, and yet every nation under the sun is marching steadily toward war by building up strong navies and armies. It is a peculiar world in which we live—we want peace, but get ready for war; we want religion to be preserved, but take our religion rather

coldly; we want freedom, but indulge systems that deny freedom; we want prosperity, but clamour for an economic system that assures abundance for the few and poverty for the majority .

It is a revolutionary period through which we have been and are passing. Every realm of life and thought, including church and religious life, have been and will continue to be affected. The sacred traditions and mental religious patterns of the past are no longer able to cope with our modern world of opportunities and problems. It is a time of change and decay. The conservatives in religion have no vital message or life or hope to give us and the liberals are seeing the thinness and flimsiness of their intellectual pronouncements and are urging for a realistical facing of life.

It is a time when we ought to keep our eyes and ears open, being willing to adjust ourselves to new ways and truths—at the same time, a time when we ought to stand firmly, earnestly and courageously for the belief that is within us.

Organizations and plans and codes and schemes fail us; radical movements such as communism and nationalism betray us; material prosperity ruins us—only a reliance upon truth, goodness, friendliness, brotherliness and love will satisfy and save us. What *we* need, what *Americans* need, what *all peoples* need, is to excrete the belief they have in God and rely upon Him for courage, direction and strength. We as Christians believe Christ is the way to God, or to put it another way, we believe God to be what Jesus was. We need, then, to seriously and actually be loyal to God in Christ at *any cost*. To stand with Christ against war, racial barriers, pagan capitalism, economic slavery, greed, law violence, nationalism, denominationalism—may cost us

criticism, loss of position, stigma of being a radical, humiliation, money, self-denial of many things—but I repeat, unless we as Christians take more seriously our belief in Jesus Christ as the revelation of God and enthusiastically stand for him upon the foundation of love, our Christianity will be come lifeless, meaningless and bloodless.

You are, perhaps, beginning to wonder what all this has to do with a pastor's annual message—just this. Our local church is in this world, the world I have described; we as members are persons in this world; the world problems are our problems, the local problems are our problems, the personal problems are our problems, but if we do not possess right attitudes as we face these varied problems, wholesome faith and convictions with which to face them, and if we do not possess a dynamic, heart-burning passion to bring about a solution for our problems, then we will and should be defeated. Our church is greater than any or all organizations in it; greater than any one or a group of persons in it; greater than any one service held at any one time; greater than its total monies raised for local and missionary causes; greater than a denominational program—our church is great because it belongs to the church universal, because it is a part of the Kingdom of God movement in the world, because it deals with great principles of truth and issues of life. So, to the extent we create attitudes and develop personalities and emphasize the necessity of finding God through worship and teach our children the religion of Jesus and lead youth into a sensible and reasonable appreciation of Christly ideals and stand for goodness in the community—thus becoming a Beacon-light for our community and world, to this extent our church is great and I am only personally

interested in making, developing and leading this sort of a church, and I think this is the kind of a church you are proud of and want to be a member of. I am beginning my 10th year as pastor. I can begin to see that we have the making of such a church as I have pictured rather hastily and crudely to you. We have members, we have talent, we have youth, we have old age, we have money, we have good homes, we live in a good community, we have a fine church building—we need to rely upon God, to take our opportunity more seriously, to give ourselves more whole-heartedly to Christ, to maintain for the church a high place of dignity and worth, to release our pocket-books more for Christ—this will make us the great church we ought to be. I think in 10 or 15 years under proper leadership the church can realize her potential power and position in our state and brotherhood work.

We face our new year with hope and I trust with confidence in our cause. Our church celebrates its 110 anniversary this Spring; the State convention is to be held in our church this coming May. We look forward to these occasions with keen joy.

One parting word—be loyal to the church, be considerate of your pastor, speak no ill of your brothers or sisters in the church, share your money in our work, pray often, attend services regularly, rely upon God for strength, make your religion a vital, normal, every-day affair, enjoy all of life you can, share your joys and sorrows with others, seek your pastor's co-operation if you think he can help you, and most of all, be willing to pay the price for your Christian faith—"And may the blessing of God Almighty be amongst you and abide with you, now and evermore." Amen.

From Lewis Smythe

Nanking, China.

Since the new membership list of the Campbell Institute has arrived I can see to whom I am writing! This "correspondence" has been rather one-sided so far, since my other copies of the *Scroll* have proved too interesting to someone along the way. | So if your brickbats are not taking effect it is not only due to the hardness of my skull!

The November "House News" just arrived and I see that my good friends Paul H. Douglass and Sam Kinchloe have had it out! I should send a cable to Professor Douglass to pick on someone his own size—big capitalists are his proper meat instead of seminary professors! Before the Disciples get out of the woods (wilderness or desert) we Disciple missionaries may be out of Chinese control and into Japanese control! The situation is not dry but hot!

In November I wrote under the pall of imminent events. So in December I waited for events to clear themselves. "Autonomy" in North China occurred on schedule but only for a few counties instead of "five provinces." Now the "ides of January" have passed and all is peaceful here. Students and school administrators from all over China came to interview General Chiang Kai-shek yesterday. The Ministry of Education got panicky and "suggested" that all high schools and colleges close well before the 15th. We finally joined the procession and closed four days early so as to finish exams the night of the 14th. So now we are "resting" in "winter vacation" which used to be called "China's New Year's Vacation."

During that rest period one of our missionaries well in touch with the situation is being sent to Japan as a "visitor" to see what are the possibilities for re-establishing contacts with Christians in Japan. Former contacts have mysteriously dried up so that letters now bring no response. I am going to spend some of the period tracking the Chinese Communists to find out what happened under their regime in various parts of China. More anon! But yesterday I received permission to study a stack of documents in the Catholic scientific center at Sicawei in Shanghai that describes the experiences of Catholic Fathers with the Communists in various parts of China—captives that escaped are the only eye-witnesses we can find!

I am tempted to quote from the article by my fellow Disciple, Professor M. S. Bates, in the January "China News Letter" but the articles in *Time* show that none of you are being fooled by the Japanese so I no longer need to enlighten you. Those of you who read the *New York Times* probably have better reports of what is happening than we do! With the realization that Japan could take every important city in China inside of two months and prostrate the economic life of the land, the Chinese Government leaders are trying to suppress the popular demand for military resistance and find a line of policy that will protect China's fundamental interests and at the same time appease the Japanese militarists. They feel that if they have to choose between the "slicing" process and domination of all activities of the Chinese government that in the long run the slicing process is preferable in order to keep a nucleus that can continue to be called "China."

In the midst of this drawn out "crisis" the question as to the attitude of Christians has been

very serious. There has been a feeling on the part of many that some form of non-resistant non-cooperation was the best alternative. In the January *Chinese Recorder* Miss Muriel Lester has given the most cogent statement of that position. She says: "In every town and city let us calmly and openly disobey all their orders, refusing to dismiss teachers from our schools at their behest, refusing to buy their goods as we would refuse to buy stolen goods. Let us picket the drug shops, ten of us to each of them, asking intending customers not to enter Of course, we should be shot down, dozens, scores, hundreds of us, perhaps thousands They will stir the spirit of men, women and children to an equal determination to preserve sovereignty over our own land Let others of us press forward with those numerous projects of rural reconstruction that have sprung up all over the country during the last year or two Death from hunger has less glamour and is probably more painful and long drawn out than death in the fighting line. But refusing to buy Japanese (goods) affects the invaders more poignantly than the killing of a few of their soldiers. Flesh and blood are cheap but the China trade is precious." (pp. 28—29). Whether one accepts that as the "Christian" solution or not, it does make pointed the stark alternatives the Christian movement faces in the crisis. Already Japanese generals are claiming that student opposition to their "Autonomy" program is strongest in Christian schools. (Not true but shows the way their thinking is headed.) If all the universities have to flee to Szechuen it ought to be a well-educated province in the next century! Western missionaries will have the alternative of the interior of China or go home, or ——! Meanwhile we all hope such possible mis-

fortunes may not pass our way and the constructive work may go on.

It is surprising how much constructive work goes on in spite of all this "turmoil." A confidential report of the work of the National Cooperative Commission formed October 1, 1935 shows that cooperative societies increased from 5,335 at the end of 1933 to 14,629 at the end of 1934. Growing out of the distribution of 40,000 tons of wheat during the flood of 1931, the National Economic Council had organized up to September 30th, 1935, 9,812 cooperative societies and mutual aid societies. How is that for constructive relief? These societies have accumulated over \$100,000 (American currency) in their own funds, paid off loans to the amount of 500,000 and have outstanding loans for \$600,000. The average membership is only 40 members and they were the most destitute farmers. So far as I know China is the first nation to organize a *National Cooperative Commission* under its *National Government*. Instead of trying to browbeat the big business men, they are trying out the most effective method yet developed of helping the smallest business man! Two-thirds of the societies are credit societies. And the membership by the end of 1934 only represented 1.24 persons per thousand of the total population as compared with 656 in U. S. S. R., and 100 per thousand in 17 countries.

Likewise elementary schools are springing up like mushrooms all over the larger cities. Even with the tremendous demand for education and shortage of schools it may become advisable for missions to withdraw from that field of activity—now that we have stimulated (in part) the Government to tackle the job in earnest after 75 years of effort. But that will free us to attempt something

else that is needed for the welfare of this people. The present major problem of the cooperative development in China is personnel and to meet that need the National Cooperative Commission has asked the cooperation of the University of Nanking, Nankai University and Yenching University—two of which are Christian schools—to cooperate in working out a coordinated program for training senior inspectors. A more direct alternative to the elementary school is that when our Drum Tower elementary school was closed, the Drum Tower church opened a nursery school. Anyhow, now that the Government has become so “missionary” in the sense of social service, it behooves us to re-think continually our point for most effective service.

Professor Wieman has suggested that the Church might be able to accomplish more by attempting to improve family life than working on the economic problem. I have been straddling two horses for four years: economic improvement of the poor in Nanking and a study of the Chinese family. Family histories of students this last semester show some of the suffering (mental) members of old Chinese families have gone through. We are now in the midst of starting a study of Chinese marriages to see what combination of circumstances makes for the happiest marriages (a la Burgess and Cottrell). But at the lower end of the economic scale we find families disorganized because of dire need while among the wealthy we find a percentage of families torn by the jealousies aroused by concubines. A Chinese woman doctor connected with the National Ministry of Public Health recently reported that their studies showed that ignorance was more a cause of high infant mortality than poverty. The trail to the abundant life is not well-trodden and

consequently, not very clear! So we poor pluralists have to advance on all fronts! Come on ye monists!

The next time there is an interesting debate at the Tuesday luncheon I hope we of the dispersion are more clearly advised of the issues as well as the personalities! Peace be with thee and us.

Annual meeting of the Campbell Institute July 27-31 at Chicago.

Disciple Union Churches

Baltimore, Md.—Walter M. Haushalter (Christian Temple).

Berkeley, Calif.—Earl N. Griggs (University).

Chicago, Ill.—R. C. Lemon (Irving Park).

Chicago, Ill.—A. L. Huff (North Shore).

Chicago, Ill.—E. S. Ames (University).

East Orange, N. J.—L. W. McCreary (Park Avenue).

Hiram, O.—Fred W. Helfer.

Houston, Tex.—Charles B. Mohle (South End).

Kansas City, Mo.—Burris Jenkins (Linwood Blvd.)

New York, N. Y.—Finis Idleman (Central).

North Canton, O.—M. A. Cossaboom.

Pittsburgh, Penn.—John Ray Ewers (East End).

Seattle, Wash.—Marvin O. Sansbury (First).

Thomson, Ill.—David E. Todd.

Baltimore, Md.—A. W. Gottschall (First Church).

Baltimore, Md.—Hillary T. Bowen (Calhoun St.)

Baltimore, Md.—Clarence Cook (Lansdowne).

Baltimore, Md.—Alwin Schneider (English Consul).

Baltimore, Md.—Clarence Shawker, (Randle St.).

Baltimore, Md.—Hoyt E. Jones, (Sparrows Point.)

Baltimore, Md.—Hillary T. Bowen, (Fork and Jerusalem).

Baltimore, Md.—R. L. Brohawn (Wilhelm Park).

Christian Fellowship in the Hiram Church

Statement of the Board of Elders.

Whereas the Hiram Church of Christ is the only organization of its kind ministering to the spiritual needs of the people living in the immediate area;— and

Whereas it has always been the plea of the Communion known as the Disciples of Christ with which the local church is connected, that all Christians should be one in Christ Jesus; and they have believed that Christian Union will have to be practiced in fellowship, in worship, and in service, if the Kingdom of God is to come on the earth;

We, the Elders of the Hiram Church, believe that this Church should welcome into its fellowship all men and women residing within the Hiram area who bear the marks of the indwelling Presence of the Holy Spirit and who show that they are seeking to have their lives directed by His wisdom and grace; thus affording opportunity for the uniting of all the Christian forces here for fellowship, worship and service.

Since the historical position of the Hiram Church and of the Disciples of Christ has been to practice immersion only as Scriptural baptism, we believe that we should continue using this rite in the receiving those who come through primary confession of their faith in Christ and in obedience to His will.

With regard to those who have been members of other Communion before taking residence in Hiram, and who desire to have Christian fellowship with the Hiram Church; we believe that we should

recognize the validity of their Christian experience and gladly welcome them into the fellowship here upon the presentation of church letters or upon such sufficient evidence of their having been thus connected with other churches; these letters or statements to be filed with the Secretary of the Hiram Church. In case any of these should later move to other communities, we will return these church letters to them, adding whatever statements of commendation concerning their fellowship with the Hiram Church which the Pastor and Elders shall deem wise to make.

The Ideal Church

Fred W. Helfer, Hiram, Ohio.

I like to think of my church as

A HOME, where everyone is welcome.

A SOCIAL CENTER, where all may meet in joyful pleasure;

A SCHOOL, where everyone with a message may be heard;

A MARKET-PLACE, where each may come into some appreciation of his work in the world;

A SANCTUARY, where a man may examine himself in the light of all true values;

A FORUM, where the social issues of life are seen and discussed and settled with a serious effort to include the ideals of Jesus.

A HOUSE OF BROTHERHOOD, where men may learn the way of co-operation. "Brother of all the world am I."

A TEMPLE, "a house of prayer for all peoples", where old and young together may climb the altar stairs to God.

News Notes

W. Garnet Alcorn; Fulton, Mo.—I am entering on my eighteenth year as the minister of the First Christian Church in this city. During the year 1935 I was elected to serve a second term as president of the local Rotary Club. On a recent date I was invited to speak to Jefferson City, Mo., club.

Some books read—Psychology and Life, Weatherhead; The Mysterious Universe, Jean; Frontiers in Christian Thinking, Grant; How Can I Find God, Weatherhead.

Harry J. Berry, Fitzgerald, Ga.—Yes, I am still at Fitzgerald, Ga. Yawsuh! Far away from the wintry snows of the frozen North. Down in the land of sunshine and flowers—except when it rains and freezes. More cold weather than usual this year. Nearly broke up church Christmas morning, it snowed a little. Some folks around forty saw their first snow.

By the way, what are the Disciples doing to make the world safer for munition manufacturers, political racketeers, liquor gangsters and the poor underprivileged (like William Randolph) who are painfully driven out by excessive taxes?

I haven't heard of any one breaking ice on Lake Michigan for a baptism. Can it be possible we need to be baptized (with something)?

Tom B. Clark; Waco, Tex.—About all I am doing is trying to get acquainted with the Waco Church. I was extended a call to this church, Central Christian, on the 6th of this month (January) and entered upon the work that week. J. Kinney O'Heeron, the pastor for the last 6 years, is now with South End Christian church, Houston, Texas. He made a big place in this city for himself. Everybody look-

ed upon him as one of the best preachers Waco ever had.

F. E. Davison; Austin Boulevard Christian Church, Chicago.—My address is correct. I have done nothing worthy of note. THE SCROLL is edited to my entire satisfaction. Any changes I might suggest in the affairs of the world would perhaps be thrown out the window by the Supreme Court. Therefore I am unable to make a contribution to your next issue. Regretfully yours.

H. G. Elsam; Chairman, Illinois Disciples Peace Fellowship, Hootpeston, Illinois.—How many of us progressive liberals will take the trouble to work for the preservation of American liberties? Is there not danger that we shall continue to discuss the "spirit and bodkin-tip" problems of theology to the neglect of practical, and political, action?

You men and women who have affiliated with the Disciples Peace Fellowship, the F. O. R., et cetera et cetera: Are you doing anything practical to promote Peace and Civil Liberties? *Have you written your Senators, your Congressmen?* Have you protested against the Military Disaffection Bill? **IF WE AREN'T WILLING TO WORK FOR LIBERTY, WE DON'T DESERVE LIBERTY!**

Raymond M. Hutchison; New London, Mo.—I have recently moved from Memphis, Tennessee, to New London, Missouri. I delivered the Founders Day address at Culver-Stockton College January 28th. Have just read "Social Salvation" by Bennett, "We Jews" by Sokolsky and "Robber Barons" by Josephson. Is that variety enough?

W. M. Long, Mill Hall, Penn.—My address is the above. Reading "Social Salvation," Bennett; "War is a Racket," Butler. Rereading "Religion and

the Rise of Capitalism," Tawney and "The Christ Like God," McConnell.

S. V. McCasland; 4132 Westview Road, Baltimore, Md.—You have my correct address, so I shall just use your card to say that I still live there! All well here except Louise's mother, who has been seriously ill with arthritis since August.

Some day I may send you a copy of my syllabus on my new course on the philosophy of religion, in which I am using Ames as chief text. Teaching the course now for the first time. Nine girls in the course. Lots of fun with it. My Religions of the Orient this term has over thirty students, including the Chairman of our Dept. of Psychology, Dr. Ethel Bowman, who had Psychology of Religion with you some years ago. Have completely reconstructed Biblical Literature into the Dept. of Religion since I came to Goucher. Best regards.

J. W. McKinney; Sapulpa, Okla.—Howdy, Dr. Ames. I am preaching a series of sermons at morning hours on the Christian Church (Disciples), trying to show that we still have a mission. At evening hours, a series on the messages of the books of the New Testament. Best wishes.

R. B. Montgomery; Lynchburg, Va.—Good idea, but how much do you expect on a card? My address is correct. I am greatly enjoying teaching a course to college sophomores in "Life and Teachings of Jesus" while attempting the general administrative duties at Lynchburg College.

Your reference to Liberalism in SCROLL suggests a theme for annual meeting—How is this? *Liberalism—Present and Future*. In religion. In politics. In economics, et cetera. These would challenge some guessing.

Present reading: Bower, *The Church at Work in the Modern World*; Flegg, *Jesus*; Garrett, *The Revolt of the Masses*; Suckow, *The Folks*; Ames, V. *Introduction to Beauty*; Pauck, Miller and Niebuhr, *the Church Against the World*.

Thurman Morgan; Breckenridge, Tex.—Today in a Rotary Club talk I referred to A. E. Elliott's article in the Scroll. A Rotarian from Austin, Texas, who is connected with the University asked to see the magazine. Would it be possible for you to send him a copy of the January number? I am keeping each copy or I would have given him mine. Send it to Mr. Fred Erhard, 505 Texas Ave., Austin, Texas. The Scroll is the only magazine that I read from cover to cover. In the near future I am hoping to be able to send a little information to Sterling Brown about the religious conditions in West Texas. Thank you.

Willis A. Parker; 2 Cullowhee St., Asheville, N. C.—Your questions ask multum in parvo; here's parvo. I'm Extension and campus Teaching, Asheville Teachers' College, Social Sciences and Philosophy, since June 1935, also associate director Adult Education Western N. Carolina dist. W. P. A. Reading world problems, politics, social programs of Russia, Germany, Japan. Also esp. U. S. Constitutional questions, Consumers' organizations Kagawa, Gandhi, Stalin, et als. I think the Disciples missed their mission by mistaking the N. T. Church for a normative organization, and the N. T. for finality in religion. The Scroll could be improved but it is doing pretty well. Sorry to miss the meetings. Must let the rest of the world go by.

L. P. Schooling; Box 105 Hussar, Alberta.—I wish to put a question to all my fellows: Are we

taking a conscientious responsibility in the expression of our economic life?

Each year we advance further into the land of a burdensome abundance and contrary to all reason and justice witness the people more and more crowding the roads, as a last source of life, to the gates of public charity.

May we not well ask whether or not our departments of Economics and Sociology in our universities are worth their salt in engineering the way to effective action?

But more than to any other is not the welfare of the people not a challenge to the preacher? Times of special distress call for special application of his message. His opportunity is second to none and must carry a like responsibility. Can we lead our Churches to a more vigorous expression of this responsibility?

C. M. Sharpe; Orono, Me.—Have been preaching for Fellowship Community Church, Orono Maine, along such lines as—"Neutrality and International Morals," "The Values of Honest Doubt," "The Fellowship of Christ," "Concerning Windows," Jane Addams, a Modern Joan," "These Perilous Times," "The Long Parade," "As the Leaf Fades."

Have been reading "The Christian Century," "Christendom," H. B. Alexander's books, J. E. Boodin, Wieman, Dewey, The New York Times, "Common Sense," Whitehead, and several other periodicals (in spots) "The Scroll," THE BIBLE.

The SCROLL suits me very well. Let there be plenty of "Aletheia" and "Eleutheria." Be patient with discouraged but valiant prophets.

The "Disciples" have a mission. Same as ever, suitably adapted to changed conditions.

Gordon G. Voight; Floydada, Tex.—Please change my name on your mailing address to Gordon G. Voight, Floydada, Tex. The Scroll is the best magazine yet published by any Disciple group. We are having the biggest snow in several years on the Panhandle.

B. S. M. Edwards; Clayton, Ill.—It is immaterial to me as to the size. I am perfectly satisfied with contents and arrangements as are. I would suggest no change unless for some reason the publishers desired it and in that case they would have my unqualified consent.

L. T. Hites, 5753 Dorchester Ave., Chicago.—Just to make the cent count. We left Hiram two years ago for Central Y. M. C. A. College in Chicago. Here my field is Psychology and Education—my first loves! We like the *Scroll*, particularly such “human interest” contents as Mrs. Sarvis’ letter in this last issue, Dr. Rice’s “Charge to a Pastor”, and Severson’s notes on Berea College—not to mention your own Radio Sermon. It is an interesting and welcome visitor each month.

L. W. McCreary, East Orange, N. J.—You may be interested to note that the first of last October I completed ten years in my pastorate here. During the Christmas holidays the Church gave us a party in recognition of this fact and surprised us with a beautiful chest of silver.

Burris Jenkins; Kansas City, Mo.—The old Antioch Christian Church in Clay county, has gone Community and calls itself so. That is where Moses E. Lard and G. W. Longman used to preach. Hickman’s Mills Christian Church has also gone Community, and *mirabile dictu*, the Longview Church on the R. A. Long farm has gone Community. The minister is Herbert Duncan.

Chas. O. Lee, Wichita, Kansas.—I am secretary of the Community Chest here, and I am also president of the Kansas Association for Social Legislation. I have been in Wichita two years, coming here from Memphis, Tenn., where I was the executive of the Chest for three and one-half years. Previous to that I was executive of the Chest at Tulsa for five years, coming there from Indianapolis where I was in social work for eight years.

George W. Morris; 370 Addison Ave., Palo Alto, Calif.—I regret that my sole contact with the Institute has been by correspondence but it will likely have to be so as long as we are in this "Home Mission Field"—for our people. What am I doing? Mostly giving counsel and advice to our fellow citizen, Herbert Hoover! Not that he takes it—Having a lot of fun lately running a Sunday evening Forum on social problems.

F. T. Warren; 245 North St., Rushville, Ill.—I have just finished reading the last issue of the Scroll with much satisfaction and this letter is in response to co-operation of members for the next news number.

Recently I have read "Portraits of a Carpenter" by Strickland, and "The Eternal Life" by Baille; "A Pilgrimage to Palestine" by Fosdick; "The Art of Church Management" by Lemmon.

Last November we voted to give the Unified Service a trial. To date it has been very satisfactory in most every way. We start our service promptly at 9:30 a. m. A program of this service is enclosed for your consideration. We find this service shortens the time to 1 hour and 40 minutes and permits no dragging. The average attendance has increased and much added interest is manifested. If you de-

sire further information of this plan I will be glad to send it to you.

Your question or query as to what you would like to have done to improve the Scholl, the Institute, the Annual Meeting, and the rest of the world is a great assignment. However I think that me may all agree upon the great needs of the world. It may be that there is some hope to *know* that there *is* a need, if we do not know just what it is that is needed or that which we should apply. It is my conjecture that we must use our very best methods and purposes in our great task to inspire and to save the world.

William H. Erskine; Uhrichsville, Ohio.—Improve the Scholl by having many "good No. 1" practical articles" like Perry Rice's. Thanks.

Our public library has the best books, gets even Christendom, and so I am kept busy with good books. Am waiting on No. 2 in series of Contemporary Theology where you are to write something.

Have been chairman of two union meetings, one the Bible Week and now just closed Week of Prayer. Ten churches and pastors co-operating in fine way.

Disciples have a mission, "Unity in essentials." Disciples have not all the essentials, nor all the truth but their efforts for union can help others understand the contributions of the other.

O. F. Jordan; 810 Courtland St., Park Ridge, Ill.—Speaking engagements recently, "Books Men Ought to Know" before Men's Club of Austin Blvd. Church. "The Story of the Bible" before the Chicago Graded Union of Sunday School Teachers. Now edit The Christian Community every month. Am starting a parish monthly without advertising to carry about 5,000 words including a condensed ser-

mon. Have two sermons in the 1936 "Minister's Annual." Recently had a sermon in Expositor.

Our church has gone through the depression with only a ten percent cut on budget. Last year's average attendance the best in our history. Sunday school this fall ran with average of 340 in attendance. Recent books read, Compton, "The Freedom of Man"; Means, "Things that are Caesar's."

G. L. Lobdell; 1421 Locust St., Chico, Calif.—May the new year bring great satisfaction to you in beholding the progress of the disciples, leaving the camp ground of the past with its dying embers to advance under the urge of a call for true patriotism that is fearless in attacking the sin of rapacious greed that is eating at the heart of the moral universe. I love the Scroll, it has a real mission.

Change my address from general delivery to above address. I am reading everything I can get from the pen of Harry F. Ward, and I find great stimulus in the pages of the Christian Century.

C. M. Ridenour; 3833 40th Ave., S. W., Seattle, Wash.—Please change my address from 351 N. 50th St. to C. M. Ridenour, 3833 40th Ave., S. W., Seattle. On Sept. 1st I became pastor of our West Seattle Christian Church.

Dr. Edgar DeWitt Jones has been in our city for six days as guest speaker in Disciple Ministers Retreat. He was also guest speaker for many other groups in the city. His address on "Saints Sinners and Beechers" given before the Seattle Council of Churches and Christian Education should be heard by every minister in the country.

I think my subscription to The Scroll has expired why don't you send me a statement? Please don't drop me.

Herbert L. Willett; 319 Richmond Rd., Kenilworth, Ill.—Your postal card inclosed in the Scroll puts me under obligation, if only to prove my inherited sense of economy, not wishing to waste the cent! Mrs. Willett and I are here (Fort Lauderdale, Fla.) for a fortnight in the new home of Dr. and Mrs. George W. Hall of your congregation. It is right on the ocean, and the combination of beach, woods, fishing, boating and swimming is delightful. We attended a fine service at the Croissant Park Christain Church yesterday, Dr. C. O. Woodward, Pastor. And last evening we went to a meeting of the negro "Church of God" where all the features of a negro camp meeting—shouting, mass praying, preaching (of a sort) and *collections*—were the order of the two hours. Much edified!

Monroe G. Schuster; Gary, Indiana.—First I am listing a few books which I have read recently: "Psychology and Life," Weatherhead; "I Follow the Road," Payson; "Unraveling the Book of Books," Trattner; "The New Books of Revelations," Ferguson; "Jesus," Case; "Moral Man and Immoral Society," Niebuhr.

Ours was the best Christmas we ever had since nine and one-half pounds of boy were delivered to our home December 4th. We have named him Monroe Gary and will call him Gary since we like our city so well and the name also.

When I think about the heritage of the Disciples, the mental and spiritual courage of our initial founders and the modification of denominationalism they helped to achieve I feel like some of our Christian brethren who "get religion" and like to shout about it.

Do we have the right to say that from our early days of inception we have always privileged our ad-

herents to read the Scriptures as well as life and interpret for themselves That our only creed is the pledge of absolute loyalty to Christ and his objectives so far as our individual understanding carries us? This seems to be the only kind of unity feasible for all present existent denominations. Otherwise a true, unbiased tolerance must be our only foundation.

A few years ago Mr. David Lloyd George was waited on by a delegation of American members of the communion of which he is a member to invite him to attend some sort of denominational gathering in this country. "Yes," said the then prime minister, "I am a member of one of the two branches of our church. And I know that these two branches are divided over the question as to whether a man is baptized *for* the remission of sins or *on account of* the remission of sins. I myself feel very deeply on that question. When I was a young man I became fully convinced that our branch of the church was in the right on that argument, and I came to believe it so passionately that I would gladly have laid down my life for my faith. But for the life of me," he continued after a stage pause, "I cannot remember now which side it was that our branch was on!"

Irvin E. Lunger took his M. A. degree from the Divinity School of the University of Chicago at the December convocation. This was the first time a student of the Disciples Divinity House has accomplished this feat in the short time of four quarters' residence. He is continuing his work for a higher degree.

THE SCROLL

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No. 4

Editorial Letter

Since we of the Institute are just one big family I will write a letter this month to my brothers. Like other families I know, we are not all good correspondents. Even when I sent the postage and an addressed card to all of you recently I received replies from only a few! But it was worth while as you have had opportunity to realize by reading the last two numbers. It would help the whole family if more of us took more definitely the attitude of being of the household. This is one of the original purposes of the Institute, to cultivate fellowship. We need to know each other better and to feel the warmth of genuine kinship. We do have a common heritage and a common task. I have often advocated gathering photographs of all the family and the records of each one. There might even be some arrangement for exchanging advice with reference to personal problems and professional difficulties. Why not have a page or two for questions? I will try to find the answers if you will send in the questions.

We are approaching a notable event in the family history. This year marks the fortieth anniversary. These forty years have been very eventful. Many of our number have run their course and finished their race. Only six of the original fourteen founders remain—Campbell, Jenkins, Willett, Lockhart, Garrison, and myself. The lines are closing in upon us but there are hundreds now to carry on and keep the home fires burning. How far into the future will the clan endure, and what

will it accomplish? The officers are now all young men and many of the members have good prospect of continuing for another forty years. If fourteen members have grown to four hundred in forty years, how many should there be in 1976? Let some mathematical mind figure out in ratio how many books will be written, how many converts will be made, and how many good works performed! Whoever makes this calculation should report at the annual meeting next summer.

About ten years ago I wrote a pamphlet on the Disciples. It has now been printed five times and to the number of ten thousand copies. I send a free copy to any one who asks for it and quantities will be furnished at cost. It tells in outline the history of the Cause and shows the liberal trends developing.

Last month we published a list of "Disciple Union Churches." Many ministers have doubtless wondered why their names and churches were not included. The answer is that they did not report their churches as union churches! If there are other Disciples churches that are really practising union the fact should be reported in these pages.

Strangely enough a few insisted that they are practising union but did not wish to have the fact published! Isn't that news?

David E. Todd, of Thomson, Illinois, is pastor of a church that is a union church. They had to go to court to establish their right to hold and use their building for the practice of union, but they won their case and it will not be appealed. It stands in the record and marks history. Churches have gone to court to establish their right to use instrumental music. Many have had serious controversy over their right to cooperate in missionary

societies. Progress is sometimes won through discussion and experimentation even at some cost. Perhaps peace and harmony may be maintained, in some circumstances, at too great a price.

The next issue of the *Scroll* will be wholly devoted to three papers outlining the present day religious problems and suggestions for dealing with them. Irvin Lunger will write of, "Religion and the Crisis in Culture." He will state the confusion which now exists in institutions and social relations, as well as in personal intellectual and emotional life. Roy O'Brien will discuss "Religion for Modern Times." He will say that religion must abandon its claims to authoritarianism and perfectionism, and cultivate the integration of concrete, practical values, through intelligence and experimental practice. Sterling Brown will show how the Disciples have sought to cultivate these practical values in keeping with their intellectual inheritance, their democratic temperament, their pioneering spirit, and their interest in union. These men are fired with enthusiasm for helping us Disciples to understand the conditions which confront us, and making it clear that the very genius of our "ideal plea" is well suited to resolve the difficulties. Those who wonder whether the Disciples have a mission and a dynamic will find help and incentive in these addresses. Plans are being made to have these three men visit several churches and colleges to present their appealing messages. They have already awakened great enthusiasm in my own church in what may prove the beginning of a new crusade. They have made arrangements to speak in churches in Ohio, Michigan, Indiana, and Illinois. These addresses will be made the basis of at least one discussion period at the annual meeting. Maybe the

best possible celebration of our forty years would be the launching of a movement such as these men have inaugurated.

Affectionately yours,
E. S. Ames.

When Syllogism Fails

William Mullendore, Franklin, Indiana

“Above the logic of the head is the feeling of the heart.” “The heart has reasons of its own which the head can never understand.”

—Rousseau.

It was a good many years ago at a ministerial meet at Indianapolis, Ames and Willett were then the arch heretics and were giving the defenders of the faith considerable concern. The two young “Davids” could not seem to wear the armor which the Reformers had fabricated from the letter of the text and the syllogism. It was charged by the more emotional sects that the Campbellites knew nothing deeper than a head religion. While this was not true in the sense in which they meant it, it was perhaps too true; for when the Disciples found a conflict between the head and the heart, the heart did often abdicate in favor of the head. Alexander Campbell, brilliant, coldly logical and imperious, was demanding the restoration of an ancient order, which neither he nor his followers have ever been able to find. Walter Scott, no less coldly logical and imperious in his demand for a New Testament conversion, cut like a scimitar through the emotional hysteria of his day and gave to Christendom a sane evangelism, the greatest contribution Disciples have thus far made to divided Protest-

antism. It is hardly strange that a conversion so rational as that urged by the Disciples seemed, in that day, an emasculated conversion, a heartless religion.

On this particular day, the faith once delivered to the saints, was to be defended by one of the best known champions of the Restoration. The bleachers were filled by curious and expectant spectators with divided loyalties, as was always the case when moot questions were to be discussed.

The distinguished minister was called to bat. He began with the assumption, "God has a right to condition salvation on anything he pleases. He pleased to condition salvation on immersion," and cited the Scripture for it. "Therefore the unimmersed have no promise of salvation nor right to be members of a Disciple congregation that has for its purpose the restoration of the New Testament Church."

The minister's method and use of the syllogism was familiar in those days. When hard-pressed, I have used it myself. In my younger days, I went to hold a meeting in a small village. To my hearers my sermons must have left the same conclusion as was arrived at by the eminent minister; for the Baptist preacher, much my senior, cornered me in the village blacksmith shop and was bent on challenging my implications and humiliating me before the loafers. I cleared the deck for action and unlimbered my syllogism.

"Must we not obey Jesus to be saved?" I asked. "Yes," he replied. "Did not Jesus command us to be baptized?" "Yes," he answered. "Then must we not be baptized to be saved?" "No," he said. I had the logic. He had the laugh. But to be frank I was not sure he did not have the truth also. My

heart told me even then that there was something wrong with my logic. But like a good Disciple, I must not allow my heart to stand in the way of a plain word of God. Much water has gone over the dam since then and my heart has shouldered my head clean out of position in spite of logic and scripture. I was wrong because I had followed my head. The Baptist was right because he had followed his heart.

But let us get back to the bleachers and the batting minister. He had struck a terrific blow. His assumption that "God had a right to condition salvation on anything he pleased," seemed reasonable. The Scripture cited was in the Book. His logic was carrying him along and in rapid succession he passed first and second. The batter was cheered on by encouraging words of his friends in the bleachers. "That is right." "We must stand for something." "We need a positive Gospel." The way is clear to the home plate. Surely the batter will make a home run. But no, he stops at third. "The unimmersed have no *promise* of salvation." His logic demanded, he concluded, "the unimmersed are lost, damned!" His logic carries him safe to the home plate but he prefers to die on third.

I have noticed that these sticklers for the text and the syllogism almost always die on third. It is a rare man who will assume the responsibility of that last base. They always insist that God shall pinch-hit for them from third to home plate. If you suggest that it is unjust or unethical or whimsical to condition salvation on the mode of what at most is only a form they will say, "Have that out with God." "Here is what the Bible says, and I dare not take from or add to the word of God. We have no choice." "We must build by the pattern."

Almost without exception they refuse to accept any responsibility for their syllogism. They must be loyal to God and the Bible, no difference where they lead. And to do them justice this does seem quite loyal, quite superior. And since their premises seem reasonable, the Scripture unquestioned and their logic faultless, they create a problem.

But if they would only take time for introspection, they would be surprised to discover that this shifting of responsibility from their own authority to God's begins and ends just where the logic of the heart begins to doubt the logic of their head. Their loyalty to the letter is at the sacrifice of their loyalty conscience. I feel quite sure the stoutest defender would not damn a good man because he had not been immersed, yet they will try to justify God in doing that which they themselves would not do. Wrong in man becomes right in God.

A good Presbyterian was the organist for a Disciple minister. The matter of her baptism into his church came up. On the matter of her immersion the preacher said, "I might be willing to receive you on your baptism but I don't know about the Lord." I know this good man well. I know his heart would have gladly received the good Christian Presbyterian but the syllogism was in the way.

Again, it is a good prohibition preacher. He was preaching on the miracle of turning one hundred and eighty gallons of water into wine for a wedding feast. He labored hard and his chariot wheels seemed to drag. He gave a number of reasons why this was a beautiful act at a wedding. At the door I congratulated him in finding so many plausible reasons for Jesus making so much wine for the guests, but I added that I wished Jesus had not done that. "So do I," said the preacher. "He

was faithful to the text but he was false to his heart. Thus I have heard the slaying of the Amaltekites and other sins condoned that our hearts condemn.

I suspect at the very moment the eminent minister was proving by his syllogism that God would be displeased if Disciples would admit the unimmersed into their fellowship, his heart was wishing that he could. When will Disciples learn that the wish to be free to admit all good Christians into their fellowship is not a temptation of the devil but the wooing of the spirit? When will we learn that the best in us is the Christ in us? Jesus taught his Disciples to find God through the logic of the heart not the logic of their heads. Starting from their own father hearts, they could move straight to God. There is no field in which syllogism is less dependable than in the field of religion. This is not to say that reason must give way to emotionalism, but it is to say that where our hearts doubt our heads, our hearts are the more likely right.

The limits of this article do not permit a discussion of the assumed premise that "God has a right to condition salvation on anything he pleases." This minister got that out of his head, not his heart. His heart would not have told him that no moral being has a right to condition salvation on anything he pleases. Certainly the condition must be moral and it must be a means to attain the end desired. If salvation be moral health, then the condition must be a means to moral health. Whatever will be helpful to the salvation proposed, God will desire, whatever is necessary to the salvation, God will require. Had the minister determined first the nature of the salvation proposed and then set himself about the task of determining what such a sal-

vation required of men as a means to the end, the discussion would have been most helpful.

My Ordination Statement

John W. Cyrus, Milwaukee, Wisconsin

I suppose that no minister could count the number of times he has been approached with that perplexing inquiry, "Why did you choose the ministry?" It seems that even before he has finished his academic training that question must have been put to him a countless number of times. And it seems that no answer can ever be quite satisfactory to the one who asks the question. The minister may quote scripture, refer to early experiences that he thinks significant, point out certain beliefs and ideals, and when he has finished, the inquisitor is sure to look as if he were about to say, "But why DID you choose the ministry?" Instead he covers his confusion with some well meant remark to the effect that it is a most admirable calling. Such, at any rate, has been my experience.

I say these things because this occasion brings back to me all the times I have been asked that question, and all the times I have asked it of myself. It has always struck me a little dumb. Not that there was nothing to say; on the contrary there were thousands of things to say. But to find one thing that would tell all the rest seemed hopeless. So now when I say, "I don't know how I am come here," I hope I am not unaware of the real and proper solemnity of this occasion. It is just this solemnity that is a little overwhelming to my desire to be a minister. I feel lonely in the presence of it.

Why I am glad to be here, why I want to be here with all my soul—perhaps I can tell you in part.

The program of a small-town warring congregation in which I was initiated into church life was quite eclipsed by the more pretentious and attractive program of the church at Eureka College. It appeared still less impressive in comparison with the smooth, well-timed services of city churches I attended during the years I spent at the University of Chicago. Yet I am not at all sure, in spite of how easy and pleasant and more significant the religious exercises of these stronger churches seemed, that there was not something quite as vital and valid and easier to see in the church of my childhood than in any other I have ever attended. As a rule it was noisy and undignified and distracting, but a church nevertheless. Perhaps the bit of compressed churchliness that remained is easier to grasp in reflection because it was so small.

Looking back then with as much detachment as I can summon, its life was a chaos of sorrows and joys that poured in through its doors in larger or smaller quantities each Sunday morning seeking some kind of expression. Because that expression was often crude and the results which it got woefully ineffective, I was sometimes revolted by it. But at other times I felt a close kinship with it. Here was a good picture of people who were frustrated and needed strength, and of people who were moderately happy and needed their joy made full, needed to believe in the real happiness they had. I understood these two kinds of people for I was both kinds,—just as everybody is, and when I was reminded of them, I was inescapably one with them. To these two needs of men the church can minister, and has

precedence to minister. From the pulpit I hope to assist in that ministry. For I was also kin to them when they did not find strength for their frustration or fulfillment for their joy.

In divinity school and as I was exposed to more and larger churches, the mission of the church and the ministry broadened out into something larger and more glamorous than this local picture. What it seemed to stand for reached back into eternal human history farther than I could see and where my teachers could only point. In the nearer part of that history functioning as a sophisticated institution it became for me a tremendous social force extending its influence in lines too subtle to be traced clearly over the whole face of life. Though sometimes its force waned, and was misdirected, and even slept, it was on the whole the leaven of a better world. As such now it can minister to the world's frustrations and unfulfillment. It can exalt the vision of a better world and enlist devotion to it. I want to share in this ministry.

This larger view of religion as an eternal aspect of life and of the church as an historical reality lent a new perspective to the problems of the local church by which I might hope to give them some balance and maintain my own.

More than this, however, it threw light upon the chief symbols, doctrines, and beliefs of the church. It took them out of the realm of philosophic obscurity and made them yield human meanings. God, Jesus, the miracles, heaven, salvation, hell, sin, communion, prayer became something more than impenetrable intellectual problems, or words which, so to speak, were buttons by pressing which one could call to his service different emotions. I do not mean to say that by a course of study I plumbed the depths

of these things as though they were sudden naive fancies. I only mean that I found a human way into them by which I might in part explore their depths and make their reality available to me. In one sense, then, they become windows into the past. Through them I can see what men have wanted and sought in religion, and what they have valued as good and what condemned as evil. They and the long Bible-epic take me into the realm of the eternal human soul and its highest aspirations. In another sense they become windows into my own life and time by which I can to some extent clarify my life, and in those moments which we call worship focus it until what is good in my own time becomes part of me, and God, suddenly real, possesses me. Through the ministry I want to make this saving value of Christian truth available to people.

In the spirit of these remarks and believing in them I seek ordination into the Christian ministry.

Preaching Doctrine

By B. B. Baird, Fremont, Nebraska.

The good brother called on me (his pastor) Tuesday morning. Finding myself deeply involved in the study, I invited him into my workshop. He seemed to be feeling unusually congenial, and for a few minutes we had a delightful visit. Then suddenly he got down to the real purpose of his call.

“Say, preacher”, he said, “do you know you haven’t preached a doctrinal sermon since you have been here?” I smiled, and was ready to discuss the matter with him, but he had more to say, so I let him continue. “Surely, pastor, you know that the Bible is a doctrinal book. Jesus preached doctrine,

and all of his apostles were doctrinal preachers. The early Church was founded on a doctrinal basis. If you take the doctrinal element out of Christianity, you are as sounding brass and a tinkling cymbal in the pulpit." He said much more, but this enough for our purpose.

When he had finished, I walked over to my files and took out several of my sermon briefs. I suggested that we go over some of these sermons and analyze them from the standpoint of their doctrinal content. He fell in with the idea at once.

The first sermon we selected for doctrinal inspection was entitled, "Who Are the Humble"? We went over this sermon together. The text was, "Whosoever shall humble himself as this little child the same is the greatest in the kingdom of heaven." The three propositions of the sermon were, First: The humble are the teachable. Second: The humble are the unself-regarding. Third: The humble are those who return good for evil. I tried to impress upon my caller that in Christian thinking there is a doctrine of humility. But he was not interested, and gave evidences of being bored.

The next sermon outline selected was entitled, "A Living Interpretation of Christ." The introduction of this sermon dealt with the various mediums through which Christ has been interpreted to men—art, music, literature, ritual, etc. Then this proposition was stated and buttressed with illustrations: The most effective and attractive interpretation of Christ has always been through human personality—that is, through the deeply spiritual lives of men and women. Then we tried to point out three things a living interpretation will do: First: It will save Christianity from mere formalism. Second: It will make Christ's Church a power in

society. Third: It will make our lives great religious forces. I tried to get my friend to understand that there is in Christianity the doctrine of a living interpretation of Christ. It was very evident, however, that he was not vitally interested in this doctrine.

“Jesus and the Kingdom of God,” was the theme of the next sermon brief we discussed. The purpose of this sermon was to point out that Jesus connected his fundamental ideas with his comprehensive idea of the kingdom of God on earth. When Jesus talked about repentance, this is the way he put it: “Repent: for the kingdom of heaven is at hand.” When he talked about humility he linked it up with the kingdom of God: “Whosoever shall humble himself . . . the same shall be greatest in the kingdom of heaven.” When he talked about the new inner spiritual experience he connected it up with the kingdom of God: “Except a man be born from above, he can not see the kingdom of God.” When Jesus talked about preaching, service, children, righteousness, he joined them all to the one consummate, integral ideal of the kingdom of God on earth. But my doctrinal friend just did not seem to be interested in Jesus’ doctrine of the kingdom of God.

The next sermon outline we happened to select and discuss was entitled, “Toward the Understanding of Calvary.” The introduction of this sermon briefly treated the many theological theories of the atonement. The relative merits or demerits of these theories were not presented. The purpose of the sermon was to point out some practical truths about the Cross every Christian should understand. First: Calvary is the supreme proof that Christianity is not easy. Second: Calvary is the supreme proof that our religion will be tested. Third: Calvary is the

supreme proof of the futility of brute force. But even the doctrine of Calvary's Cross did not deeply stir my friend.

As I reached for another sermon brief, my friend broke in with this remark: "But you don't preach baptism." There! at last, he had made the ugly thrust! That was the blow he came to land. To his mind it was the knockout blow and the fatal shot. He fully expected his minister to take the count on that jab! His eyes flashed victory! He jumped to his feet in majestic cocksureness! With flushed face and cutting accent, he pointed his finger at me and said, "You know I am right! You can not deny it!"

In just a moment I drew another sermon from my files. The title of this sermon was, "The Forgotten Baptism." Mark 10:38 was the text used: "Jesus said unto them: Can ye drink the cup that I drink of? and be baptized with the baptism that I am baptized with?" My visitor insisted that he did not remember hearing this sermon, but the notations on the brief revealed that it had recently been delivered in the church to which he belongs.

We examined this sermon very carefully. After a considerable exegetical effort I got my layman friend to concede that the "cup" of which Jesus speaks in Mark 10:38, could not possibly have reference to the communion service, and also that the "baptism," of which he speaks in the same verse was not a reference to his baptism in the Jordan at the hands of John. The body of the sermon was a dissertation on this proposition: "That in Mark 10:38 Jesus is appealing for baptism into his spiritual idealism and purpose on the part of the disciples. The forgotten baptism is immersion into Christ's mind, his spirit, and his cause. In Matthew 20:21

Jesus asked the disciples this question: "Are ye able to be baptized with the baptism that I am baptized?" In other words: "Are ye able to be baptized into my redemptive cause? Are ye able to be immersed into God's will as I am? I am going to suffer; I am going to carry a cross, are ye able to be baptized into that spirit? I believe in the possibility of the kingdom of God on earth. Are ye able to be baptized into that ideal? I have put my faith in spiritual forces, not in physical forces. Are ye able to be immersed into that faith?" This doctrine of baptism was, quite clearly, foreign to the spiritual insight of my friend.

Then I concluded my remarks by repeating Paul's words, "baptized into Christ", with the suggestion that we give much more attention to the reality of that, than to the baptism into water. Baptism into Christ—that is the forgotten baptism! The good brother at this point thought of a very pressing obligation, and abruptly bade me good morning. As he left my door he made this final entreaty: "Well, pastor, I hope we hear a doctrinal sermon next Sunday morning." I had a thought, but, by the grace of God, (I don't know what else) I did not utter it.

"You haven't preached a doctrinal sermon since you have been here." Now, what my friend really means is this, "You haven't preached my pet doctrines every Sunday. Christianity for him is just one or two doctrines, and unless every sermon is built around his little doctrinal patterns, he is ready to flay his minister and start a church fight. He considers his one or two doctrines the very center and soul of the gospel. They are considered the fountain-head of all preaching; the arsenal and armory for all spiritual welfare; a straight ladder to the

skies; the key to paradise; the whole of the Christian message. Sermons presenting doctrines outside the realm of his pet categories are just so much theological twaddle. The doctrine of humility; the doctrine of the kingdom of God; of Christian stewardship; of Christian service; all these and other great Christian ideals find no response in him. They are not his theological pets! Therefore, between him and his minister there gapes a great ever-widening mental gulf.

"You don't preach baptism"! What my friend really means here is, "You don't preach baptism as I understand it. You do not give it the primacy in the message of the church I think it should have. You are not as dogmatic about it as I think you should be". He wants to make baptism a wooden, mechanical thing. His minister wants to make it a living reality. He wants to make it only immersion into water. His minister wants to make it immersion into the spirit and purpose of Christ.

Ecclesia Peccatrix

Robert Sala, Lynchburg, Virginia

(A talk to the students of Lynchburg College 1-28-36.)

All of you are students in a church college. This institution has had long affiliation with the church and draws a share of its support from the church.

Yet some of you have heard me, and others of this school, no doubt, speak in a critical way of the activities of our mother institution. The unthinking person will be quick to call it disloyalty and ingratitude. But he who takes the welfare of the institu-

tion or religion to heart will be glad that the church has those within its fold who are sympathetically critical of it. I do not conceive it to be the function of the church college to laud the church unceasingly, but rather to approach the problems of the church in a realistic way and to offer to its mother institution the benefit of its thought and experience. It is in the light of that point of view that I approach an appraisal of the work of the church in our modern world.

It may be well to clear the ground with a definition. What is the church? The church is an instrument of salvation. Note the important words of that definition. The church is an *instrument*. Sometimes we get our thinking a bit twisted at this point. The church is not an end but a means. It is a tool. Its primary purpose is to assist man to salvation. The church is man's helper. Now the nature of a tool is this: if it assists in the right performance of a task, it is valuable, and is to be kept. But the reverse is likewise true. If a tool loses its edge and cannot be reground, if it ceases to be of value in the production of something, it is to be discarded as of no worth. I conceive the church to be in the same position. If, as a human tool, it helps man to more satisfying living, it is to be kept. But if it loses its cutting edge, if it ceases to be a potent instrument in the hands of man, it is to be thrown away as of no value.

Let us put the application of this approach. How is man using the institutions of organized religion today? Are they giving him a cutting edge with which he can shape his world closer to his heart's desire? I wish that I could say that the Church is doing that thing effectively. It would be encouraging to point to the Church as the great experimenter,

the great participator in the affairs of mankind. Unfortunately, my sense of honesty prevents me from doing that. Never in the life of the world has there been such need for some institution like the church to hold high the banner of idealism and to present a program of progress.

I should feel quite hopeless about the future of the church in our society did I not have some knowledge of the potent part which she has played in some periods of the past. There *have* been times when the Church was the cutting edge of society. And that brings us to a definition of our second word. The Church, we said, is an instrument of salvation. Yes, you say, but what do you mean by salvation? That word has had, in general, two meanings for men. In Christianity salvation has usually been applied to some misty region of the future life where one could gather with the seraphim around the glassy sea. Judgment days and heaven and hell were wrapped up in the term. More lately, however, the word has taken on fresh meaning. For the newer school of thought, salvation is a process by which one attains to more abundant living here and now. But these views are not necessarily opposed. In fact, there is much of each in both. Why did the idea of judgment and heaven appeal to a vast host of aspiring souls? Because it made the living of this life a more significant experience. And why does a salvation of present abundant living appeal? Because it bears witness to the preservation of eternal values.

Now, this is the point of the matter. The Christian Church got its start in the fact that it had a sharper cutting edge than any other religion of its times. It is an utterly mistaken notion which thinks of the Christian Church as growing up in

a vacuum. It had several great and entrenched competitors; and Christianity won, not because it was the sole contestant, but because it was the most useful to the man of the Roman world. It helped him best to manage his world, and that is what he was looking for. Emperors discovered that Christian bishops of Rome were honest. And so they made them the keepers of the treasury and the inspectors of the aqueducts. Christianity made its way in the world because it was as useful a piece of equipment as a man's sandals. When, at the collapse of Rome, some steadying hand was needed to conserve the fragments of civilization, it was the church which shouldered the task of policing a chaotic world. Pope Leo could go out unafraid to negotiate with the savage Attila for the safety of the people of Rome. The Church was in the center of the stream of life. Its cathedrals were the cynosure of the eyes of every village. Social life in the medieval community found expression in the Church. In Calvin's Geneva the institutions of religion *were* the government. Colonial American life most frequently revolved around the Church.

Need I point out that this is no longer true? The Church has been allowed to drift to the edge of life. With most people their pledge to the church is considered a luxury. Business seems capable of getting along without religion in its churchly expression. The professions are largely made up of individuals who have no vital connection with the church. I think we need to face this fact squarely; we can hope to achieve no real cure without a frank facing of reality.

There are reasons why this condition is so. For one thing, the supernatural foundations of religion have come in for scathing examination. The opera-

tions of natural law have left little place for an autocratic monarch God who knew no law but His caprice. The examination of the functioning of the human mind has done startling things to old ideas about conversion and salvation. Inch by inch the church has been fought into retreat, and that retreat has turned into rout at times. The temper of our day is essentially non-religious. One great thinker of our day has put it this way. "Our difficulty is not to get people to believe in any particular creed or brand of religion; our problem is to get them to believe anything at all." To such a crisis has the Church come in its set of ideas.

Well, you say, you have certainly painted a black picture. Is there no hope?

Yes, I believe there is hope—if we will only seize it before the chance is gone.

In the first place, I believe that the Church must come to appreciate its "lost and helpless condition." The Church as an institution is today much in need of a saving experience. But it is sound psychology that a frank facing of its lost condition is necessary before salvation is possible. It needs to listen sympathetically but discriminatingly to the voices that challenge it. The pulpit has tended to put the cart before the horse at this point, for it has defended its positions before it has taken the trouble to observe them. The straight, calm look must come first.

In the second place, it must make frank confession of its failings, "Honest confession is good for the soul"—of the Church as well as the individual. As an institution it has slipped off the track somewhere, or it would not be in its present plight. A frank repentance must be made. That is to say, there must be a redirection of the Church's energies.

In the next place, faith must enter into its pro-

gram. This is a weak place today. The Church has lost its essential faith in its mission. Oh, it has phrases which it mutters; but when one recaptures the spirit of the early Christian Church, he is impressed with the lack of faith which the Church of today has in its own capabilities to present a workable program for human living. Its present program will not work, and deep in the core of its being the Church knows that.

Those of you who are good Campbellites will appreciate that I have been employing the five-finger exercise of old Preacher Scott. Hearing, faith, repentance, confession—

Yes, but the fifth is the most important of all. That fifth thing is baptism. Not the immersion of the baptismal tank. That is interesting, perhaps helpful in the experience of the soul. But the Church must undergo an immersion. That immersion is immersion in life. This pulsing stream of existence which we call human living has, for the time, left the Church high and dry. The Church must jump back into life, must become once more a vital part of its blood and sweat and tears. The Church must once more become a *useful* part of every man's equipment for living.

But, you say, how can that be done?

Well, it cannot be done by holding up its hands in pious horror at the goings-on of mortals. No holier-than-thou attitude will inject the Church into the bloodstream of life. We have had too much of that. Thou shalt not play cards; thou shalt not go to Sunday baseball games; thou shalt not—But why go on? What a tragic waste of time! As if any but the superstitious would pay heed.

Nor can it be done by standing pat on outworn ways of thinking and living. Alexander Campbell

was right. The creeds, ancient and honorable as they are, are now of no more than historic interest—things that one looks back to. Our day is under the necessity of redefining eternal verities. Some things do abide—but not always the things which the Church has said. The faith of my fathers was good enough for my fathers; it lived in and through them. They found it useful in their battle with life. I would not discard that faith, but I must make it mine so that it will be useful for me. In all sympathy I say, the faith of my father is *not* good enough for me. I have new battles to fight, and religion must mean something different to me from what it meant to them.

No, if the church is to become significant in our culture, it must plunge in—to our economics, to our politics, to our social life, into every phase of human living. It must prove its worth as a piece of equipment in everyday life.

I could close in no better way than to point you to the second letter which Paul wrote to Timothy. "Be diligent," he said, "to show thyself approved unto God, a workman that needeth not to be ashamed, rightfully dividing the word of truth." Look at that verse well, for in it you will find the key to the salvation of the Church.

Be diligent! The Church has its own laziness to blame for much of its distress—its laziness in thinking, its indolence in putting its ideals into action. Religion is not a passive but an active thing. In truth it must do—or die.

To show thyself approved! That involves the carrying of one's life into the life of the community, whether that community be great or small. Nor must the church be satisfied with the formal approval of its doctrinal propositions or its ethical pre-

cepts. The approval for which the Church must strive is the approval which comes out of lives which actively carry the equipment of the Church as a help in the struggle for existence and expression.

Unto God! The Church cannot hope to conquer if it loses its sense of the ideal. What does God mean to men beyond the idealization of their own aspirations? Modern youth seems to feel that it has said something profound when it comes out with, "Well, you know, all truth is relative." There is a sense in which that is so, and there is a sense in which it is not so. Perhaps the old absolutes have slipped away from us; but I assure you that they have left new absolutes in their place. It is the new absolutes for which the Church must seek. They are there, and the discerning will find them. Until the Church does find the new absolutes, it will lack a conviction of message. And without conviction the Church can never challenge the lives of men.

A workman that needeth not to be ashamed! Almost the best that can be said today is that the church has good intentions. But that is not enough. Years hence a reborn Church will look back upon its vacillation and weakness and bow its head in shame. What glorious opportunities for service the Church has today. Yet how feebly it attempts to fulfill its mission. The sense of shame is greatest when one has failed at the point of courage.

Rightly dividing the word of truth! There, my friends, is the Church's reason for being. To disseminate the word of truth, to hold high the torch of idealism in a world desperately in need of it, and yet to keep its feet firmly planted in the soil of realism—that is its task. Now, truth is not a group of revelations; it is a set of tested experiences. In the Disciples' brotherhood I stand in a glorious

tradition at this point. Campbell defined faith as the belief of testimony. What a clear wind to blow away the clouds of mysticism! Any true faith must be reasonable, he said; it must be deduced from an examination of evidence. One has only to soak himself in the emotional orgies of camp-meeting evangelism to appreciate what a radical Campbell was in this matter. Unfortunately, not even the Disciples have kept this tradition clear. Truth is to be come at by the examination of evidence. The Church needs to apply that principle to all of its activities within the world. I would use an academic word here. The Church must act only on the basis of research, if it would be a divider of the truth.

I have been speaking of the Church. But what is the Church? It is a group of people. It is you and I and a thousand others like us. If you leave here feeling that I have discussed an interesting question but one which is abstract and which does not apply to you personally, you are mistaken. *You* are the Church. In it or out of it, you are affecting the Church and the Church is affecting you. And I mean synagogues, too. My Hebrew friends are suffering from the same maladies as their Christian brethren. They have the same problems. If there is to be a Church of the future, a living, expulsive force in our society, you and you alone can build it.

I love the Church. It has been a mighty, constructive force in our civilization in the past. It is because I realize so fully its possibilities that I am impatient with its impotence. The Church *can* change the world—if it will. But if it does become once more a vital thing, you will have to make it so.

Hearing— faith— repentance— confession — baptism. That is the Church's thorny road to salvation. And you must walk that way with it.

China Letter

Lewis Smythe, University of Nanking

Since last writing you we have organized an interesting piece of work relief, we have been to Shanghai and worked out better program for the wool project with Professor A. F. Barker (formerly textile expert at Leeds University), Mr. Bates has been to Japan and returned safely this morning, and I have read Lewis Mumford's "*Technics and Civilization*" and am in the midst of John MacMurray's "*Creative Society*."

In January some of the misionary mothers who teach in the cooperative Hillcrest American School took pity on the large number of refugee families that were living in little huts made of matting on the hill there. Mr. Chow Ming-ih who is always interested in the poor people proposed some work relief; if they would raise the money he would organize it so Rural Leaders Training School students could direct it during winter vacation. Available resources were so small it seemed foolhardy to start any work. But in the meantime money has been raised, the Chinese Women's Club which has been raising money for flood relief put in \$2,200, and their energetic leader, Mrs. Lo Chia-wen, secured the interest of the Nanking City Government. So last Wednesday 200 men from the 270 families were marched seven miles out South Gate to start work on a dyke and thus earn a living for their families. Here is a small example of Professor Wieman's proposed triumvirate of religion, social scientists, and government! The City pays the labor for the work by cubic meters of earth moved, the other funds go to providing living quarters while on the job and

helping the families here. It is small in comparison with the work that the International Famine Relief has done in the way of work relief, but it is one of the first attempts to apply it to refugees in the city.

Mr. Charles Riggs and I had four good days with Professor Barker at Chiaotung University (Government Technical School) in Shanghai. As a result we came back with a new program and a new hope regarding the wool project and co-op. Split wooden rollers that Professor Barker had seen in Kashmir, India, become "crabbing" rollers to set the pattern in our cloth; improvements on the small sized "dolly" Mr. Riggs made will shrink the cloth; and a Scotch tentering fence like I saw at Biltmore Industries in Asheville, N. C., will stretch and dry the cloth. Thus a new finish will be given the cloth and thereby, we trust, an improved market will result. Besides this immediate program, there is the help we secured in outlining the long-time program for working out an integrated set of small scale equipment for rural wool industry in China.

So in spite of efforts to move over into the social side of the experiment, we find ourselves continually facing the technical problems. Unless those can be solved the social side can not get started! Meanwhile, Mr. Riggs is pushing ahead on his new loom which will be a crossbred between the Churchill loom from Berea, Kentucky, and the semi-automatic looms used here. In this we are following the ideals of Mumford's "neo-technic phase" of reducing weight and friction, consequently requiring less power or making it so a man can drive it with his feet. The social side also has its own difficulties. In December we finally completed arrangements for organizing the "Nanking Weaving and

Tailoring Cooperative Society" on the model of the English cooperative co-partnership societies I discovered at Leicester. In this form of co-operative the workers receive dividends on wages and the consumer members receive dividends on purchases. Thus it is an attempt to solve the relation between producer and consumer that has proved very successful among 44 large societies in England.

Thirteen weavers wanted to join but we had only raised \$1400 (Chinese) capital so we decided we could give work to only eight workers. In the scramble for which of the thirteen would get in the oldest and the weakest were pushed out first! And among the forty consumer members and the eight worker members there is no one with business experience in wool so we are very weak there. But we have been advised we will have to develop our own. Mr. Li-Cheng-kang, who has been active in the project for the last three years, was elected manager and he is doing his level best. Recent scouting is beginning to solve the difficulty of securing a finer grade of yarn (Chinese not Japanese!) than we had been able to get and thereby help better meet the demand. If economically and socially this experiment can succeed, it will provide a new departure in the relations between owners, workers and consumers in this part of the world. It will provide new employment for villagers and farmers through the vast territory from Nanking Northwest. It will provide a domestic use for a product that can be grown on land not suitable for cultivation and by increasing China's production per capita help to raise the standard of living.

Mr. Bates is too much under the weather with a cold to report on his trip. But locally nearly all hope of averting an armed conflict has been given

up. The only question is whether Japan will attack Russia or China first and the many conferences promising to outline a "clear policy" in China by the Japanese seem to be trying to decide this issue. Meanwhile the spectre of Guenther Stein's question, "Can the Japanese pay the bill?" ("New Republic," and Mr. Bates interviewed him) races with Japan's preparation for her "manifest destiny of expansion."

The University and Ginling College opened this week with enrollments and some transfers from northern schools that expect to be closed soon, or move to China's western borders! Tomorrow my Social Psychology class is reporting on their opinion of Lin Yutang's characterization of the Chinese people in his "*My Country and My People*." Can China's basic pacifism triumph again over foreign aggression? Or will Western militarism supplant Chinese pacifism. Part of it depends upon our world peace machinery and your will to support it.

While in Shanghai I had some good days at the Catholic University at Siccawei and was given every co-operation in finding material about Chinese communist areas. While I did not learn a great deal about the communist regime because Catholic as well as Protestant missionaries in captivity are more interested in "what happened to me" and have limited facilities for observation, I did gain a deepened respect for the devotion of the Catholic Fathers to their people. But the pictures of life in communist areas did not sound quite so glowing as those described by devotees in far away New York City.

Myron C. Cole, pastor of the First Christian Church of Los Gatos, Calif., is publishing a monthly church paper called "Our Church Life."

Letter From E. E. Elliott

E. E. Elliott, Kansas City, Missouri

The international convention of Disciples is to be held in our midst in October and committees are being appointed, with chairmen and so forth, to handle the details. Dr. Harry L. Ice, of the Independence Boulevard Church, is the prime mover in the affair, being chairman of the committee of invitation and head of the committee on committees. There should be an agreeably large attendance and our New Municipal Auditorium will receive its first ecclesiastical baptism, whatever that may mean in this day and age of Disciple progress Dr. George Hamilton Combs has just completed his first fifteen years as pastor at Country Club church and looks for another fifteen to follow Burriss Jenkins and his Community (Linwood Boulevard) congregation will hold its annual Easter service in the Municipal Auditorium, with military and fraternal organizations and their bands lending pomp to dignity. This is by far the most spectacular religious service held in our town during the year. Dr. Jenkins is a genius at organizing and carrying on through what would be to others an exceedingly difficult undertaking. By the way, Dr. and Mrs. Jenkins have just returned from a month spent in sunny California, visiting their sons, newspapermen out there. The Jenkinsons travelled there and back via plane as usual Frank L. Bowen, city evangelist, who planted many of the churches on our hillsides, has given up activity and is resting at his home. He and Mrs. Bowen recently celebrated their Golden Wedding and also the fiftieth anniversary of their active ministry.

There is a promise of a wheat and corn crop in these parts, in spite of drought and dust storms over a wide area. This, with a calf and pig crop should bring prosperity in spite of the new or old deals or acts of government, elections, or what not . . . This city is one of the elect to be visited by wise men from the East this year, in one of the preaching missions of the Federal Council of Churches of Christ in America. Nobody but a native knows how much we need it A fellow writing under the nom de plume of "Jeremiah" is creating quite a stir in the Christian Evangelist with a series of lamentations. I understand he is a fellow of the Campbell Institute Is it proper to say that the epochs of the Disciples of Christ have been "Reformation," "Restoration," "Federation," and "Toleration," and that we are now in the latter era of our progress? Is any considerable portion of our brotherhood still in the Restoration era, and if so, what ice do they cut in our common affairs?

On Christian Unity

A Parable: A certain man lived in a cabin which had a knothole in the east wall. Looking through the knothole, he saw the sun. So he went forth to find men to bring them to his cabin that they might peer through the chink and also behold the sun. When many of them insisted that they had beheld the same sun from the hilltop, the man was very angry, and called them fools. How, he wanted to know, could any creature be so unreasonable to suppose he has seen the sun other than through his glorious knothole?

*THE FORTIETH ANNUAL MEETING OF THE
CAMPBELL INSTITUTE*

Chicago, Illinois, July 28-31, 1936

Tuesday Afternoon

- 2:15 President's Address.
2:30 A Trilogy on Religion for Modern Times.
4:00 Business, reports, and appointment of committees.

Tuesday Evening

- 9:00 The Disciples and their Sense of Mission.
10:00 Discussion.

Wednesday Afternoon

- 2:15 The Nature and Function of Religion.
3:15 Discussion.

Wednesday Evening

- 9:00 Religion and the New Realism.
10:00 Discussion.

Thursday Afternoon

- 2:15 The Ordination of Ministers.
3:15 Discussion.
4:00 Business Session.

Thursday Evening

- 6:00 Anniversary Dinner.
8:00 Fortieth Anniversary of the Campbell Institute.

Friday Afternoon

- 2:15 The Church and Current Social Movements.
3:15 Discussion.

Friday Evening

- 9:00 The Church and Social Reconstruction.
10:00 Discussion.

THE SCROLL

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No.5

A Trilogy For The Times

We present to our readers this month a very significant discussion. It is significant because of the issues with which it deals. The whole religious world is disturbed to its depths by changes in ideas, customs, and emotional loyalties. This discussion is significant, too, because it comes from the mind and heart of youth, and of youth earnestly seeking such an understanding and statement of religion as will give them a vital message for their times. There is further significance in the fact that these young men have availed themselves of the best education Disciple colleges can give them, and years of graduate university training. They have all had experience as preachers and teachers of religion. The discussions have been presented to four audiences in different states and have been subjected to forum review for criticism and suggestion. In every instance the trilogy has met with deep interest and vital response. The discussion will be continued at the annual meeting of the Campbell Institute and in the *Scroll*. However, these are individual discussions for which the speakers are alone responsible. They will appreciate reviews and criticisms, for they realize that they have only made a beginning with their problems and are eager for stimulus and direction in further study. If this trilogy does not stimulate our readers to think and correspond about these matters, we shall conclude that it is due to lack of interest or understanding or seriousness concerning religion in general and the Disciples in particular. *The Scroll* invites your comment.

—The Editor.

Religion and the Crisis in Culture

Irvin E. Lunger

Acutely conscious of the extent to which the spirit of insecurity and confusion which typifies so much of our daily living is seeping into the religious thinking of the present, it is the purpose of this trilogy to cut with deep and deliberate strokes into the feverish body of contemporary culture laying bare the fundamental causes which underly its uncertain and chaotic condition. The opening discussion will represent an analysis of the present social order suggestive of the specific problems in culture which define the nature of contemporary religious needs and values. A survey of the latent attitudes in the modern mood which are the raw materials for an adequate religious life and program will point the direction for a more unified and meaningful culture. In this situation, the second discussion will point the general direction religious thought must take if it is to function significantly in our present culture. Not content merely to define the nature and function of a religion adequate for modern times, the third discussion indicates the ways in which the Disciples of Christ have developed a practical religious ideology and organizational equipment for the practice and promotion of a religion demanded by the growing streams of world culture.

Since the World War no class of people in our western culture has escaped the growing tensions and cross-currents of an increasingly complex social situation. The rising flood waters of bewilderment and insecurity have undermined the systematic orders of belief, the organized institutions of our hu-

man heritage, the deep-seated personal loyalties and convictions, and the values toward which life pulses. No longer do we feel that our social order provides an adequate and healthy environment for human life and thought. We are so much like the bewildered and frightened ants whose mound has been scattered by the foot of a careless or inquisitive boy. We recognize that our familiar institutions and systems of orderly belief are toppling about our heads and so we rush madly about amid the growing ruins of our once cherished symbols knowing that we must do something but recognizing that we know not what to do.

There are apparent upon every hand the conventional voices advising remedies and utopian schemes for the resolution of the present conflict. While some critics pen pessimistic essays declaring the end of the age and the termination of this man-made confusion, others promote schemes which guarantee a utopia upon economic or political principles. Many of the more philosophically minded shuffle and rearrange abstractions in an academic effort to recover the meanings which have drained from our culture. Other well-meaning religionists, withdrawing into denunciations of the whole culture, proclaim that the crisis is the just reward for human sinfulness and human rejection of the transcendent will of God. Rather than yield to these conventional patterns of reaction to our present crisis, we will attempt to intensify the 'feel' of the social situation in which this crisis exists in order to set in relief the factors which must be considered in framing a religion adequate for modern times. Only by an analysis of the conflicting forces in our culture may we discover the materials which may be utilized in the reconstruction of a more orderly

society. To this analysis, we direct our attention.

Society or culture is made up essentially of two aspects, i. e., the external forms or structures of culture of which institutions and organized social relations are illustrative, and the internal substance or content of culture of which personal intellectual and emotional attitudes are expressive. So long as the institutions and personal habits are harmonious and sustaining, each aspect of culture strengthens and integrates its complimentary aspect. In this intimate interaction between the personal content and the institutional form of culture, the institution becomes the retainer of cultural values and the transmitter of these values into personal ideals and motivations. The personal equation in the process brings new values to the institution as it discovers them in its highest moments of insight and vision.

Since personal attitudes and needs are constantly changing, culture is never static and its institutional forms are in steady transition. As attitudes and emotional attachments shift, desires and needs assume new and different forms and the institutional aspects of culture reflect this transition in the range of their continuing function. Since the external nature of culture is represented by many separate, although interacting, institutions, the change in one institution does not necessitate widespread social confusion. Institutional change is usually irregular and so the confusion attendant to reconstruction is apparent in only the one or two particular institutions being transformed by a shift in the demands and needs which they serve and represent. As one or two institutional forms are undergoing transformation, the other institutions that retain their stability are able to absorb the reverber-

ations of the reconstructions of the few in the flux by their general retention of security. Individuals are able to maintain their poise and equilibrium, intellectually and emotionally, in the presence of the change in one formal aspect of their culture as long as the other institutions which compose their social world retain stability and provide certainty and security. Thus, while the rootages of one external aspect of culture may be disturbed, stable rootages in other institutions and social associations provide the individual with security and ward off threats of general confusion. It is when *all* the institutions of which a culture is composed are caught up in the transition and reconstruction that a serious crisis appears because there is no source of significant security to lend stability to the individual in the confusion. Today is such a time!

It is apparent in even cursory examination that every institutional form of our corporate life and thought is being brought under critical scrutiny and evaluation. Nothing is sacred or accepted authoritatively in the modern temper of testing and examination, and as we condemn, singly and collectively, the institutions which we have so long cherished and in which our loyalties have for centuries found congenial attachment, we discover ourselves severing, singly and collectively, the bonds of formal commitment which have served as moorings for our personal stability in the past. As the number of our intellectual and emotional attachments to the more stable verities dwindle before the impersonality of our critical temper, we become increasingly and painfully conscious that our present confusion is not the result of our discovery of new truths by our analytical method but is the product of our refusal to rebuild more comprehensive stabilities in life to

replace those which our analytical integrity has destroyed. In our zest for destroying inadequate and static aspects of our thought and practice, we have neglected to replace outmoded concepts with new and more meaningful ones. Today, we have repudiated and destroyed the standards of social existence so completely that there is little further fuel for our objective inquisition to feed upon. None of our older verities of security have been left standing and with a cold shock we realize that we have forgotten how to reconstruct fragments of demolished convictions and abstract truths into significant and unified culture. The old absolutes of religion have been shattered by the probing of the scientific spirit but the forces of destruction have failed to replace the discarded revelation and supernaturalistic authoritativeness with concepts of equal or superior meaning and significance to religious living. The former values which were cherished in peace, humility, progress, success and knowledge of reality have been repudiated by pragmatism, relativity, temperamentalism, skepticism and other philosophic moods—but not replaced with more significant values, secular or sacred. The self has been stripped naked by psychology and physiology and then torn savagely apart by the tensions and cross-pulls of social interdependence. It has been unintegrated by a world that was unintegrated and cannot be unified again until the world in which the self has its being is integrated.

The extent of this cultural breakdown in which we are living is made apparent by an inspection of the institutions through which society normally functions and by which it is normally sustained. Our economic institutions have been forced to confess their inability to coordinate production, distri-

bution and consumption in the last decade. The shift from an agrarian to a machine culture has choked its channels of distribution by its ability to produce and its inability to distribute or to consume proportionately. Millions of unemployed, idle factories, the dole and public works projects, suffering and privation—these hardly seem compatible with our stored surpluses of foodstuffs and manufactured goods. Our political institutions, likewise, must admit their failure to adequately express the individual or to legislate for him satisfactorily. The nineteen nations which have repudiated democracy since the World War attest to its insecurity. Experiments in collectivism, state socialism, constitutional monarchies, communism, and dictatorships merely point to the uncertainty and instability of political organizations under examination today. The social institutions face the development of the new urban morality, the movement of women into business, the disintegration of the home and family unities, the new leisure and recreational patterns, the slum and urban congestions with their crime and delinquency. Educational institutions are forced to admit their failure as their products, armed with advanced degrees, are repulsed by the practical problems and demands of the social order. Conflicts between subject and information centered curriculums, and personality and individuality centered curriculums set up frictions within education itself which threaten a stagnation of specialization in analytical abstractions when society demands a practical guidance for its fundamental problems. Religious institutions have not escaped the disintegration and conflicts of the contemporary crisis. Instead of being able to aid other phases of culture, religious institutions have their own splitting head-

aches to worry about. The church is bewildered by the nature of its functioning both within and against the world. Is it to define its function as a critic of the social order or is it to define itself as an aspect of culture and assume a role inherently rooted in and functioning through cultural processes? Is religion to provide an escape from the world or to direct the attack on social problems within it? From this kaleidoscopic study of our culture, it becomes clearly apparent that our keen spirit of analysis and criticism and our failure to synthesize new truths has brought in its wake the obliteration of stability in our culture, new and unprecedented suffering, poverty in plenty, tyrannies in freedom, wars in dreams of peace, greed in times of philanthropy, wage-slavery in days of man's greatest power, and a widening separation of preachment and practice.

It seems from this analysis that our social crisis is actually a focal point or a coincidence of crises in established institutions and is definitely characterized by a deterioration and disintegration of individual attitudes and loyalties which had been bound up actually or symbolically with these institutions. Every social institution under question and critical evaluation in our day involves a complementary aspect of the individual's own attitudes and loyalties in that evaluation. There cannot be a questioning of the purpose of any institution which sustains my own loyalties without calling those loyalties into question. If institutions disintegrate, my loyalties disintegrate with them and I forfeit their sustaining support and security. Therefore, when many institutions of our culture are under fire in such a time as the present, a tremendous area of each individual's focus of interests and concerns is

being undermined and disintegrated. The decline of formal associations and institutions thus projects the individuals which they represented into a state of confusion. In the social unrest that follows the breakdown of institutions, the loyalties which had been bound up in the institutions become ingrown and the individual becomes an authority unto himself and embarks upon a program of quest for corporate support in his individualism. It is in this stage of the transitional cycle that we find ourselves today. We have been released from our social institutions by our own destruction of them and are drifting about in search of new and more comprehensive securities to which we may attach ourselves, intellectually and emotionally, for sustaining support.

The confusion of the present may become the prelude to complete physical, mental and moral decadence and collapse or it may mark the beginning of a social reconstruction in which meaning and value are cast in more comprehensive symbols and in which the spiritual aspirations of shared personality and common purpose may thrive and mature. Change or confusion is fatal only when it is permitted to taper off into despair and disintegration. It becomes the task of religious thinkers to recognize the existent confusion and to provide adequate direction and leadership for the emergence of the new society.

Christianity, being an idealistic religion, has always been a provocative factor in society and much of the present confusion is the result of Christianity. As a religion, it has ever been in conflict with lower forms of religion, the status quo of the worldly affairs, and its own inertia. As Christianity's followers carried its idealistic hopes and

aims into the many phases of complex society, the old rigid goals of existence were challenged and the conflict brought confusion. The confusion was a healthy condition because from it there emerged successively an increasingly better society. The present confusion, while threatening, is also very encouraging. The old static institutions have been shaken and new ones must be constructed. If religiously minded people ignore the opportunity that tentativeness and change offers, the spirit of Christianity is violated. The problem of social reconstruction can not be left for sociological or technological agencies for they deal with the descriptions of human wants and the method of procuring material goods and services. Religion is grounded in the most fundamental strata of social being and concerns the soundness of the wants—the value of judgments—of a cultural group. It is grounded in the strata of culture in which the contemporary crisis was generated. The shifting wants of man provoked him to the destruction of the external equipment that he had traditionally provided for their satisfaction. These same wants and judgments which were dissatisfied with the status quo may be reoriented about new religious values and meanings in a vitally significant social order. The confusion is a challenge to sincere religionists to search out the good timbers of our personal commitments and convictions and build with them a society which lives by continuing growth and purpose not for itself but for its future potentialities. The religious mind must sustain in insecurity and with its assurance of support provide for the isolated individual and uncertain social order new insights new direction and value, and revived morale for personal commitment and social dedication.

What are the raw materials which religion may use in this program of social rehabilitation? Latent in the confusion about us appear a variety of wholesome materials from which a growing society and a meaningful religion may emerge. Primary among these creative attitudes found in our modern mood is the growing spirit of tolerance which comes as the natural aftermath of the breakdown of dogmatism, absolutism and static beliefs. Whereas we once boasted of absolute certainty and truth, our faith in ultimates and absolutes is less satisfying and we welcome experimentalism and emerging truths. With this spirit of tolerance, there comes a growing willingness to accept truth wherever it may be found regardless of the racial, national or creedal environment in which it appears. The scientific spirit which did so much to destroy the absolutistic institutions of our static culture now offers a wholesome atmosphere congenial to the development of new functioning and growing institutions of an ever-enriching culture.

A second valuable attitude finding expression in the present social unrest takes the form of a growing recognition that unless there is a comprehensive commitment to the well-being and creative enrichment of society, scientific objectivity is without purpose or dedication. It was formerly held that the spirit of science was one of objective analysis which repudiated synthesis or commitment as violations of the objective detachment necessary to the observation of truth. It was thought an impossibility to be objective in treating movements of religion and society, and, at the same time, profess loyalties or beliefs in them. The new attitude of our growing culture assumes the form of a common commitment to the welfare of the broadest society

and an attitude of objectivity in view of cultural enrichment. When science dedicates itself to the enrichment of the commonweal, it rules out war and destructive invasions of society. Since objectivity and analysis as an end in itself has produced confusions in culture, objectivity grounded in commitment and dedication to growing social order offers unfathomable values in cultural reconstruction.

A third attitude of constructive significance to religious thought is the new interpretation of the role of individuality in community. Society is slowly recognizing the benefits which individuality brings to it by differences in abilities and capacities, and is gradually ceasing to strive for human regimentation and conformity. There is a new consciousness by the individual of his relation to society growing from his recognition that society gives him meaning and purpose and is responsive to his capacities and abilities. This new attitude of society toward the individual and the corresponding attitude of the individual toward the social whole promises a greater responsiveness and interaction rooted in shared social concern.

A fourth attitude which suggests itself as harmonious with the spirit of reconstruction is the present recognition that values are never static and must grow with society. The values of the past have been largely economic or partial values. The spirit of reconstruction points to the discovery of values of such inclusiveness for the individual and social relationships and aspirations that they may be granted unreserved support and acceptance in a corporate and interacting world order. Religion in past generations has been content to promulgate the values of a system; it is called upon to express values which catch up the lesser, secular values of

all systems and institutions in an integrated core of worthfulness.

Another attitude that is recognized as significant in the present mood is that expressed toward controversy. There is a growing spirit of shared responsibility in facing world problems and in the resolution of frictions in the direction of shaping ideas and sustaining loyalties of world-wide significance. In controversy, today, there is a diminution of debate for the purpose of propagandizing a personal point of view and a growing effort toward a clarification of issues and differences in social perspective which promises an appreciative understanding of common problems in world culture.

Among the other constructive attitudes which appear in present thinking about vital problems of a social character is the growing interpretation by the common man of the scientific spirit in terms of common sense and practicality. There is also apparent a new reach of world concern growing from the appreciation of the growing interdependence of the peoples of the world for their sustenance. The new reach of human imagination which has asserted itself in recent years is latent both with a new depth of insights into the possible solutions of social crises and with a broader frame of mental reference by which more comprehensive meanings and values may be comprehended.

In summary, the attitudes which appear to be the good timbers for social reconstruction and the raw materials for religious thinking in modern times appear in the rising spirit of tolerance and experimentalism, the new demand that scientific objectivity be set in the frame of deep social loyalties and commitments, the wholesome recognition

by society of the potentialities of individuality and the awarensens of the individual of the larger shared loyalties of the group, the appreciation of the fact that old values were partial and secular ones and that new and more inclusive ones must be forthcoming, the new spirit of constructive controversy, and the wholesome emergence of reasonableness, imagination, and world-consciousness.

There are a great variety of negative attitudes which must be refuted or redirected into more wholesome channels in the reconstruction ahead. The persistence of the spirit of analysis demands a development of a constructive concern for synthesis in many individualistic and non-social thinkers. The "escape" theologies must be replaced by theologies that challenge religious persons to face their own world and rebuild it on Christian tenets. Non-cooperative and ingrown individualism must be brought into social consciousness. The persistent tendency to romanticize static absolutes and ultimates of the old static order with its closed and impregnable systems has developed an attitude that overlooks the significant orders which are emerging. To this attitude must be brought the conviction that the only activating absolutes are to be found in the accumulating experience of the race and in the yearning of the human spirit for the growth of an ever more meaningful world. Vital faith for transition is found in the vigorous living into the future with our souls ever alert for the appearance of new and more significant values.

For centuries we have been adding rambling additions to our social structure, appending new religions and new philosophies as needs demanded. The last addition, scientific method and the reasonable spirit of common sense, tore the structure

and its additions to pieces. In the ruins are visible many sound timbers and sturdy blocks. To religion, today, comes the charge to clear away the wreckage of the dismantled structure and select the materials which have been found by experiment to be lasting—then build! Our culture is in confusion and yet its confusion is a wholesome sign. In this confusion are clearly visible attitudes and insights which may be used as the foundations for a more harmonious social world. The need today is for critical, intellectual, objective, creative and persistent evaluation and direction to lead our human society into a period of vigorous growth and deepening social meaning and understanding.

Religious Reconstruction

Roy O'Brien

In the foregoing analysis of the crisis in contemporary culture, there have been suggested the currents and cross-currents of thought and action in which we find ourselves. It is a complex, if not confusing, situation. It is extremely important, however, to recognize that it is *within* these currents that religion must function if it is to have any vital significance. An illustration may make this idea clearer. A river frozen over with ice is a familiar scene. Frequently after a thaw there may be observed incrustations of ice clinging to the bank of the stream some distance above the surface of the water. The water lowers or the river changes its course and these formations of ice which originally were part of the stream are completely divorced from it. Something very similar to this happens to institutions, philosophies, and religions. They find

their origin in the stream of life; but they become crystallized, fixed, static, and the ever moving currents of life surge onward without them. Religion must leave the isolated position to which it has been relegated. Religion must "come to life."

The values of religion must be recognized as the practical values of daily living. They are concrete and specific. Religious values are always at the same time some other kind of values—esthetic, economic, moral, etc. These practical values become religious when taken in their most inclusive meanings and their most comprehensive aspects. They become religious when taken as a whole and in terms of their inter-relatedness. Failure to recognize this has resulted in the compartmentalizing of life which finds expression in such phrases as "business is business" with the implication that religious ideals do not pertain to such areas of life. When the concrete values of life are integrated and framed in terms of their broadest meanings, all life becomes religious. Business becomes God's business. The mother in the home, the teacher, the professional man or woman, the scientist, the artist, all may pursue their tasks religiously. Their work takes on cosmic significance. Their vocations become altars, as it were, on which they offer their lives to God. It seems to me this is very near the spirit of Paul as in the twelfth chapter of Romans he urges his brethren who differ in their talents to present themselves "a living sacrifice."

The stream of life in which our practical values arise is *really* a moving, flowing process. We can not find in the past a perfect solution to our problems of today. Institutional religion, however, has looked back to a perfect order. It has claimed for itself, moreover, the special and authoritative body

of knowledge derived from that perfect order. It is necessary to disabuse our minds of a tendency to look upon religious faith as an instrument of knowledge instead of a quality of life. Otherwise the perfect order is assigned to a realm separate from the natural world, and it is thought to be the task of religion to communicate to us from that external world infallible rules and perfect standards by which to judge our lives.

Let us consider some of the consequences of these assumptions. Failure to attain to the absolute standards produces two reactions in the religious life of the individual. In the first place he deems himself a failure because he has not achieved perfection and is brought to regard himself as helplessly bound in Sin (capital "S"). On the other hand the values associated with the absolute standards are imagined to belong in a transcendent world where they are already in existence in a complete and perfect form. The developments issuing from these attitudes are not difficult to discern. The individual, feeling himself a victim of Sin, regards himself as naturally incapable of being good or doing good—and this distinction between being and *doing* is significant as we shall see. The individual seems incapacitated and altogether sinful until he is regenerated by divine grace, imparted to him from supernatural sources; he thinks himself unable by natural powers to do anything about his evil condition. Such an attitude does not encourage him to try to understand his faults, or to think that he can reorganize his habits and the patterns of behavior. But even if the sinner should experience a sense of forgiveness he is still living in this imperfect world. Here is where the distinction I mentioned between *being* good and *doing* good

applies. The individual, though he conceives himself to be the recipient of divine grace, regards the natural world as inhospitable to the transcendent values; he can not hope that they may be realized in this world; therefore, if the individual thinks himself good, his goodness is with reference to another world. While he may have the feeling of being good, he does not estimate his goodness in terms of daily practical living. It is this invalid distinction between being good and doing good that prompts persons to justify almost any form of conduct on the basis that they meant well; they conceive goodness to rest in motives completely separated from deeds. They pay lip service to ideals in "religious" contemplation, but in the actual practices of daily living these ideals are relegated to their transcendent world and are not allowed to make their just claims upon life as guides to conduct.

Another result of attributing to religion possession of special and authoritative knowledge manifests itself in the attitude which looks to religion for a simple, single solution to all the problems of life. In keeping with this attitude, religionists have from time to time seized upon a single idea with an all-consuming passion and trusted in the efficacy of that single idea to solve all the problems, abolish all evil, and usher in the Kingdom of God. Such a misconception led to an exclusive emphasis on what has been called a personal gospel. If individuals could be saved, the problems of social relationships would automatically take care of themselves. It was discovered, however, that such a procedure did not bring in the Kingdom. Christians took opposing sides on specific social issues as illustrated in the contest over slavery and the struggle

over the prohibition problem. Realizing the failure or inadequacy of such an over-simplified approach Christians became militant about the "social gospel." They then assumed the only thing to do was to Christianize our social institutions and thereby make Christians of individuals as they lived within these social structures.

The over-simplification and limitation of the role of religion by offering a specific technique as the panacea for all the world's ills has usually carried with it the feeling, though not always formulated in statement, that the particular remedy suggested carried the assurance of a transcendent authority. Such phenomena have appeared repeatedly in the progress of Christian history. Two instances have been cited in the illustrations of the "personal gospel" and the "social gospel." A very similar spirit provided a part of the motivation for the crusades in the medieval period. The same attitude is expressed in groups and individuals who believe prayer will answer all the problems, and they advise, "just pray." Again, others have been led off into ascetic practices as the way of achieving the supreme values. Because of such limiting and confining ideas religion has found expression in blinding channels that shut from view other areas of life. The hyper-stimulation of hope in such inadequate perspectives and procedures results in the comparatively futile dissipation of emotional energy and a loss of faith in the efficacy of ideals.

A third result of authoritarianism in religion has been the tendency to rest religion in formulated statements about the object of faith and to demand intellectual assent to the creeds derived from such formulations. This has inhibited the free unfolding and growth of the religious spirit in the natural

life of man and the practical operation of religion through its institutions. This tendency turns religion back upon itself. As the guardian of absolute and revealed truth religion must expend every resource in defending that truth against assaults made upon it by the more recent discoveries of science and research. Under such conditions religion becomes retrospective and apologetic instead of creative and lifegiving through an aggressive mastery of the actual conditions of life in terms of an idealized future. These same conditions have played no small part in providing divisive factors within the ranks of Christianity. Witness the more than two hundred denominations in America. An illustration of the attitude such circumstances breed is furnished in an incident that occurred when a church member was introducing the new minister of his church to a member of another church; in doing so he used the term "brother," whereupon the other fellow remonstrated that the new preacher was no brother of his; he held different beliefs.

What I have been saying is that religion must turn from authoritarianism to the use of a practical, reasonable method—that is, to the use of observation, reason, and experiment. In conformity with this principle religion must abandon its flight into the realm of theological subtleties and regain vital and natural power by building upon reality as we human beings are able to know it. "Loyalty to the value-producing, value-sustaining, and value-enhancing forces in the universe, rather than to any particular belief about them, will supply the necessary dynamic for faith and action . . .". This attitude embraces the spirit of Jesus who weighed the accepted beliefs and practices of his day in terms of their relationship to human values. He voiced

this empirical spirit in the phrase, "by their fruits ye shall know them." It was on this basis he was able to say to the authoritarians of his day, "The sabbath was made for man, and not man for the sabbath."

While our religious attitudes must assume an about-face, this does not mean that we shall cut ourselves off from the past. In fact, it promises to be the most convincing means of preserving religious insights and traditions from the past, which constitute a heritage of immeasurable worth. With the continuing advance of science, in its method, in the scope of reality that it comprehends, in its supply of determining factors as shaping influences of life, and in the spread of its ideal of knowledge and intellectual integrity, it appears beyond reasonable doubt that the basic assumptions and presuppositions with which people face life and interpret their experiences will be increasingly naturalistic in character. A wise thinker has pointed out that whereas an unconscious or unprofessed naturalistic religion would break completely with the historic religious traditions and thereby entail the loss of the values in those traditions, a conscious naturalistic religion growing "out of the Christian tradition would not necessarily incur such impoverishment." When we free religion from its backward looking and apologetic attitude, seeing it as permeating every area of life and integrating experiences within these many areas into a significant whole as we deal with the present and the future, we at the same time establish the conditions for preserving the truly worthwhile phases of the past.

Religion has always functioned in the natural lives of men as a divine discontent with life as it is. Man has sought a happier, richer, and more satis-

fying life. With the help of the idealizing imagination he has held before his mind's eye a picture of the best he could conceive. In experiences of inadequacies, hardships, and frustrations man has been moved to long for the realization of a holy city, a heavenly world, a new Jerusalem, a kingdom of God. Thus the great religious figures of history have made these tremendous demands upon life. There is, however, another side to this same picture. It is the profound conviction of religious lives that these demands upon life are not futile cryings in the night. Religion says "ask", and it also says "ye shall receive"; it says "seek", and adds "ye shall find"; it says "knock", and at the same time reassuringly promises "it shall be opened unto you." But this faith in life is not merely a blind faith; it rests in the real experience of the worthwhileness of life; it rests in the reasoned conviction that there is a structure and order in nature and in life which justify the testimony: "whatsoever a man soweth, that shall he also reap."

The idealization of life accompanied by the attitude of faith, a faith that enables man to live creatively and purposefully, these two factors constitute complementary and indispensable parts of all vital religion. A third and necessary factor is the use of intelligence. In abandoning the idea of religion as a repository of special truths once for all delivered to the saints, we are freed from enslavement to intellectual formulations of the past. We no longer feel it incumbent upon us to marshal all our intellectual resources and emotional energies to defend the creeds of our predecessors in the face of an ever enlarging and more scientific body of knowledge. We shall welcome with thanksgiving the discovery of truths from every quarter. Science, in-

stead of being a threatening menace to religion, is welcomed as an ally. Religion becomes aggressive and through the use of practical intelligence seeks to efficiently effect the amelioration of our personal and social ills, looking toward a more ideal life in which the goods of life will be more widely accessible and more generously shared.

When we have conceived religion in the terms of the natural idealization of experience, the quality of faith as an attitude of trust, and the application of intelligence in striving for the fulfilment of ideals we still are confronted with the problem of how this shall function in the cultural life of our civilization. In the mist of our problems in culture, or our crisis in culture, people cry out "What must we do to be saved?" and fall back into traditional modes of thought which I have outlined. Relapsing into old patterns, they look to religion for a panacea; and religionists, under this pressure, go seeking their transcendent and other worldly Ultimates, usually to come back with the pessimistic answer that this world is a veil of sorrows and sin, and that the only solution is in the inscrutable plane of God who is wholly Other from man and the rest of His creation. Such a response is no answer at all to the problem; it is simply an evasion of the issues at hand.

In considering this problem of religion in culture we should recognize that what I have suggested as being the necessary characteristics of a significant religion arise or obtain in the experiences of men as they live in a cultural stream. If they are to be of any significance they must operate or function with reference to the life that gave them their existence. In this sense religion functions *within* culture. Over against this conception is the view

which finds expression in the title of a recent book, *The Church Against the World*. A first glance might lead one to think these two views are mutually exclusive, but a suggestive statement is found in the phrase "in the world but not of the world." A recognition of the setting in which religion functions will furnish a fruitful perspective. Man lives in a social situation; he is born into it; it is the source and the root of his being; he learns from the group the language he speaks, the habits of his action, and the customs of his social institutions. In active relationship with his environment, both physical and social, he derives through empirical processes the definition of what makes life worthwhile. In a more profound sense than we can comprehend, we are members of one another. As we participate in this shared life we develop our ideals. They are not simply the product of an isolated imagination. They have their source in the total stream of life of which the individual is only a part. They represent more than any one member and more than merely the addition of so many units. They are parts of an ongoing human community interacting with nature, a community that reaches far into the past and promises to extend into the future. In this sense these ideals are superhuman. We are confronted with the fact that these ideals have not been completely fulfilled in the present order of existence; if they were they would no longer function as ideals—they would be actualities. In as much as these ideals are not completely actualized in the present state of affairs they stand outside of or above culture. Thus in a very real sense they are both within and above culture, "in the world but not of the world"; therefore, they provide a basis for criticism and judgment of the present together

with a guide for the direction of life.

Returning to the figure used at the beginning religion must enter the stream of life. It must discontinue its role as a spectator on the bank; if it is to function vitally it must be within the currents. With religion functioning in the natural human processes as man strives for the increasing realization of the good life in a world that has made possible the development of his ideals and offers promise of their fulfillment, a closer bond is effected between the actual and the ideal. It means instead of projecting our ideals into another world of existence we hold them as precious for the guidance of conduct and the direction of devotion as we strive together to bring them into fulfillment.

The Disciples and the New Frontier

Sterling W. Brown

I agree with the preceding analysis revealing the deterioration of western culture and the decadent condition of society. I also agree with the suggestion that religion should deal with the real values of practical life and should strive for the realization of finer and more satisfying ideals. I wish to show in what ways the Disciples of Christ have sought to cultivate this kind of religion. They have always rejected metaphysical, theological systems, and have been noted for their practice of a reasonable Christianity. They began a century ago with that idea and the very environment and conditions of their life have led to its cultivation. The Disciples have passed through two successive stages of development and are at present near the close of a

third. The first period, which began in the early nineteenth century and continued through the Civil War, gave birth to the movement and its subsequent growth into a separate religious body.

The Period of the Pioneers

The American scene at the beginning of the nineteenth century presents to us a panorama of frontier life. Kentucky and Ohio were the most westerly states of the Union, and the Mississippi River was the western boundary of all its territorial claims; the total population of the country in 1800 was four million people and only six per cent lived west of the Alleghenies; there were twenty-six colleges in the whole country and only two or three west of the mountains; there were no public schools, no railroads, no steamboats, and no highways; and the Federal government was still in its adolescence, having just moved into its permanent home in the new city of Washington.

But these were formative years for the young Republic. Potent cultural and social changes were at work. By 1860 revolutionary changes had taken place. The total population of the country was something like twenty-eight million with forty-eight per cent living west of the mountains. This westward migration was the most distinctive social phenomenon of the first half of the nineteenth century. The magnitude of the westward migration may be pictured by reference to the fact that in 1811, in a village in western Pennsylvania, two hundred and thirty-six wagons passed on the way to Ohio in one day. A European observer remarked in 1817 "All America seems to be breaking up and moving westward."

Similar changes were taking place in other areas of life. Two hundred American colleges had

been established by 1860. The industrial revolution of England had found its way to America. There was a total of nine thousand miles of railroads in the United States, most of it in the East and North; the Mississippi River and the Great Lakes were dotted with steamboats laden with produce and bound for foreign ports. Manufacturing, industrialization, and urbanization were growing at a stupendous rate in the Northeast. By mid-century there had come about quite a distinct alignment of three sections; the industrial North, the Cotton Kingdom of the South, and the democratic West. It was in the West alone, at that time the eastern Mississippi Valley, that the old economic democracy of pre-Revolutionary days still survived, and that the Declaration of Independence was still a living gospel for all classes. The West was the beating heart of America, where the common man still dreamed of what he thought America stood for—the chance to grow into something bigger and finer.

The religious scene was also shifting. The predominant feature of American religious life during the first half of the nineteenth century was the revival. Originating in New England it swept on through the South, entered the Middle States, and rode over the western frontier. Although far less marked than the "Great Awakening" of colonial times, this "Second Awakening" was accompanied by shouting and bodily manifestations. The Methodists and Baptists, to whom this piety was most native, found the largest popular following. The Presbyterians and the Congregationalists made a less popular appeal, but they grew amazingly in numbers and power.

Under the impulse of the spirit of revival American Christianity flowered with new enterprises:

Sunday Schools, prayer meetings, missionary societies, colleges, seminaries, journalistic activities, and benevolent organizations flourished. But out of this religious awakening came many divisions and new sects. A few may be mentioned: Cumberland Presbyterians, United Brethren, Shakers, Unitarians, Mormons, Millerites, and the Spiritualists. This multiplicity of sects and denominations presented an emaciated and flimsy picture of Christianity on the American frontier.

It was out of an earnest conviction of the evils of these divisions that the Disciples of Christ became first a movement for unity and later one of the larger Protestant bodies of America, Thomas Campbell, a Secedee Presbyterian minister from Ireland, now in Pennsylvania, published in 1809 an appeal to the Christians of every belief to give up sectarian creeds and to unite Christendom on the basis of the New Testament alone. In the meantime, his son, Alexander Campbell, had come to America and now gave adherence to the principles of reformation and unity which his father had formulated. The appeal found a ready response in those of other religious groups who were convinced of the efficacy of this motive for union, and in those who had no religious connections but were attracted by this practical formulation of faith. This group of earnest people attempted to guide their lives by the Scriptures without accepting any creed or ecclesiasticism. Their motive was union and their method was a direct appeal to the teachings of Jesus. Alexander Campbell soon took the lead in the promotion of the movement which united for seventeen years with the Baptists, but finally became a separate body in spite of its identical intentions.

In another part of the country another Presbyterian minister, Barton W. Stone of Kentucky, had gathered about him a large following on the basis of a similar formulation of faith. The two movements united in 1832 and from that time on became a distinct group known as the "Christian Church" or the "Disciples of Christ." The Campbells had previously brought into their movement an enthusiastic evangelist in the person of Walter Scott. This practical-minded devotee put into practice what the others had been talking about. He formulated the steps of salvation into five points: faith, repentance, baptism, remission of sins, and the gift of the Holy Spirit. He made these steps into a five-finger exercise and they became the five points of his standard sermon. With this formulation he gained a thousand converts for the movement during his first year of itineration.

The leaders of the Reformation, as the movement was called, were pioneers in the real sense. They were educated men with college training who formulated a simple, practical, straight-from-the-shoulder statement of their faith, which found a ready response in the minds and the hearts of the frontiersmen in the Middle West. This frontier religious body differed from other large frontier churches in at least five respects: in their philosophical background inherited from John Locke, which led them to a rejection of metaphysical speculation and to acceptance of a common sense view of religion; in their emphasis on a direct approach to the Bible as an authority without reference to a creed or a biblical theology; in their attempts at union by restoration; in their native-born, American character; and in their appeal and attraction of rural, middle-class, middle-western Americans.

The results of their efforts were phenomenal. By the combined efforts of union, evangelizing, proselyting, preaching, lay-exhorting, pamphleteering, and debating—the Disciples spread out over a dozen states in as many years. At the end of their first forty years of separate existence they had multiplied their number by sixteen. During that same period the total population of the country had been multiplied by three, and in the states where the Disciples had the most of their strength, by six. These pioneers had done their work well; the movement now totaled, in 1860, 225,000 adherents, concentrated in the Middle West but extending from Maine to California and from Michigan to Texas. The period of the pioneers came to a close soon after the Civil War. The first generation's termination was symbolized by the death of Alexander Campbell in 1866.

The Era of the Empire Builders

The second period in the development of the Disciples began soon after the close of the Civil War and extended until the close of the century. The social setting which formed the general culture of which the Disciples were a part was indeed a chaotic one. It was characterized by the moral lapse following the war; the breaking up of the prairies into farms; the passing of the frontier; the building of a colossal network of railroads; the organization of a public school system; the rise of giant financial corporations; and the extension of the Union into an empire stretching from the Atlantic to the Pacific.

What happened to the Disciples in the midst of these cultural and social changes? Their expansion had been in the frontier. They now traveled widely into new communities; preached in log cab-

ins, school houses, and court houses; held meetings in the open air and in private homes; and remained essentially a county-seat, middle-western, middle-class body. They had now become a distinct religious body functioning as the denominations functioned.

But they soon entered into a period of controversy which threatened the stability of the brotherhood. They became argumentative over such questions as the use of musical instruments in worship, the practice of open communion, the function of the pastor, and the organization of missionary societies. These were the dark ages for the Disciples. They forgot that they were the spiritual descendants of John Locke—they did not care for his philosophy or any other. But it was just this philosophy of common sense which saved them from becoming a schismatic sect of legalists.

A dozen years after the Civil War they entered into a period of expansion and organization. While participating in the extension of the nation westward to the Pacific the Disciples were engaged in the building of a great religious body. During the period from 1865 to 1900 they founded twenty colleges. In the same period they organized state and national conventions and established houses of publication. Their list of missionary and benevolent enterprises reads like the 1929 list of Midwest Utilities. In 1849 the American Christian Missionary Society was organized; Christian Woman's Board of Missions in 1874; Foreign Christian Missionary Society in 1875; Board of Church Extension in 1888 National Benevolent Association in 1886; Board of Ministerial Relief in 1895; and Board of Temperance and Social Welfare in 1907.

It was this period of empire building which brought the flowering of journalistic efforts among the Disciples. The controversies were centered in the religious periodicals and it was mainly through their influence of practical liberality that the Disciples were saved from the danger of becoming a legalistic sect. The Disciples produced two great editors during this period: Isaac Errett and James H. Garrison. These partners in the advancement of a common cause developed two great periodicals: the *Christian Standard* and the *Christian-Evangelist*. These journalistic efforts were decisive factors in the liberalizing of the movement and the expansion of the body into a great American church.

This second stage in the history of this group came to a close around the end of the century. The decade of the nineties had brought an awakening sensitivity to the relation of religion to the acute social problems. The growth of industry, the process of urbanization, and the building of financial empires had created severe tensions in society. Doctrinal issues began to pale amid the acuteness of social perils. The nation had witnessed the extension of its boundaries to the Pacific; the Disciples had now over a million adherents. The new century brought a new era in the life cycle of the movement.

The Age of Big Business

The third generation of Disciples began at the beginning of this century and continues to the present. The changing social and cultural conditions are known to most of us, but a few important ones may be mentioned: the frontier had disappeared; population was concentrated in the cities; transportation was being modernized; giant financial and industrial corporations were increasing; the gap

between the rich and the poor was widening; governmental power was tending toward centralization; education had been spread and extended; and science was growing rapidly.

The Disciples, individually and collectively, have shared in these changes, for they are only one current in the wider stream of American culture. Their growth in the last thirty-five years has been comparatively the least of any period of their existence. It has not been phenomenal, but the steady growth of a religious movement organized in a changing society. They tended to follow the example of big business in consolidating their missionary and benevolent organizations. Since 1919 most of these have operated through the United Christian Missionary Society. In the field of higher education many of the smaller colleges, founded without sufficient forethought, have ceased to exist. The fifteen remaining now cooperate through a Board of Education. Many of the younger ministers have pursued their studies to a graduate level in the larger graduate schools of the country. Some seven hundred have studied at the Divinity School of the University of Chicago, three hundred have graduated from Yale University, and scores of others have studied at Union, Harvard, and Vanderbilt.

The Disciples have remained essentially a mid-western body, being strongest in Indiana, Ohio, Illinois, Kentucky, Tennessee, Iowa, Missouri, Kansas, Oklahoma, Arkansas and Texas. They have large churches in all of these states as well as in some others. (181 churches with 1,000 or more members.) Although more than half of the total number reside in urban territory, 73.7 per cent of the churches are located in rural territory.

Theologically the Disciples have the extremes of liberal and conservative. This is well illustrated by the practice of some large city churches (small rural churches also) in receiving into membership those who indicate their desire to follow the religion of Jesus, as contrasted with other churches which demand baptism by immersion as an act of obedience prior to admission into church membership.

This history makes an interesting story. It illustrates the rise of a frontier religious group and depicts the modifications which the changing cultural scene brings about. But what of the future? The Disciples are entering a new era; one that is vastly different from any of those previously experienced. Radical changes are taking place in our social order. What equipment do the Disciples have for functional operation on this new frontier of threatening war, economic depression, moral disintegration, and secularization of culture?

The New Frontier

It is the opinion of the writer that the Disciples possess resources which can be made operative toward the growth of the Disciples as a constructive religious force in America. Many of these resources are now active and operative; others are dormant and await an energized appeal to make them function. Whatever this equipment is, it will tend to operate within the continuation of the present denominational alignment with a tendency toward a united church rather than toward any complete organic union. But let us turn to a discussion of the equipment of the Disciples for the promotion of a practical Christianity.

First, the Disciples are the recipients of an intellectual heritage from the philosophy of John Locke. The first generation acknowledged this, the

second generation forgot it, and the third generation rediscovered it. It has been operative even when the Disciples denied it. John Locke was the most dominant figure in the eighteenth century and his influence was widely felt in early American political, social, and educational thought. Locke stressed reasonableness and tolerance in religion, and rejected mysticism and mystical conversion. It was these concepts upon which Alexander Campbell based his philosophy of religion. Campbell referred to Locke as the "great Christian philosopher." It is related by Campbell's biographer that some of the early Disciples carried a Bible in one saddle-bag and a copy of Locke's "Essay on Human Understanding" in the other. It is this intellectual heritage which has brought against the Disciples the accusation that they have a "head religion" rather than a "heart religion." It has made them wary of pietistic and perfectionist movements. For the promotion of religion in an age of science it is an invaluable asset. It is fundamental to an adequate ideology for the social gospel, and for the operation of religion in a democracy.

Second, the Disciples have an elastic and democratic temperament. They have always insisted on the autonomy of the local church. They have steered clear of ecclesiasticism. Such a temperament has helped to preserve unity through the critical periods of sectionalism and controversy. It tolerates wholesome experimentation and encourages free inquiry. It equips the Disciples for a creative adjustment to the changing social scene and makes for elasticity in practical operations.

Third, the Disciples are the exponents of a co-operative spirit. A desire for the unity of Christendom gave rise to the birth of the original move-

ment and the Disciples have never forgotten their dream. They have experimented in church federation, participated in the activities of the Federal Council, led in the Community church movement, and helped to furnish leadership for the International Council of Religious Education. It is a liberal Disciple who has accomplished such a phenomenal feat in undenominational journalism. The Disciples have never made a virtue of isolation and have participated freely in political, social, educational, and economic activities of society. They have furnished one President of the United States, one Secretary of State and Attorney-General, and have had their thousands of industrialists, financiers, lawyers, doctors, merchants, and men of the soil. This spirit of cooperation is essential for the operation of religion in a world that is struggling with such problems as nationalism and world peace. It is elementary and basic for the promotion of the world brotherhood as advocated by Christianity.

Fourth, the Disciples have a cause to which they can devote themselves. This cause is the cultivation of a religion for modern times. Its basic philosophy is that taught and exemplified by Jesus. The Disciples share with other Christian groups this same purpose, but in its institutional forms a social cause operates best in individual groups and bodies. The Disciples have passed through the Period of the Pioneers, the Era of Empire Building, and are now coming to the close of the Age of Big Business. They face the New Frontier. It is the frontier of a complex social order characterized by apathy and frustration, and threatened by the impending dangers of war, poverty, and personal disorganization of character. In the periods of the past the Disciples have always carried a new in-

terpretation of religion to those outside churches. That task is now imperative on the new frontier. The Disciples must give themselves to the cultivation and the promotion of a religion that is practical and reasonable, yet idealistic and devout.

The success with which the Disciples conquer this new frontier will not be measured in terms of numbers, but in terms of quality. They must discover and portray the religious qualities in a day's honest toil, in an intellectual achievement, in a great work of art, or in wholesome recreation. The greatness of the Disciples of Christ will not rest upon the fact of their birth on the frontier, but upon the fact of their having gone beyond it—to the cultivation of a higher life in an urbanized and sophisticated society. This cannot be accomplished merely in terms of building bigger, but in building better. Endowed with an intellectual heritage, equipped with a democratic temperament, imbued with a spirit of cooperation, and challenged with the cause of practical religion the Disciples may yet write a new and distinctive chapter of their history on the new frontier of American culture.

The death of H. H. Guy occurred at his home in Alameda, California, January 30. He was 66. He achieved remarkable success in his missionary work in Japan, especially as a linguist.

Rush M. Deskins was host pastor to the twenty-eighth annual convention of the Disciples Churches in Arizona which met in Tucson early in December. Neal K. McGowan of Southern California Missionary Society gave a principal address. Gus Ramage of Mesa, Arizona, was elected president.

*THE FORTIETH ANNUAL MEETING OF THE
CAMPBELL INSTITUTE*

Chicago, Illinois, July 28-31, 1936

Tuesday Afternoon

- 2:15 President's Address.
2:30 A Trilogy on Religion for Modern Times.
Messrs. Irvin E. Lunger, Roy J. O'Brien,
and Sterling W. Brown.
4:00 Business, reports, and appointment of committees.

Tuesday Evening

- 9:00 The Disciples and their Sense of Mission.
Willard Shelton. 3:15 Discussion.

Wednesday Afternoon

- 2:15 Report of Chicago Discussion Group on the
Nature and Function of Religion. Profes-
sor W. C. Bower. 3:15 Discussion.

Wednesday Evening

- 9:00 Religion and the New Realism. C. E. Lem-
mon. 10:00 Discussion.

Thursday Afternoon

- 2:15 The Ordination of Ministers. F. E. Davison.
3:15 Discussion. Neil Crawford, Leader.

Thursday Evening

- 6:00 Anniversary Dinner. Dr. H. L. Willett,
Toastmaster.
8:00 Fortieth Anniversary of the Campbell In-
stitute.

Friday Afternoon

- 2:15 The Church and Current Social Movements.
O. F. Jordan. 3:15 Discussion.

Friday Evening

- 9:00 The Church and Social Reconstruction.
Burriss Jenkins. 10:00 Discussion.

Let Us Go Forward

Charles R. Wakeley, Chicago.

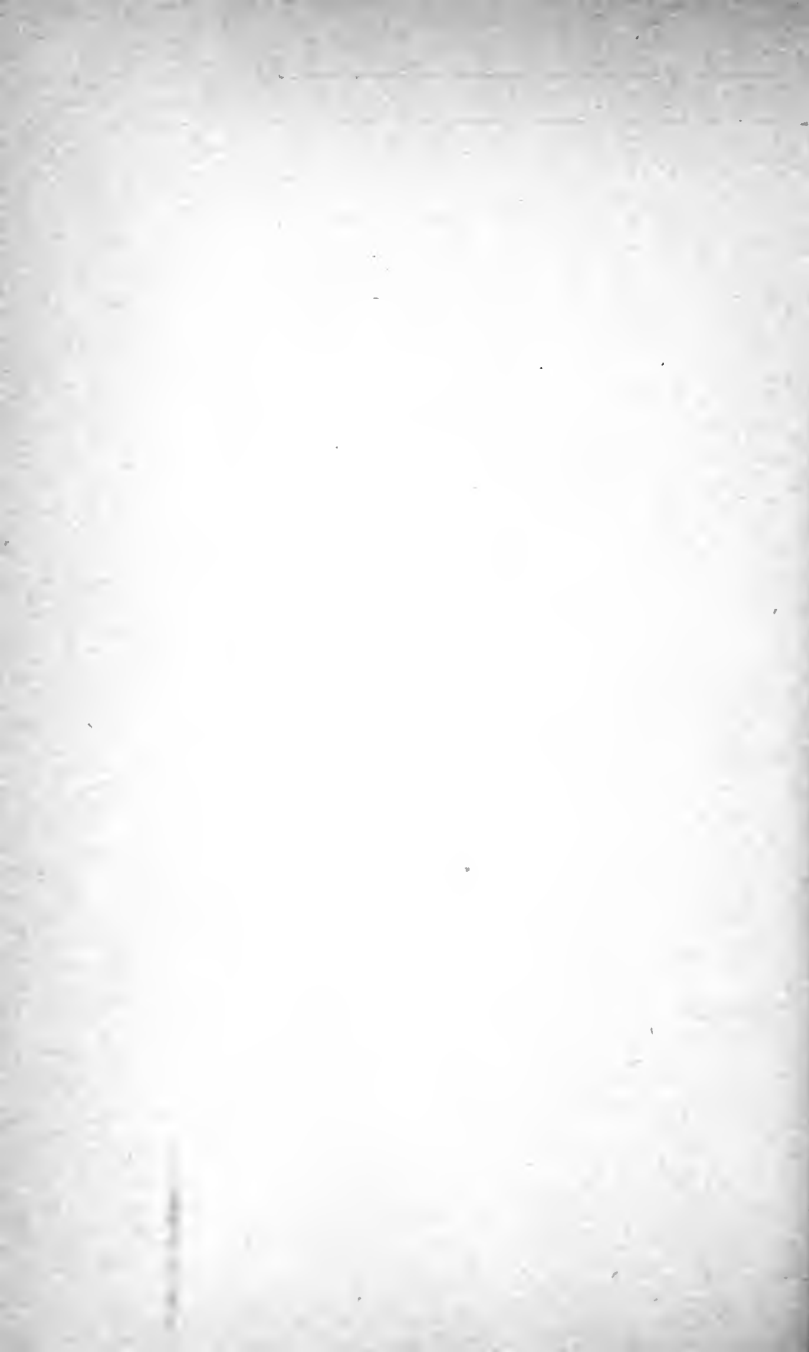
Forward and on! There is no backward way.
The Past with all its mockeries is sealed.
Life's trail leads eastward toward the dawning day,
Toward unimagined glories, unrevealed.

Half gods we worshipped now are cold and dead;
Unsocial systems molded in their prime.
The soul of man will not be comforted
By outworn doctrines of a vanished time.

Never again can we the Past retrace,
Avert our eyes from what the Future sends:
Whirlwinds and storms and lightnings we may face,
And snarling tempests ere the darkness ends;

But by the God revealed in cloud and fire,
In burning bush and by a Syrian Sea,
We'll leave the husks of banal self-desire
To build that nobler city which shall be.

Then forward, March! There can be no retreat.
Life's clarion summons is toward the dawn.
Arouse! ye sleepers, get ye to your feet,
And join the forward movement—on and on!



THE SCROLL

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July, 1936

No. 6

Editorial Notes

The Fortieth Annual meeting of the Campbell Institute will be held according to previous announcements July 28-31, at the Disciples House, in Chicago. Coming the same week as the Pastor's Institute, the attendance will be even larger than in the last two years when it exceeded all previous records.

The Institute has proved itself more tenacious of life and far more vital in its influence than most people realize. It has helped many men to keep alive their thinking and their loyalty to the basic liberalism which characterized the beginnings of the Disciples enterprise. If the present membership of four hundred would cooperate more vigorously and courageously the Institute would be able to leaven the whole lump. The "lump" is the world!

One of the most encouraging things of the recent years is the larger participation of the younger men. The offices and responsibilities are now in their hands. They are gathering other young men into this fold, and all college and university men will presently recognize that here is an organization to which they naturally belong and through which they may make significant contributions and receive the finest comradeship in their great task as religious leaders.

The dues of the members are one dollar per year, when paid. Perhaps it would be better to make the dues two dollars whether paid or not. Maybe they should be five dollars. What is the fellowship and *mission* of the Institute worth anyway? Now that the depression is over, let us rally to the cause of the higher life and *pay* something for it.

Religion and Theology

Raymond Morgan, Evanston, Illinois

The Correspondence columns in recent issues of the *Scroll* have revealed what seems to me to be a confusion of religion with theology. Religion and theology are no more identical than a cook book and a satisfying meal. Theology is the systematic account of religious experience just as zoology is the systematic account of our experience with animal life. It is as unpardonable to confuse religion with theology as to mistake a course in botany for the enjoyment of a flower garden.

At no point in his teaching was Jesus more emphatic than in his denial of the identity of religion and theology. "Not everyone that saith Lord, Lord, but he that doeth the will of my Father." He refused to accept a correctly formulated statement of belief in his lordship as a substitute for conformity of conduct to the will of God. For Jesus, action and not words was the test of faith. "By their fruits ye shall know them" was the epigrammatic statement of his divine pragmatism.

But there is always a danger of carrying anything too far. We seem now to be seriously considering the throwing of all theology out of the window as something harmful and destructive to true religion. We are experimenting with non-theological, even an anti-theological, faith. But to throw away theology because it does not satisfy our religious needs is like burning the cook books because they cannot satisfy a hungry man. And that we know would be absurd. We must have cook books if we are to improve our cooking. For a cook book is an exchange of culinary experiences. Its purpose is to improve the fine art of cooking.

To say that it makes no difference what a man believes so long as his heart is right, is like saying that it makes no difference what a cook believes about the use of shortening, baking powder, yeast, and salt, so long as she loves her husband and desires to make him happy.

For hundreds of years people believed that love-apples were poisonous plants. Today the skillful housewife uses the tomato in a score of useful and decorative ways. The difference between our tables today and those of our grandmothers is largely determined by a difference in beliefs. It makes a difference what we believe about the factors that go to make up any life's activities.

And beliefs make the same difference in religion. It makes a difference what you believe about God, about the world, about sin, about life, and about death. It is nonsense to say that it does not matter religiously what you think of these things. It does matter,—not for the sake of the belief itself, but for the sake of your spiritual health. For the purpose of theology is the improvement of religion. We need the very best theology that can be had in order to make us intelligent regarding spiritual things, just as we need a knowledge of botany to be intelligent about a flower garden. We do not need a musty theology, nor a bookish theology, nor a confining, cramping, limiting theology, but we need a theology that will lighten and illumine, that will make clear and understandable the nature of religion itself.

It is clear, then, that religion is not theology, but what is religion? Many answers are given to that question, even by fellows in the Campbell Institute. For some it is a matter chiefly of following the proscribed forms and ceremonies of the re-

ligious tradition to which they happen to belong. These are they who judge a man's piety or a church's faithfulness by the mode of baptism practiced. For others religion is a love of the beautiful and comes marching under brilliant banners and in glorious processions. God speaks to them through stained-glass windows and at marble altars. Like the formalists, these aesthetic souls are mistaking a part of religion for the whole of it. Religion is more than the following of tradition or the adoration of the beautiful, it takes a hand in the work of the world.

On the other hand, religion for many is but a loftier name for morality. The Golden Rule is the sum and substance of faith and the Good Samaritan is the patron saint. Once more the same mistake of taking a part for the whole. Morality does not become religion until it becomes a passion for righteousness that sweeps man out of the confines of his soul and his immediate surroundings and ties him up with the hopes and strivings of the last man on the farthest side of the globe. Morality is not religion until a man is willing to seek the pearl of great price though he is forced to give up all that he has in return for it. Religion without morality is superstition and magic, but religion can not be reduced to morality. It is something else besides.

The nature of religion is found precisely in its inclusive character. It is not a part of anything, but the relation that is sustained between the parts. Religion is as broad as life and as deep as the soul of man. Everything that is or can be has something to do with religion and religion has something to do with everything that is or ever can be. It is significant that Jesus never spoke of religion, but of life. And yet religion and life are not two words for the same thing. They are related like house

and *home*. "It takes a heap of living in a house to make it a home", and we must do far more than merely live to live religiously. Just as the home is not the kitchen merely, nor even the persons who occupy the house, nor the furniture alone, but the relation which all these things and persons bear to one another, so too religion consists in the relations that exist between man and God, man and the world, man and man.

A home is built not of wood or bricks or stone but of attitudes,—of affections. And so it is with religion. Religion is a way of looking at life, of entering into life, of reacting to life. And the religious way of doing these things is the way of love, of cooperative action and mutual enrichment. The presence or absence of love is the only barometer of a worthy and noble religion.

So far we have been speaking of religion. We who are Christians have a definite and distinctive type of religion that involves commitment to certain beliefs and attitudes that constitute our theology. What, in briefest compass, are these Christian beliefs and attitudes? What are the fundamentals of our Christian faith? They are at least these three:

(1) That Jesus Christ has revealed to us the nature of God. It is this belief that makes us Christian. Not that there have been no other revelations. Moses, Socrates, Confucius, and Budha have all been revealors of God, and so have been the countless philosophers and prophets of a later day, and there are men and women today who give us revelations of God. But we believe that the revelation of God in the life and death and teachings of Christ is more compelling and convincing, more complete and satisfying than any other.

(2) The Christian believes that a human life lived in accordance with the will of God as revealed in Christ is the most precious thing in all the world. The lost sheep deserves the effort of the shepherd who leaves the ninety-and-nine in the fold and goes out in search of the one that has strayed, because of the possibilities for good that reside within it. The lost son deserves all the honors a loving father can bestow, because he had been lost and was found, because he had been dead and was alive again,—alive to the potential power for good that was buried in his soul.

(3) The Christian believes that love is the rule of all life,—in his relations with God and man. Love, and not greed; love, and not force; love, and not violence, nor envy, nor jealousy, nor prejudice. The Christian believes that love is the fulfillment of all laws and rules of conduct and the crown of all virtue and morality.

Whenever we try to put into words our highest hopes and fondest dreams, or whenever we attempt to give expression to our deepest convictions, we inevitably use the language of theology. But this inevitable theology need not be the theology of the schoolmen, nor of the established church, nor of a fixed oral tradition, but a theology that reflects as well as interprets living faith.

Religion is like a full blown rose, theology is like a manual on rose-culture. Theologies change with the advancement of knowledge and ought to change, religion abides. It is the function of the church to cultivate the highest possible type of religion. Sometimes she has erected theological fences to protect the precious growth of religion, and rightly so. But her true mission is not the defence of the fences, it is the cultivation of the flower of religion.

The Problem of Healing

George W. Morris, Palo Alto, California

Among the many problems faced by all peoples there is probably no one which engages as much attention as that of health. Its demands are many, insistent and costly. To many people life seems but a constant effort to keep the body together and in working order. To others sickness may be only an occasional problem but the possibility and the fear of it are ever present. Life cannot be lived at its highest and fullest when the body requires as much of our thought as it does for most of us. There is also to be considered the financial drain which is a counterpart of this problem; many cases of poverty or near poverty are due almost altogether to illness.

Is this problem one alone for the physicians or is it one to which Ministers may well give some attention? Certainly many of the situations in which Ministers are called upon to aid can never be really and completely solved until the health problem is settled. If at the basis of many of the problems brought to our attention lies the problem of health, we cannot ignore it. We are further reminded that according to the Gospel records a great part of the time and effort of our Lord's earthly Ministry was directed at this problem. Jesus was interested in the physical and mental well-being of his people, as well as their spiritual health.

From the practical angle we cannot afford to ignore this problem. Many of the newly formed sects of religion are based almost altogether upon their claims to relieve physical ailments and establish health. People are flocking to those religious persuasions that hold out the promise of health. Do the leaders of these groups make good on these

promises? Have they anything to offer that we do not have? Is there such a thing as "faith healing" in this day of science?

Turning to the Ministry of our Lord, what can we say about the validity of the stories of his healing miracles? To my mind they are authentic stories of real cures. They have been able to bear the scrutiny of modern scientific investigation. Some students have endeavored to interpret all the healing stories as parabolic: The blind to whom Jesus gave sight were spiritually blind persons; Jesus opened the eyes of their soul to the glories of God's world. The account of Jesus touching the leper is a superlative way of stating how friendly Jesus was with sinners and outcasts. However, to the serious student, such a theory would make nonsense of any record.

Others have insisted that the cures of Jesus were psychogenic; the leprosy referred to was a form of hysterical skin eruption and when the emotions had been properly placed under control, the eruption also was cleared. In some cases this may very well have been true. It has been suggested with some force that the blindness of Bartimaeus may have been psychogenic. He seems to have been cured by suggestion, to which was added the use of saliva, thought to have therapeutic value in that day. Parallels of such miracles may be cited today. But the important point for our consideration is to notice that Jesus saw to the core of the trouble immediately, and knew how to solve the problem. Yet all the healing stories may not be dismissed in this way. Dr. George S. Marr suggests that the leprosy of the New Testament may have been what we call psoriasis; the issue of blood was caused by a fibroid tumor; Simon's mother-in-law was troubled with malaria. None of these

may be called psychogenic.

Still another point to note is that Jesus was not able to cure all cases of illness brought to him. His Ministry at Nazareth instantly comes to mind. Apparently his cures depend definitely upon the faith of the patient or relatives or friends of the patient. We may very honestly question whether his ability to cure did not depend in some degree on the nature of the illness. We should not expect him to use faith in healing a broken leg. However, we may say that Jesus regarded all illness as a part of the kingdom of evil and set his mind against it. He released an energy which brought immediately conditions of health in place of those of disease, sometimes by touch (Luke 22:49-53); sometimes by voice (Matt. 9:20-22; Mark 5:25-34; etc.); and even in the absence of the patient (Matt. 8:5-13; Luke 7:1-10). "Heal the sick" was indeed a very real part of the message of Jesus to his disciples.

Now why did this Ministry of healing lapse? It was carried on for several centuries after the death of Jesus. Probably there are many reasons. One certainly is that Jesus was a unique person. Perhaps the works that he did were perfectly normal for one who lived as close to God as he did, and no one since him has been able to live so near to God, and hence unable to do the things he did. All this in spite of his promise to his followers "Greater works than these shall he (who believeth in me) do. . ." (John 14:12) We can only say that there were many cures which Jesus could effect which we cannot, simply because we are not like him. The apostles perhaps came closer to emulating his life and they were able to effect some cures. However, even they doubtless had a high percentage of failure. They also faced another difficulty. This field is one in which quacks and magicians have

always worked with profit. These likely achieved results in some cases and without the aid of the name of Jesus. This must have worried the apostles no end! It may well have tended to weaken and destroy their faith in the power of the name for healing purposes. Furthermore, at this time Greek culture was coming in and offering a reasonable explanation of many things hitherto difficult of understanding. And we must also admit the secularization of the Church. The classic story comes to mind of St. Thomas Aquinas being shown through the Vatican by the Pope who remarked as they came upon a huge room stored with gold and precious jewels, "See, my friend, the Church can no longer say, 'Silver and gold have I none.'" "No," replied Thomas. "Neither can she say, 'Rise up and walk.'" Will there be a return to spiritual healing? Are the activities mentioned at the beginning of this paper an indication of this return?

Before attempting an answer to this question we must emphasize the fact that the background has entirely changed. In Jesus' day it was one of credulity. When a great person with a reputation for doing wonderful things laid his hand upon a sick man, faith should be called out and a cure effected. It was expected; it was believed. But now the background is scientific; there must be reason attached to the laying of the hands. Belief is more likely if the healer can give a satisfactory explanation of the cause of the illness. This may be illustrated in this way. Two people go to a healing mission such as can be found in any community today. One is a staunch Scotch Presbyterian with a trained intellect, a wide culture, and a deep faith in God. The other is a hysterical girl with no great amount of culture or intellectual power. When the hands are placed upon these two the girl is healed;

the man is not. He is told that he did not have sufficient faith. What is really meant is that he was not credulous enough! What cured the girl was likely not her faith but her suggestibility. There can be no future to healing apart from scientific methods. Healing will have to be based on accurate knowledge unless there is present an exceptionally strong and dominating personality.

In conclusion let us affirm that the cure of disease in the future demands two things: (1) The coordination of all known methods of cure. The medical profession will have to cease heaping scorn upon effective methods just because they are unorthodox. True they hope by this to protect the public from quacks and from exploitation. But persons practicing some method of healing based upon accurate information may not be called quacks. Gradually the medical profession is coming to learn and recognize the importance of psychology in the healing of disease. Here is a possible cooperation between the doctor and the psychologically trained Minister. Some doctors are insisting that the progress of healing in the future will be along non-physical lines. Lord Moynihan, late president of the Royal College of Surgeons said: "Today it may safely be claimed that the craft of surgery has in these days almost reached the end of its progress along lines which it has so far followed."

The second need is an understanding of the spiritual laws and conditions under which prayer is effective and faith may be born. We will need to study the ways in which we can tap spiritual resources and open up our nature to the healing of God. But there must be a reasonable, not a credulous, foundation for the act of healing. The demand is for a study not only of psychology but of faith and prayer as well. Then we may provide for

the patient the type of treatment which the nature of his case demands, co-ordinating all our knowledge.

When we know that the mental processes can produce a blush, a tear, can speed up or retard the heartbeat, make the touch of a pencil feel like a red hot iron, and produce an itching patch of skin, then we must realize that nonphysical influences can operate extensively on physical tissue. Of the limits of this power we are altogether ignorant. Given the right conditions, I am sure that there is no ill to which flesh or mind is heir which could withstand the healing energies which God means us to tap and use. "No tissue of the human body," says the British Medical Journal, "is wholly removed from the influence of spirit."

As Ministers it is our opportunity to study the power of mind over the flesh and discover ways of applying this power to the lives of sick people. Science has destroyed credulity; it is up to her to establish a firm basis for prayer and faith. It is the task of the Minister to make the application of the discovered principles to the problem of illness. Indeed, the Church has largely stopped praying because, credulity having been banished, there is no scientific background for prayer, no knowledge of the conditions under which it operates, so that while we pray we are invaded by doubts as to whether it can make any difference. I pray for another and he does not. I do not understand why in either case. Yet the answers to prayer and the miracles of cure which are illustrated in such stories as we could all give, show what a vast field awaits us. It is now in the guess-work stage, a matter of chance, altogether without understanding and scientific basis. We must by our study and practice of this great spiritual and mental power concealed in prayer and

faith develop a technique so that we shall understand why we fail and why we succeed.

The Incompleteness of Easter

Neil J. Crawford, Cleveland, Ohio

There is something deceptive about Easter. It leaves one with such a glorious sense of man's magnificent victory over death, but gives so little reason for desiring immortality. Jesus was not successful on Easter morning. He had conquered death, but had not conquered the Pharisees. And, after all, Jesus' life mission was not to demonstrate the validity of man's belief in immortality. The Pharisees, Israel's leading religious party, already taught immortality, and their followers believed in the validity of the doctrine. One who reads a modern life of Jesus, like Denny's "The Career and Significance of Jesus," or Coates' "The Christ of Revolution," will find the lines of conflict between Jesus and the Pharisees strongly delineated. The forces gather for the inevitable Clash of Calvary. And as Harold Dodd puts it, "The Clash comes, and when the earthquake and eclipse are past, the established order remains supreme. The gospel of emancipation has been added to the limbo of shattered illusions." Dodd comments on the joy of Easter morning, and adds, "As a denouement of the tangled plot, it is scarcely even relevant." And he is right, for Jesus has not accomplished what he set out to do. So profound was Jesus' sense of his failure to change the stern stuff of Phariseeism, that he cried in black despair, "My God, my God, why hast Thou forsaken me?"

And yet that is not the last note of early Christian history. If it were, a singing religion would

have ended right there as a crash of jazz in a universe devoid both of harmony and melody.

Dodd is right in refusing to accept Forsythe's denouement, depicting Jesus as the avenging warrior who led the destruction of Jerusalem in 70 A. D. "Did Christ not summon, then, the legion it did not suit Him to ask for to avert the Cross?" Our answer must be an emphatic "No," for that would have been ultimate defeat, even suicide, for the Prince of Peace; for the ultimate defeat of good is for evil to force good to come down to its level. If an evil man attacks a good man, and the good man returns in kind, then evil is triumphant, for whereas there was one evil man, now there are two. But if an evil man attacks a good man, and good is return-for evil, then good is triumphant, for the good man is a better man, because potential good had become actual, and there is the possibility that suffering love may win the evil man to the good he has formerly despised.

That is the strategy of conflict which Jesus used and which he described so exquisitely in the parable of the Prodigal Son, in Luke 15. At the end of the parable the elder brother is left standing in surly refusal to fraternize with his brother. It is an unfinished parable. Why didn't Jesus finish it? Simply because he did not know the answer. He did not know whether they would ever accept his message of love and brotherhood. He could only appeal. He died, calling upon God to forgive his tormentors, and in agony, looked into the face of his Father and cried, "My God, why?"

But history carried within her womb undreamed of possibilities yet unborn on Easter morning. Here is how the Apostle to the Gentiles describes the new possibility, "A Hebrew of the Hebrews, in regard to the Law, a Pharisee—I was laid hold of

by Christ Jesus. I am crucified with Christ, and yet I am alive—not I, but Christ is alive in me.”

“Was revenge ever more complete?” asks Dodd. Never, for Jesus, the Prince of Peace, using only the persuasive weapons of suffering love, has won the most brilliant and stubborn of the opposition.

Jesus won him to such a complete surrender, that he became an apostle, and one of the company to whom Jesus had previously said. “I no longer call you servants, I call you friends.”

Here then is a motive that makes immortality full of vital meaning. To look forward to continuing, enriching friendship with Jesus Christ, and the choice spirits of our own, and all ages; truly, that is life indeed. Socrates wanted it, and many of us cherish it. As we contemplate religious realities, it is commonly assumed that God can give us this eternal friendship by a divine fiat. But such a view is utterly to misunderstand the nature of friendship. It is not a thing which can be given. Friendship is essentially superhuman. Nowhere is this stated more clearly than in a letter brought to our attention by Dean Sperry. “In a moment of enthusiasm, De Quincey once wrote to Wordsworth, asking for his friendship. Wordsworth gravely replied, “My friendship is not in my power to give. This is a gift which no man can make; it is not in his power. A sound and healthy friendship is the growth of time and circumstances.” (Yale Review, 1928, Pg. 215) Dean Sperry concludes, “The poets have always been shy and provincial, men of intense but restricted affections.” That may be true, but it is not the point in Wordsworth’s letter. His point is that friendship is essentially superhuman. The wind of friendship bloweth where it listeth. And that which is true of man and man is true of God and man. Friendship is superpersonal. It cannot be created

even when two persons agree to be friends. It grows. "We plow the fields and scatter the good seed on the land," but it sprouts and grows according to the conditions of the soil, the rain, and the sun. God's friendship is sown with prodigal freedom upon the soil of the soul. Christ is the gardener who so fertilizes our souls with inspiration, example, and energizing spirit, that God's friendship can grow therein as it grew in Paul's soul. Then we have that sense of a friendship so precious, that we desire never ending life, that friendship itself may never end.

Charge to the Congregation

E. K. Higdon, Union Church of Manila, P. I.

Ministers in Manila have the unusual opportunity of occupying both a pulpit and a pew practically every Sunday. For more than fifteen years I have enjoyed that experience, preaching elsewhere in the early morning or in the evening and worshiping here at this hour. Therefore, as I give this charge to the members and friends of Union Church, I speak both as a minister and as a layman. As the former after twenty-eight years I have rather definite ideas of what a congregation should do to cooperate with its pastor. Sometimes I feel moved to express those ideas vigorously and dogmatically. But when I remember my shortcomings as a layman, my ministerial utterance is tempered with a sense of shame.

It has been said that the right kind of a congregation can make a truly great minister. But in order to do this all must show the Christian attitude toward his message.

A new minister, as a man, is open to a wide variety of criticism. We may not like the way he clips

his words or his mustache. We may think that both his hair and his sermons are too long. We may not approve of either his neckties or his prayers. A new preacher is something like a new shoe. We have to get used to both. Some shoes and some preachers pinch longer than others. But we don't blame the shoes. We know that we must take time to grow accustomed to them. Let that be a parable for congregations welcoming new ministers.

The modern church demands of its pastor, a three-fold service: to comfort, cheer and otherwise aid those in need; to care for the routine of an office and to guide the men who work with him, that is to be an executive; and to prepare and conduct each week an inspiring order of worship with a rousing good sermon thrown in for full measure. That is no small order. Not one in a hundred, perhaps not one in several hundred, of us who sit in the pews could fill the bill. Business does not require this three-fold perfection of those who hold its top positions. Law, medicine, banking, even the teaching profession does well to get persons with two of these three abilities. The banker who can comfort a man after his heart has been broken over a business gone to smash and a beautiful home sold under the hammer, who can guide the affairs of a large concern so that they run smoothly and well, and who can tell about it so that a convention of 500 to 1000 men will not only listen but come back for more, does not need to work for a paltry \$9,000 a year yet we ask that our minister do all that, do it frequently, and do it well for a third of that amount.

When we consider the minister's pastoral function we know that there are petty persons in every congregation who get peeved if he does not call on them whether they need it or not. It is utterly impossible to build a church of Christ out of such

material. Can you imagine Paul or Stephen, Count Zingendorf or the late Captain Dollar or, to be quite personal Mrs. Crosby or George Porter sitting down in any community and refusing to go to church because the preacher hadn't visited them?. The members of this congregation are scattered widely throughout this city and its suburbs. An energetic pastor might spend all his time driving hither and yon, ringing door bells, learning that people were taking either their siestas or their baths. He would thus be doing precious little good to anyone. We can share the privileges of Christian fellowship by letting the minister know whenever anyone is ill or discouraged, lonesome or homesick or in other physical or mental need. And we can also greatly assist him in performing this function of his ministry if we assure him at the outset that although he will always find our screen doors open—the servants see to that—we do not expect him to come around two or three times a month to pat us on the back. We can promise him that we will come to church and behave as Christians should without any back patting.

I have the man, rather than the mesage, in mind when I speak next about criticisms of the delivery of sermons. "O, yes, he preaches all right *but* did you ever hear Harry Emerson Fosdick?" "He holds the young people *but* you ought to see Dan Poling in action." "His prayers do seem sincere *but* they are not expressed so nicely as the Rev. Such-and-So's." I am indebted to a member of our own group for a phrase highly descriptive of this process. The congregation is *but*-ing the minister out of the church. I charge you not to line up with the goats.

Doubtless the people in the auditorium sometimes think that the man on the platform has done

an unusually poor job of it. But what do you suppose he thinks. If he is worth his salt, he feels a lot worse about it than we do. He has wrestled with an idea, refusing to let it go, not only until the breaking of day but far into many a night. He has clung to it, determined that he will hold on until it blesses him, until his intellectual thighs have hrunk and he walks with a mental limp. He has seen it gradually emerge from the darkness and take form in the light of day. To him that has seemed a thing of beauty and a joy forever.

But when he stands before the congregation trying to share the vision with them, his mind gropes for ideas, his tongue fumbles with words, whole sections of the picture elude him and he stops at last in sheer despair. We need not criticize him. His conscience does that. His part of the conversation lags at the dinner table because he is recalling words, phrases and sentences that refused to do his bidding that morning. And before he lies down for his siesta, he takes a look at his manuscript and sees whole paragraphs that were away without official leave when he fought so valiently to hold the fort. And if he is particularly sensitive to that kind of failure or has missed too many boats, he will lie awake that night and preach that sermon under his breath as it should have been delivered at 11 A. M.

Once in the cold, grey dawn, I stood with a physician who had lost a battle with grim death. Both of us had been trying dumbly to comfort the sorrowing relatives. At last my companion said, "Times like this make a doctor wish he had remained on the farm." I asked for no explanation. How often had I known that feeling of despair as I had looked at the remains of a dead sermon. Why hadn't I stayed in Illinois among the sticks?

I charge you all to show the Christian spirit to-

ward the man.

I also charge you to take the Christian attitude toward his message. I am persuaded after nine months in this pulpit that our preacher may say anything he believes should be said in the name of the Lord if he will do it in love and without fear or favor. As a congregation, we have a good record in this respect. Now and then an individual objects because his own selfish interests are involved.

But all sober-minded men are attempting to build a new world order. The Christian religion, as Dr. Carl Ackerman pointed out in his guest editorial in yesterday's Herald, is one of the four determining factors in the process. The best Christian thinkers are convinced that while Christianity does not offer a detailed program for every phase of that reconstruction, it does set forth the great principles upon which the new order must firmly stand.

We need to hear all those principles frequently proclaimed. Most of us want them illustrated from those realms of life with which we are familiar and in which we do our work. What do they mean for economics, for missions, for human relations, for education, for the army and the navy, for all of us?

In a time like this we should all have receptive minds for wisdom from any source. The Christian must be ever and eternally a seeker for truth. I charge you, therefore, to take the Christ-like attitude toward the minister's message.

Herbert Martin's Friendship

Professor Herbert Martin, head of the Department of philosophy in the University of Iowa has written a scholarly and readable book on, "*Friend-*

ship." It is published by the Dial Press, New York, and has been very favorably reviewed in the New York Times. The book has a purpose and that is, "teaching peace to humanity." It is a book on internationalism and also a book on individual psychology of attitudes and control. It reminds one of Jane Addams, "Newer Ideals of Peace," in which she shows that peace is the problem of the neighborhood enlarged to world proportions. Martin treats in successive chapters of education, citizenship, goodwill, attitudes, culture, friendship, humanity. Each chapter contains good material for sermons and these sermons are needed. The things that make international disputes and church rows are much the same. They all go back to narrow vision, selfishness, old habits, lack of imagination and impatience with the long process of enlightenment. "Normal human beings experience an impulse toward their kind. While occasionally conditions chill and repress this noble urge, it nevertheless appears true that the desire for fellowship is elemental and constitutive of human nature. Love is a specialized flowering of this principle. The great generic bond that makes the world consciously kin is the will to *friendship*. It is the heart's desire, the world's need. Ultimate reality is of its texture."

Unpublished Disciple Union Church

I am in receipt of your recent letter in which you make inquiry regarding the list of churches which are definitely practicing open membership. Personally I wish that the term "open membership" could be dropped and that we could speak of the equality of Church fellowship. Open membership

has traditionally in the minds of many people a certain prejudice surrounding it.

I am sure, as you say, that there are many in our Brotherhood who are following that policy, but who have never given it publicity. The fact is that I believe there is scarcely a church in our brotherhood where there are not some people in the church in good standing who have never been immersed.

I have your letter of the 21st. inst. and note that you are seeking a list of churches which practice open membership. It would be fine to have a complete list, but it can not be secured. There are a great many more churches which are receiving members from other churches without rebaptism than are known and to make it known would be to work a hardship on these men.

Personally I don't think that it is best to publish such a list at this time. It can not be made inclusive enough, because as I have stated, some ministers would suffer by it. Then a list such as the one that you enclose is not large enough to greatly impress those who are interested or those who are opposed. The leaven is at work, and the day will come when a number of churches here will openly declare themselves.

The question of membership should be granted. I think it will be when the minds of Christian people are directed to the important things of the Christian life and the real problems before the church. I am wondering if the years just ahead will not force people to think of the more important things and the question of the form of baptism be forgotten. Don't publish the list of churches which practice open membership. It might indicate that we are still thinking of this question rather than the more important questions of this day.

It would not be true to advertise this church as an open membership church. The final action has not yet been taken, and I am not eager that it should. The Elders have permitted me to accept these people, and I do not wish to say more about it. It would be most unwise to have it publicized. I would get persecution from the men in the city, and this would reflect itself in my church and a problem would arise where none now exists.

I am firmly convinced that open membership is the one plan our people should follow regarding membership. I am much more profoundly convinced that unity, and peace are of infinitely more importance.

The minister who will gradually feel out his leaders and here and there let one know his exact opinion on this issue, and have the individuals themselves open the question when it is favorable will accomplish more. At the same time he will keep the more important issues of Christian living, and Christian reformation in society, to the fore where they belong.

I think it might be best to not publish the name of this church among the open membership group at present. I believe, however, that the time may come when it shall not be a matter of withholding it from publication, if "publicity" we must have.

I am in receipt of your interesting letter of December 26th with reference to the practice of open membership in the churches as listed. I am exceedingly interested in this question.

I am somewhat embarrassed owing to the fact that just at present our Elders are a little perturbed inasmuch as a few of our members have raised serious objection to receiving the members of other

churches without immersion.

Consequently, I am afraid that if you publish a list including this church, the very fact that it appears in print will make it more difficult for us at just this time. Owing to this situation I believe that it would be better to omit us from the list. I am sure my Elders will stand back of me in any contingency but this might make the matter more difficult. Their friends in our neighboring churches might use this as a weapon against us. In another year or so I am sure that it would make no difference whatsoever.

I should say "no" to the publication of this church as an open membership church, if, in strictness, it were. This is our procedure: we receive the unimmersed into our church, publicly and privately telling them we should like to have them submit to this rite. Then we exercise a large charity in the matter, and while their names are never put on our church register, nor are they formally recognized as members until this step is taken, the great majority are in sympathetic cooperation with us. This is our present procedure though the majority of our church board favors a logical and wholly unconditional reception of the unimmersed.

Two or three of our board members though are not wholly committed to this, though I feel within two or three years more we can find unanimity in this procedure. As to myself the publication you propose would be wholly a matter of indifference. My sole objection is this: it would hinder the steady evolution now going on—would make more difficult the realization of a Christian ideal.

Do but give us a little time—we've gone a long, long way in a very few years. And God be praised

that you are privileged to speak the divine word without hurt to your own church—an estate of felicity into which many of us hope to enter soon.

I have your letter of January 3d. I do not know of any published list of Baptist churches practicing open membership; I doubt if any such list has been compiled.

In the Chicago Baptist Association the only two churches practicing complete open membership are the Hyde Park Baptist church and the First Baptist Church or Barrington, Illinois. Over twenty years ago the Baptist Church in Marley, Illinois, a hamlet about ten miles this side of Joliet, initiated open membership and was dismissed from the Aurora Baptist Association. That Association recently invited the Marley church back into its membership, but the invitation has not been accepted. It continues the open membership practice.

A very large number of Chicago churches, however, practice a limited form of open membership, usually under the name "associate" membership. Under such membership persons are admitted to the church without baptism by immersion, but usually do not enjoy the privileges of full membership. In some cases, however, the associate member enjoys full privileges except that his name is kept on a separate list from the baptised members. In most cases, however, such limitations are established as that he may not become a deacon or vote on matters affecting the future policy of the church as a Baptist institution, or vote on the calling of a pastor. The conditions vary from church to church.

I have gone carefully over the list of Chicago Baptist churches published in the Year Book. Of course no statement is made there with regard to the "closed", "open", or "associate" membership con-

ditions in these churches, and I cannot be quite certain in my classifications. Probably some of the smaller churches which I list with "closed" membership do have "associate" members, but I think that the following listing is approximately correct:

| | Num- ber | Total mem- bers | Aver- age mem- ber- ship per church |
|-----------------------------------|-------------|--------------------|--|
| English-speaking churches, closed | 53 | 16,698 | 315 |
| English-speaking churches, open | 19 | 12,048 | 634 |
| Foreign-language churches | 22 | 3,334 | 151 |
| | 94 | 32,080 | |

As you will see, there are ninety-four churches in the Chicago Baptist Association. Twenty-two of these are foreign-language churches (Bohemian, Hungarian and Latvian). I have listed these separately, since their theology represents European background and it is not to be expected that the movement toward "open" membership will have much influence with them. The real concern, I suppose, is with regard to the movement among English-speaking churches.

While there are only nineteen churches practicing open or associate membership as against fifty-three having closed membership, the total memberships of these two classes of churches are not so far apart. The average membership of the closed membership churches is about one half that of the open membership churches. Since these closed membership churches include six or eight quite strong churches, four of them with memberships well over a thousand, it is evident that a large

number of these churches are small institutions. Indeed, twelve of the fifty-three have memberships of less than one hundred, and they run as low as five and nine.

I suspect that the same situation obtains in most of the larger cities of the northern states between Chicago and the Atlantic seaboard, with perhaps a larger proportion of open membership churches in Rochester, Cleveland, and New York. The proportion will diminish as one moves westward, and there are very few churches practicing open membership on the Pacific coast. The smaller cities and towns drag behind, so that probably less than 25% of the Baptist churches in the Northern Baptist Convention practice open membership in any form. However, the open membership churches are among the most powerful in the denomination.

Letters

J. D. Montgomery, Buenos Aires. Thanks for the little postal card sent with the last number of the *Scroll*. But since American stamps do not go here I will write a letter. We continue to enjoy the *Scroll* and follow with interest the news of fellows around the Divinity House. Mr. and Mrs. McWilliams arrived on February 5 and it has been a real joy to have them tell us something of their pleasant experiences while at the University. They are getting quickly and easily back into their work and are bubbling over with joy and enthusiasm as they take up their task again with Ward College.

Under separate cover I am sending a copy of the 1936 prospectus of the College. You perhaps know that we have been living in the American Section of the school since last July and Mrs. Mont-

gomery has been in charge of the boarding department. There were, last year, only 17 full-time boarders, but about 120 took their noon meals at the school. There were about 230 enrolled in the Grammar and High School last year, while in the Spanish speaking section of the school there were about 350 enrolled.

Two new features of Ward College, which are beginning this year, are the Junior College and the girl's dormitory, which are related to the High School and become an extension of the American Section of the school. You will be interested, perhaps, to see that I have been made Dean of the Junior College. It is the feeling here that there is a hopeful future for a Junior College in Buenos Aires, since there is no other English speaking school of Junior College grade in all of South America, outside of Brazil. There are, however, a large number of English speaking schools which are of high school standing.

Perhaps the book that appeared last year as an interpretation of South American life and thought is that by Dr. John A. Mockay, entitled *That Other America*.

I have gotten quite a kick out of reading the trial over heresy in Todd's Church in Mount Carroll, Illinois.

John Clark Archer, Yale University. I have uncovered a letter of yours to me, dated Jan. 6th. Apparently it has lain with the many mimeographed letters and reports which I receive from foreign parts, missionaries and former students abroad. I let these accumulate during the early months of the year and then turn to a general acknowledgement!

Your letter was on behalf of the Campbell Institute and the *Scroll*. I received a copy of the

Scroll, and recommend that the library subscribe for it. I try to continue to be a good Disciple in my humble way here. Greetings and best wishes to you. Thank you for the article in the last issue of the *Evangelist*.

O. P. Spiegel, Montgomery, Alabama. Last night I read your article in the *Christian Evangelist* of the 5th inst. on "The Disciples' Advocacy of Union." I enjoyed it. I always read what you have to say. I have not seen nor heard from you, personally, for a long time. Since I saw you I have had the greatest sorrow of my life in the going away suddenly of my dear wife the 25th of last June a year ago.

Now as to one thing in your article and the one thing "our people" brand you a heretic for using and practicing. That is "Open Membership." In this I wonder if you are not wrong and I also wonder if THEY are not wrong in their "MEMBERSHIP." I have been reading and studying the Bible for quite awhile and I have failed to find a SINGLE PLACE where "Membership" of ANY kind is applied to a local congregation. MEMBERSHIP pertains to HEAVEN and NOT to earth. Here we are WORSHIPPERS; there we are MEMBERS. Is not this so?

Hence we would "ORGANIZE" fewer churches and enroll, for the convenience of the minister or elders or visitors the WORSHIPPERS, and let each one enroll as a worshipper here "according to the dictates of his own conscience" and make this a veritable worship in which EACH is to strive to work out his own salvation with fear and trembling, we JUDGING NO MAN, we, then, taking the New Testament for WHAT IT SAYS and not particularly for WHAT IT MIGHT MEAN, we would soon be

together.

Harold L. Lunger, Wooster Avenue Church of Christ, Akron, Ohio. Better late than never! Have been busy this winter helping Church refinance its \$26,000 mortgage debt, writing my thesis on "The nature of the Church, and Its Function in Relation to the Secular Community" for an Oberlin A. M. this month, and speaking some thirty times before youth groups, women's societies and men's luncheon clubs on my two main social interests, the Peace Emergency and the Cooperative Movement. Alberta and I are enrolled for Yale Divinity School in the Fall.

W. F. Bruce, Box 694, Cisco, Texas. Teaching English in a Junior college. Writing my convictions, or musings, or queries, seldom my dogmas, on social, scientific, moral, religious issues as the mood moves and leisure allows. Yes, the movement for an undenominational conception of Christianity has a mission now if ever in increasing the momentum already partly acquired by the Christian World in the direction of such a concept. When was it ever needed more?

W. P. Reagor, Oakland, California. I suppose inadvertantly the card in answer to your inquiry of Jan. 21 concerning open membership did not get to you for I note that our church was not included in the list published in the Scroll recently.

Feel free to publish our church in any subsequent list you may publish. We do practice open membership and it is now such a settled policy that so far as I know it is never discussed any more.

Carl Burkhardt, Antioch, Missouri. An interesting thing this that you are proposing. I fear however, that our Antioch venture has swung be-

yond the Disciples fold. Ours is a Community Church and not officially though in a number of friendly ways related to the Disciples. We have taken a quarter time church and made it into a full time one during the depression! I know a number of churches where open membership is practiced sub rosa though they would not be ready to publish the fact.

Neil J. Crawford, Cleveland. I am tremendously interested in the philosophical and religious implications of friendship, and plan to pursue the idea further. A religious communion is to me a special form of friendship, and that is the real source of that which is erroneously or at least inadequately called denominational loyalty. It is no mere ecclesiastical thing at all, but rather a profound religious experience rooted in the essential superhuman quality of the old and deep friendships that bind us together.

Our class with Profesosr William Horton of Oberlin has been quite successful. When I proposed the idea that we should organize an annual lectureship in Cleveland, he responded enthusisatically. We had forty people taking the course. We have the faculties of Western Reserve University, Fenn College,, Oberlin and Baldwin Wallace easily available to our Cleveland area. We feel that our lectureship can do for preachers what seminars for doctors have done in keeping the medical men up to date.

Floyd Faust, Ph. D., Columbus, Ohio. I want to commend you for the article in the March 5th issue of the *Evangelist*. My first reaction was that you have not dealt with all of the issues as frankly as I have felt you should have done, but since the backfire has been coming in I have concluded that

you knew what strain the situation would stand. I am indebted to you and Dr. Garrison for the work you have done in relating us to Locke. I feel that your concusions are justified and I accept them. I also very much appreciate your article in *The Scroll* of October, '35, in which you evaluate this factor of our heritage. I do not know whether you know Joseph Leighton of our Ohio State University, but I believe you would like his "Man and the Cosmos." I feel that his pluralistic personalism and his conception that "human personality is the key to reality" offers a fine ground on which to build a Christian philosophy of life.

The Scroll takes a vacation in July and August but resumes in September. We regret that it has not been possible to publish all the papers received. There are on hand excellent contributions from Floyd Faust, W. E. Moore, Lewis Smythe, U. R. Bell, and John W. Cyrus. One difficulty is that the space for articles is so limited that only a few short ones can be printed in an issue. We beg of our contributors that they limit themselves to a thousand or twelve hundred words. After all, that is a lot of words!

THE SCROLL

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Editorial Notes

It is a joy to greet the opening of this forty-first year in the history of the Campbell Institute. The annual meeting celebrating the fortieth anniversary brought satisfaction and inspiration to all who shared in it. It will hearten all members who get reports of it for nothing could prove more conclusively the vitality and the significance of the fellowship we have built up through forty years. We have been looked upon sometimes as a "coterie" seeking exclusiveness and self-gratification in intellectual superfluities and critical detachment. Steadily, however, through the years, the serious purposes defined at the first as "fellowship and scholarship" have more and more possessed the members and made their appeal to observers. This fellowship and scholarship have been fruitful because they were dedicated to the service of a great religious movement, a great, new, creative, forward-going American religious movement. The Disciples have been slow to realize what a unique and significant prophetic message history has given them. Even members of the Institute have not always been aware that the Disciples constitute a post-reformation development, arising from the spirit of the eighteenth century and impelled by new conceptions of the physical universe, of human nature, and of religion. We have yet to understand what this implies for intellectual and religious freedom. We have in words discarded creeds, metaphysical doctrines, theological subtleties, myths and magic, but we have not thrown them off in practice and feeling. The Institute is steadily attracting to itself educated,

thoughtful, and devoted men who have committed their lives to the cause of religion through the Disciples of Christ, and who realize more than ever before that in this fellowship they have the finest opportunity that modern life affords to achieve a reasonable and practically effective religious contribution to the age.

There were many good sessions during the annual meeting, but the high point was the fellowship dinner on Thursday evening in the dining room of the University Church. There were one hundred and twenty present and many ladies graced the occasion. Dr. Willett hurried back from the west coast to be there. He was master of ceremonies and presided with his usual grace, humor, and thoughtfulness. His enthusiasm for the Institute dates from the beginning and from his charter membership. When some have wavered in devotion he has continued steadfast and by his counsels of wisdom and courage has heartened all others. It was evident on this anniversary occasion how much he is admired and loved and how much the organization has been tempered and toned by his great personality. Dr. Garrison, another of the six living charter members, took the place of Dr. George Campbell, who could not be present to speak on, The Past. He let his genial fantasy play with the subject, reminding us of the biblical periods of forty years. Secretary Perry J. Rice spoke of, The Present, and gave an interesting statement of the distribution of the members in the states of the union and in foreign countries. Such an organization as this depends more upon the Secretary than on any other officer and it has been his long and loyal work which has given so much unity and continuity through most of its history. The Future was the subject of the address by the new President, Neil

Crawford, of Cleveland. He belongs to the magnificent group of younger men who have joined us in recent years. He was educated at Eureka and at Yale and has served a number of years in his present pastorate. He began before the close of the sessions to make plans for the meetings during the convention in Kansas City and for the program of the forty-first annual meeting next summer. This spirit, shown also by the young men who have been presidents in the last three years, Riley Montgomery and Doyle Mullen, is the best possible guarantee and promise for growth and usefulness in the future.

The Disciples and Their Sense of Mission

*Willard E. Shelton, Editor of the
Christian-Evangelist*

There can be small doubt that in some fashion we Disciples of Christ have lost our sense of mission. We no longer preach those things which our fathers preached almost incessantly. The early leaders of our movement were possessed of an idea. They were convinced of its ultimate truth. They were driven by their conviction of its importance to proclaim and teach it widely. Today our pulpits no longer speak of Christian union gained by a summons of all Christians to the pure New Testament church, with only those ordinances (baptism and weekly communion) which our fathers found practiced therein; only those names which the Scriptures include; only those conditions for church membership and salvation (faith, repentance, confession, immersion) which our original leaders dis-

covered set up in their Bibles. There are some of our pulpits which still proclaim these doctrines. But by and large, we must confess, our great preachers today do not teach the message that was characteristic of our leaders a century ago.

Some of our people perceive in this very fact a tragic explanation for the discouragement and the feeling of futility which sometimes overwhelm us as we study the circumstances of our people and attempt to think of ourselves as making a distinct and peculiar contribution to the religious world. There is a group within our brotherhood which holds that our desertion of the program of our fathers is a complete explanation of our loss of a sense of mission. We have betrayed the plea, it is said. We have showed ourselves too willing to compromise. We have been attracted by will o' the wisp programs of social reform and we have forgotten the passion for the salvation of souls. We need to return to first principles; we need to begin proclaiming again the message of our pioneers. That will restore to us our lost enthusiasm and make us again a vital people.

No one can feel easy in his mind over our brotherhood's loss of its sense of imperative. The fact that so frequently, in articles, in conferences, and in ordinary conversations, we speak of our loss, is a fact both pathetic and revealing. It is revealing in its disclosure that our people, like many another human society, have reached that place of organizational maturity at which we are compelled to use our energies not in doing things but in asking whether the things we do are proper. It is pathetic because this very process saps at our confidence, already badly strained by the everyday circumstances of our world, and exposes us more critically to the confusion and the uncertainties

characteristic of our day. Yet the real pathos consists in something more important than our own disintegration. To emphasize this element is simply to indulge in self-pity. The fundamental pathos is realized only when we think of the need of our world for a clear and incisive Christian message, and the manner in which we are apparently compelled to deny it the contribution we could make by wasting ourselves in introspective musings.

I do not suggest that the process of restudying ourselves should be abandoned. On the contrary, I think it highly valuable, even essential. Unless we can proceed with it, we shall never understand ourselves as thoroughly as we need to, and can never be free for the larger tasks with which all of us want to occupy ourselves. But we must recognize that the important element in the process is not clarifying our objectives for our own sake but rather for the sake of the impact that, once they are clarified, we can have as a group on the world.

The first fundamental for our people, it seems to me, in regaining a sense of mission, is our need to understand more clearly how the movements of the Campbells and of Barton Stone came into being, to grasp the essential distinction between what might be termed the program and the plea of the Disciples, and to reach a sure comprehension of what the vital contributions of our early leaders really were. It is here that we touch directly upon the issue of whether a century later we shall consider ourselves as guilty of treason if, as spiritual descendants of the Campbells and Stone, we change somewhat the emphasis of their message and even change in some particulars the elements of their program.

The program of the Campbells and of Stone grew not as an independent entity but as a direct

result of the social situation in which they found themselves. It was not a program produced in a vacuum; it developed out of a set of social and religious circumstances. It was the result of a sense of need, and that sense of need was a thing intuitively felt because of certain conditions existing in the world of which they were a part.

One of the characteristics of their world was a partisanship and sectarianism in religion which are not nearly so sharp and passionate in our world today. We have enough sectarianism left, we must admit, to disturb us. Yet even though scholars say there was more unity in the early nineteenth century than we have sometimes thought, it is generally agreed that the sectarianism of that age was bitter and hateful to a degree beyond the comprehension of most evangelical Christians in present-day America. This sectarianism was one of the basic social circumstances out of which the movement of the Campbells developed.

A second characteristic of the world of the Campbells and of Stone was the widespread acceptance of calvinistic theology, which in turn led to a hyper-emotionalism in religion that also is beyond the comprehension of most of us today. Who can forget the doctrine that there were infants not a span long in hell? Who can forget the sufferings undergone by sincere believers in Christ and Christianity as they struggled desperately for an experience of religion which would assure them that they, pathetic souls, were among the elect of God? Who can forget the abominable doctrine of the fall of man, tainting every human being with original sin and making him at the moment of his conception a doomed creature, wholly wicked and damnable, fit only for eternal fire, except as the grace of God should fortuitously hover over him before he

was born and as a pure act of mercy select him instead for eternal bliss? We have not understood, as a people, the importance of this type of theology as a factor in the religious life of the world which Barton Stone and Alexander Campbell knew. We have underestimated the significance of the contribution they made to a better understanding of the nature of God and the elevation of man to the place of respect which he deserves.

It is not difficult, if we consider our pioneers as normal human beings, subject to the motivations and pressures which affect normal human beings today, to find plenty of evidence that their teachings did not spring full-panoplied from the brain of Jove but developed little by little because of their reaction to these two elements in the religious life of their day—sectarianism and theological Calvinism.

So far as Thomas Campbell is concerned, we may look at his writing of the Declaration and Address. The most revealing fact about that document is not what he stated in it. It is the circumstances out of which he was inspired to write it. We all remember, perhaps, that even in Ireland Thomas Campbell had resented the divisions in the Presbyterian church. When he came to this country, when he began to serve in Western Pennsylvania as an evangelist, and when he discovered that even in that frontier land, where Christians had small chance under any circumstances to nourish their religious life; when he discovered that even on that frontier the fathers in Israel were more devoted to correctness in dogma than to the practice of the gospel of brotherhood, his spirit revolted. He knew that this thing was wrong. He knew it was foreign to the spirit of Christ.

Even then, however, he might never have written the Declaration and Address had the pow-

ers that were neglected to prosecute him to the full extent of the law. Thomas Campbell was a peaceful man. He disliked stirring up dissension; indeed, everything he was trying to do was to allay partisanship and divisiveness. But when he was pushed into the realization that the brotherliness he felt for all Christians was a thing utterly foreign to the rules and legalisms and doctrines of constituted church authority, then he was finally driven also to a realization that the rules and doctrines must be wrong. He was stimulated to a declaration of independence, and he was forced to accept the responsibility of drawing up a set of principles which would be more nearly correct. He issued the truly revolutionary proposal that all Christians could be easily united if they would once and for all abandon their manmade legalisms and doctrines and accept as necessary for fellowship only those rules and doctrines practiced and believed by the Christians of New Testament days.

We must observe that the objective to be reached was the unity of all Christians. The method he proposed was one he believed correct and effective, and its widespread acceptance since Campbell and his son independently reached agreement on that method is evidence of its essential soundness. Nevertheless it is important still, let me insist, to comprehend that achievement of this method was a process of rationalization. Thomas Campbell and Alexander Campbell, too, felt first a need for the unity of Christians. Next they felt the need for a principle with which they could reasonably appeal for that unity. Finally, they developed the program, and as time went on they ratified that program in concrete terms.

So much for the Campbells' inspiration to the development of their plea for unity. As for the

other element characteristic of the religion of their day, the Calvinism in theology and the dreadful emotionalism and superstition in the practice of Christianity, the experience and teaching of Barton Stone, of Walter Scott, and of Alexander Campbell may all be cited.

Stone, it will be remembered, suffered terribly in his effort to achieve an experience which would assure him of acceptance by God. Again and again he was plunged into long periods of spiritual agony, even when he wanted to be a minister, about whether he was of the elect of God. Finally he learned of a new approach to God, a less superstitious approach, a less degrading approach, a more reasonable approach. He learned, through the influence of a wise and emancipated teacher, that the kind of religious experience he had sought was not necessary, but that he could serve God sensibly and effectively by merely having that sincere desire to serve him, and that he could be reconciled to God by a sincere approach, through the simple method followed by Christians of New Testament days. From that time on, Barton Stone preached what today we call the simple gospel.

Walter Scott, as well, made the basis of his teaching the tremendous conception of God as a God of love, of mercy, and of reasonable accessibility. Scott directly challenged the idea that some earth-shaking experience was required as evidence of salvation, by teaching the five-point program of faith, repentance, confession, baptism, and salvation. We are inclined today to deprecate this program as a legalism—and so it is, in our day. But we get an entirely different idea of its revolutionary character when we place it against the background of the social situation in which Scott developed it.

As for Alexander Campbell, nearly every major

emphasis of his religious teaching was founded upon the primary assumption that God was not a cruel or capricious Deity, but a reasonable, loving God; that man was not a degraded animal but a creature of good sense and good impulses; and that man could attain to reconciliation and communion with God through the exercise of his normal talents and capacities. Anybody could read his Bible, said Campbell, and understand for himself what God wanted him to do. If he did it, then he was a Christian and he would achieve salvation. Nobody had to agree with some historic church council in regard to the nature of the atonement, of the inspiration of the Bible, the doctrine of the Trinity, or any other abstruse theological matter. All men had to do was perform the essential of what Christ taught, as evidenced in his own words and actions and the words and actions of his early disciples.

The segregation of these factors will perhaps enable us to draw the conclusion that there is a distinction between the permanent contributions of the Disciples and the possibly less permanent elements in their original program. These terms are frequently in the minds of many of our leaders today and it is good that they are. We are compelled to admit that we are not likely to conquer the religious world on the basis of the precise program for achieving Christian unity which was preached by the Campbells and Stone. The "denominations" show no sign of yielding their vested interests, their practice of affusion, their frequency of communion, even in those communities where powerful ministers preach vigorously the program for union theoretically blueprinted for all time in the New Testament as interpreted by Alexander Campbell. If this program were all we had to offer, we might

well be concerned about an imperative for our people today.

This program is not, however, the essential element in the plea of the Disciples. May I suggest three lessons which we may draw, through a study of the history of our movement, which will help us find in our own world a sense of mission that will make us vital as individuals and as a group?

In the first place, the Disciples still need to proclaim the necessity for the unity of all Christians and to proclaim also the principle that wide differences in theological opinion must be permitted and that the important thing is to recognize the essential unity of all those who bear the name of Christ and seek to do his will according to their sincere understanding. The sectarianism of our day, we have already said, is not as sharp and bitter as it was a century ago. But there are evidences enough that the tendency toward separatism has not died out of the human heart. The sectarianism of rival denominations may be far milder today than it once was, but it is still present, and we have been partakers in sectarianism, in that sense. We partake very largely indeed in the continuing division between Christians on the issue of modernism and fundamentalism. We need to teach ourselves as well as others that the principle of unity, on the basis of agreement on the simple fundamentals of Christianity—the love of God and the neighborliness of man; the fatherhood of God and the brotherhood of man—is a principle as valid today as it was in the time of the Campbells. We need to extend it, to preach it, to practice it. We cannot regain our sense of mission by a parrot-like repetition of the vocabularies of our fathers; but if we can fasten again on their plea for unity and the principle by which they saw that unity could be ob-

tained, we need not worry about their precise program. We shall have a truth which the world needs and we shall be loyal, in the most importance sense, to the spirit of our fathers.

In the second place, the Disciples still need to emphasize that attitude toward religion and life which the Campbells and Stone emphasized in their attack upon the Calvinistic theology of their day and the superstitious emotionalism that was its result. Our philosophers have given this attitude a name, the "rational" or the "reasonable" approach to religion. It is highly important to comprehend that in challenging the narrow theological fatalism of the Protestantism of their day, our fathers did a very significant thing: they asserted the nobility of the human spirit and the morality of God.

They made their God a decent God, not a vengeful, irrational, capricious, damnation-loving tyrant, but a God of loving kindness, of right impulses, and of fatherliness. They recaptured that conception of God which Jesus spent a large part of his ministry trying to teach his disciples. And as for human beings, they affirmed the standing of men as sons of God. They did not talk about original sin and the inherent evil in every human heart. They talked about the capacity of men to approach God even as Jesus did, and to achieve full reconciliation with God upon sensible, decent terms. They denied the conception of man as degraded, denied the necessity for man to humiliate himself spiritually in bestial grovelings before he could hope for salvation. In a very real sense, they contributed largely to the emancipation of man from one more superstition in the long list of gross superstitions which have possessed the human heart. That superstition of the tyranny of God and the wickedness of man was not the less reprehensible because it was

connected by its advocates with the gospel of Christ. Our pioneers freed American Christianity of a large portion of this degrading conception.

There is a good deal of loose thinking today about the nature of God and religion. People again are searching pathetically for some authority, extraneous to themselves and even alien to the universe, which will save them the necessity of cooperating with God in the working out of their own salvation. There is a tendency again to deprecate the nobility of man and his stature as a son of God. There is a flight to religious cultism, to any escape mechanism which will save us the necessity of thinking, of facing our problems realistically and mastering them. There is a tendency also to point out that man, with his own resources, finds himself incapable of doing much to better himself and his society; and this obvious truth is carried to the extreme wherein we seek a more flamboyant Deity and a more flamboyant way of approaching God than through the sincere acceptance of the simple essentials of Christianity and the sincere effort to apply them in our daily lives.

In our modern world, there is every reason for the Disciples to stand true to the conception of the nature of God and man which was given to American Christianity by our pioneers. In teaching a reasonable religion, a religion as simple as the religion of Jesus, we shall be loyal, again, in the deepest sense to the abiding truth of the plea of the fathers. And we shall have an imperative.

In the third place, the Disciples need to practice the spirit of our pioneers by placing our emphasis, in every category, upon those elements of the eternal Christian message which our generation most needs. Our fathers came into the religious world prepared to break with encrusted traditions

and outmoded orthodoxies in order to give a fresh vision of the gospel of Christ to the men and women of their day. Our ideal today should be to remain true to their spirit by being prepared ourselves to break with encrusted traditions if by so doing we can illuminate the Christian message and program in the minds of men and women of our time. We can perform this task only as we study the sins of our time and only as we sense correctly what the needs of our generation are.

One such need is the need for a new ethics—the social ethics, the corporate ethics—which Christianity must implant in the souls of men if our world is to be saved from the evils of poverty, the narrowness of race and creed, the unconcern for human personality which are the besetting wickedness of our time. This is not, mark you, mere petty social reform. The task of laying down programs of reform is not primarily the task of the church—though the church has the right to criticize, in proper language and mood, such programs. What it is in its larger sense is convicting people of a sense of sin for their callousness in such affairs, imbuing their souls with a consciousness of the obligations of the Christian religion in their daily lives, driving them out of their churches with a new set of loyalties to the Christian gospel which will make them never able to sleep comfortably at night for the knowledge of the evil they permit through their smaller, narrow loyalties of race or creed or class or clan.

It may be said that this is no more a need for Disciples than for other Christian groups. That is true, but I am not so anxious about whether we are “peculiar” as about whether we meet the needs of our day. If other groups sense the same need, all

the better. The fact that it is their imperative does not keep it from being ours.

A second need is the peremptory obligation laid upon every Christian group to oppose with its universal affirmative Christian gospel the strange new religion of nationalism which has reached its zenith since the World War.

The religion of nationalism challenges Christianity as a carefully documented and strongly supported counter-religion. The deification of the Leader and the worship of the State, has definitely embarked upon a process of winning men's minds from whatever acceptance of Christian universalism they had developed and transferring their affections to that which their masters prefer. Patriotism, simple love of country and its good institutions, has taken on a new and dreadful character; and so powerful are the forces manipulating its growth that it constitutes the most formidable institutional opponent Christianity has faced, certainly since the defeat of the hordes of Mohammed before the gates of Vienna and possibly since the collapse of the Roman persecution.

In the midst of a situation like ours, confronted with enemies such as all Christian groups face in common, there is a tremendous need for us to proclaim with new vigor the essential oneness of mankind. There is a tremendous imperative to proclaim without ceasing the universality of the human race, created out of one blood, and to implement for ourselves that remarkable lesson which Jesus taught in the Parable of the Good Samaritan, despised, persecuted, doctrinally incorrect, who nevertheless was neighbor to him who fell among thieves.

A third need is the need for the recovery of a sense of God, a sense of the accessibility of God for our own generation, and a courage which will lift

us out of the spirit of defeatism and will force us to face our problems in the faith that we can master them. There is no need for the Christian to yield to despair or to the discouragement implied in the term, "the modern temper." The Christian religion is forever and always the religion of faith in God and man. Let come what wars there may, let the desolation be more dreadful than ever before, let the moral sag of the afternoon be more terribly enervating, the Christian religion is nevertheless a gospel of man's faith in God, in his identity with the benevolent impulses of the universe, of his conviction that his philosophy shall overcome the world. To the individual this means a new spirit in his soul, a soaring consciousness of God, a faith in the ultimate triumph of right, and an unflagging urge which drives him out to fight for that right against the wrong. It means a world-overcoming acceptance of life and a challenging entrance into its affairs to prove the authority of our gospel.

A sense of mission for the Disciples? Have we lost our imperative simply because we do not preach the concrete blueprinted program of our fathers in the terms which they found most useful? Are we lacking in a compelling conviction because we find it necessary to shift the emphasis of the gospel for our generation to an emphasis upon Christianity as a Way of Life?

It is not so. The Christian gospel is forever and forever giving out new truth—yet also old, old truth—to men and women born they know not why into a world they understand not. To every generation it brings its message of reproach for sin, of encouragement in time of sorrow, of compulsion toward a different and better way of living with God and one's fellows. Always it demands that men shall be turned from one way into another way, that they shall be reborn into the Christian life.

The primary duty of the Disciples is to maintain our message fresh and vital from generation to generation, preaching to each age that which each age most needs. Our pioneers gave us two principles which are today as valid and as noble as they were in the time of the Campbells—indeed, as they were in the time when Jesus was patiently teaching them to the little group of humble followers who later set up the first New Testament church. They gave us the principle of the unity of all Christians, based on agreement upon the fundamentals of the gospel. They gave us the principle, also, that God is good, that God is loving and kind, that men are sons of God, and that they can find God through normal, reasonable processes. They gave us finally, in addition to the principles, the example of preaching a message directly keyed to the needs of their day, applying their principles in concrete programs as best they were capable. It is our task to find our imperative through preaching a message keyed equally to the needs of our day, applying in the soundest forms which we can find, the principles which we still believe are true.

Living Religiously*

E. S. Ames

There are many ways of describing the religious life. Some make it very difficult to understand. Others are simple yet profound. Jesus made it clear by his parables of the Prodigal Son and the Good Samaritan that to live religiously is to live a life of love, the love of a father for his child, of a man for a neighbor or a stranger. The difficulty about love is not so much in knowing what

*Church of the Air Broadcast. August 23, 1936.

it is as in living by it. Everyone who has ever "fallen in love," or had a real chum, or enjoyed the trusting friendship of a child, or the devotion of a dog, knows what love is. Such love, extended to many people, magnified to great dimensions, and ennobled to the quality of divine love, is the secret and the soul of religious living.

Many people today are sceptical about the importance of religion because they think of it as chiefly concerned with theological doctrines which they do not understand. Modern science and invention have given us new ideas about the world and man. The earth is no longer the center of the universe and the history of human life shows that man has risen from lowly origins to whatever knowledge and power he has today. The idea of God has grown through the ages from that of a little tribal deity, or that of a great arbitrary tyrant, to the idea of a God of love and justice. It is a great change to think of God in terms of Jesus rather than to insist that Jesus must be as great as God. In this way we have come to dispense with much of the old theology. We have at last begun to take more seriously the fact that Jesus by his spirit and life reveals God as a God of love and compassion. A new faith is rising in the hearts of men as they realize that if the world produced such a noble life, and has reproduced that life in some degree in millions of his followers, then it becomes possible to believe that this life of love may still more grow and spread in the world. Religious living is therefore becoming a practical, reasonable thing, tested by daily experience, and capable of cultivation and development. Instead of requiring us to begin by believing unbelievable things, religion offers us a realistic way of life.

There is quite general agreement that our trou-

bled world needs just this kind of religion. What we need is cooperation, neighborliness, mutual aid. Whatever strength we have is due to these attitudes. Nations have their power through patriotism and loyalty. Business success depends upon mutual trust and honor. Domestic happiness springs from affection. Even an army has efficiency only in so far as it is unified by a common will and devotion. Without the binding, inspiring sense of commitment to mutually beneficent ends, our homes, our business, our nation, become weak, divided, and defeated. It is doubtful whether the human race itself can survive unless it learns to cultivate with religious zeal the practice of love and good will among men. It may turn out that what realistic statesmen and militarists look upon as the softness and sentimentalism of religion is the very thing needed to save the world from destructive hatred and violence. But love is not soft. It is often heroic and powerful beyond the might of physical force and the armed legions of empires. It may be that love is the only thing worth fighting for, and that love of our fellow men is all that can give fruitful direction to intelligence, and provide significant ends for all the wisdom and inventiveness of science.

In the second place, religious living means optimistic living. Not an easy optimism, but a disciplined, pessimistic optimism—a kind of grey, drab optimism. It is an optimism such as farmers have when the drought and grasshoppers are abroad in the land. They return to their fields in the spring time of a new year and labor again for a better harvest. Or, if they are many times defeated, they develop irrigation and devices for destroying the pests. The motion picture of the life of Louis Pasteur illustrates the kind of faith re-

religious men live by. His life was religious because he saw the possibilities of antiseptics in preventing much human misery and he worked against opposition among scientists, and superstition among the common people to achieve the visions of his faith. Dr. Grenfell in Labrador and Dr. Albert Schweitzer in Africa, are disciplined and sophisticated optimists who reckon with the odds against them but still pursue their way of heroic, philanthropic love.

But it is not only in the conspicuous places that this heroic devotion appears. It is the constant accompaniment of ordinary living. Mothers caring for their little children in spite of poverty, illness, and loneliness; men in the power plants, nurses with their patients, teachers in class rooms, scientists in their laboratories, seamen on their ships, trainmen with their cargoes, artists with their dreams, idle hands without work, still keep their watch and hope for encouraging signs of promise. Many people live religiously without knowing it! Others think they are religious when they are not. The confusion arises over the tendency to identify religion with certain beliefs or doctrines or forms, whereas true religion is a matter of attitudes, of spirit and deeds. Right ideas are important but they are of little importance unless they are embodied in habits, for habits of behavior really make the man. Sometimes an individual is so reduced toward helplessness by illness or misfortune that he cannot take an active part, yet still his spirit may radiate courage and cheer in the world. His will and imagination may continue to exert important influence.

In the third place, religious living is joyous living. If a man's religion makes him unhappy, he may be sure there is something wrong with it. This

is a truth which some people seem slow to realize. It may be due to an old belief that this world is essentially bad and is doomed to perdition. It is often the result of brooding on the evils of life which are certainly real and deep, but the religious man does not believe that they are ineradicable or infinite. Many of them, like ignorance, poverty, illness, crime and war, have already in part been overcome. They do not wholly defeat life and strong men are banding themselves together as never before to overcome them, and to teach us how to bear them. Everyone has moments free from pain and full of joy. All of us experience hours when the light shines through the clouds and reveals the full splendor of the sun.

Little, commonplace things sometimes bring a sense of a fullness and beauty of life beyond words. The fragrance of a rose, the face of a friend, a rainbow in the sky, a sunset spreading its glorious colors over the world, a song of hope, a memory of the long ago, a voice in prayer, may lift all burdens from the heart and open the heavens of peace. The visions of imagination are legitimate realms of the spirit. We live as seeing the invisible. No man's life consists of what he sees immediately about him. His mind always makes a thrust into the future and that future lights the present. Men have a right not only to enjoy the good things of the moment but also the shape of things to come. It is by contemplation of the fulfillment of plans and ideals in prospect that we keep our souls alive. These plans need to be rooted in the actualities of the present but they flower out beyond the instant into their fuller meaning and satisfaction. Religious living makes this demand upon the imagination. It is this which gives direction and impulsion to the noblest thought. It is not in the nature of

man to be satisfied with what is already realized. He pushes out into new space and time, into new projects, toward new inventions, and new discoveries. These dreams are already part of his possessions. They are often his richest treasures. Religion, at its best, seeks a new heaven and a new earth, and this quest does not go unrewarded. There is a mystic world of noble dreams and aspirations above the plains of common life. It is not detached or unconnected with the events of the working day. Rather it is the fullness and richness of the living soul. For it men labor and pray, and in it they reach the highest and most real ecstasy of worthwhile living.

These three things of which I have spoken cannot be separated in true religious living. We are made for love, but it must be love with courage and patience, and love which reaches out beyond the present and the actual into the future and the ideal. The kingdom of heaven is within us but it rests with us to make it dominant and real. To each one is given the keys of this kingdom. Whether we live sordid and self-centered lives, or lives of radiant deeds and aspiration depends upon our will to believe and to do the best we can with the opportunities and the time we have.

Prayer. O God, as a new day opens upon us, may we see thee in the beauty of the sky over us, in the love of friendly faces near us, in the joy and comfort of kindly voices speaking to our hearts. Over great distances we unite our thoughts and aspirations. We share a common human life, partaking of our daily food, praying forgiveness for our trespasses, seeking strength against temptation, striving for the coming of the heavenly kingdom of love and justice and peace on this earth. In this world, torn and threatened by war, may we cling

to the altars of faith, faith in the power of intelligence and love, faith in the things of the spirit. May this day and this hour bring comfort to the sick, peace to anxious souls, wisdom and inspiration to all. Out of memories of the past, out of blessings of the moment, out of hopes for the future may we renew our devotion to the pursuit of the good life, in loyalty to all who have loved us and have given themselves for us, even as Jesus Christ our Lord. In His name, Amen.

The Limitations of Radio Preaching

Neil Crawford, Cleveland, Ohio

Will radio preaching supplant parish preaching? Are we approaching a time when people will gather together for worship and listen to a sermon brought in mechanically from a Fosdick, Coffin, or Norwood? Such questions are exercising young preachers today. The issue justifies the concern, for it involves the whole conception of a local minister's function in human society. From a purely technical standpoint, few would deny that a group of great preachers brought to the people by television would present better sermons. Grant that television may bring to us such vivid reality that voice and personality radiate from a screen, would that fill the place of a parish preacher? What is it that makes a preacher's words live and move and have their being in the soul of the hearer? It is not a matter merely of learning and eloquence, else we would not have the striking example of splendidly successful ministers who possess neither great eloquence nor learning.

A brilliant medical student pressed a note into the hand of his pastor at the end of morning worship. It read, "These things are precious to me because they are important to you." There was experience back of those words. That pastor had helped the young man "come back" from a devastating attack of infantile paralysis. He had helped find the money for the medical education. No wonder the young man thought of the preacher in terms of John Faucett's hymn:

We share our mutual woes,
Our mutual burdens bear,
And often for each other flows
The sympathizing tear.

A preacher planned a picnic for July Fourth. But all that day and through the long night he ministered to the soul of a young man whose wife was dying. Four children waited eagerly for a word of hope from that hospital. The pastor went in the morning to tell them their mother had died, and he tried to interpret the meaning to them. He shared with them his own deep faith in the Life Everlasting. That preacher's sermons now carry far more weight with those folk than Dr. Fosdick's words can possibly carry. When he speaks of love, there is always an overtone which no preacher from afar can have. There is the authority of mutual burden bearing. Those children pray not only to the God of Abraham, Isaac, and Jacob, but also to the God of their pastor. Their pastor not only speaks about love, he is love.

Another minister asked a child going through a moral crisis, "What does God mean to you in this situation?" Reverently she replied, "God meant nothing to me until I saw Him in you." Is it any wonder she says, "When he preaches, I just want to

wrap every word up in paper and take it home with me."

It may be interesting to consider the fact that the American Medical Association in its Journal for the last three or four years has been proclaiming with great vigor that the general practitioner is not passe, and that multitudes of people who are rushing to specialists should go to a good family physician. The family physician's intimate knowledge of the patient makes him better able to treat most of the patient's needs. The parish preacher is the general practitioner of religion. He will not pass away as long as people are inspired by friendship and sustained by creative love in the hour of trial.

The Present of the Campbell Institute

Perry J. Rice

On this the fortieth anniversary of the Campbell Institute it is fitting that we should see it as it is today. In the earlier days of its life it was often characterized as "a little coterie of radicals." It was never a just characterization and would be wholly inadequate now. It is no longer little since its present membership numbers approximately 400. Of the fourteen charter members only six survive and all of them are well advanced in age. In the total membership at the present time there is one octogenarian; there are several others who are over seventy, a larger number who are over sixty but under seventy and a still larger number who are over fifty but who have not reached sixty. But the average age would not be far above the average age of its charter members at the begin-

ning since there are many men now listed as members who are still in school.

The membership is widely scattered. They are in forty states of the United States. There are 73 in Illinois, 40 in Ohio, 39 in Missouri, 37 in Texas, 36 in Indiana, 18 in Iowa, 15 in California, 13 in Kentucky, 11 in New York, 9 in Virginia, 8 in Pennsylvania, 8 in Oklahoma, 7 in North Carolina, 6 in Kansas, 6 in Nebraska, 5 in New Jersey, 5 in Tennessee, 5 in Washington, 4 in Michigan, 4 in Minnesota, 3 in Maine, 3 in Massachusetts, 2 in each of the following states; Alabama, Arkansas and Colorado, and 1 in each of the following; Florida, Louisiana, Mississippi, Montana, New Mexico, South Carolina and Utah.

Besides these there is 1 in China, 1 in the Philippine Islands, and 1 in Scotland; and there are 3 in England, 2 in India, and 2 in South America. They are in all the larger cities of the United States and in many of the smaller cities, and in rural communities. Over 300 of the members are preachers in actual charge of churches; 46 are engaged in educational work, 7 of these as heads of educational institutions; 6 are on the mission field, and 4 are editors of religious journals, some of which have a circulation which reaches around the world. Besides these there are doctors, lawyers, social workers and a few business men. Not a few of the members have attained eminence in their particular fields and have made notable contributions to the Brotherhood of the Disciples and to the world.

The Campbell Institute is a unique organization. It has no property of any kind; it has no endowment and it has no debts. It has a bank account which the bank carries as a gracious favor. It has never had an office and has never paid out a dollar in salary to anyone. It is chiefly a fellow-

ship. It is not and never has been a closely knit organization. There are more members who have never attended an annual meeting than there are who have attended. Many have never taken any part in its program save to pay dues and read its publications.

As an organization it has never been radical and is not now radical. There have always been wide differences in the opinions and convictions of the members. There never has been a meeting when it was not possible to get up a lively debate on any one of a dozen subjects. Its aim has been to provide a fellowship for men who find it difficult to fit in the moulds that others have made; to stimulate men to continue the search for truth and to maintain the sense of brotherliness which all men need.

The Campbell Institute has never sponsored any particular doctrine or philosophy or practice, nor has it sought to influence in any direct way the organized life of the Brotherhood of the Disciples. It never has nor does it now try to place its members in advantageous positions except upon their merits quite apart from their relation to the Institute. Its publications offer media for the free exchange of opinions, convictions and ideas. At forty it is still free and vigorous. It still seeks to stimulate its members to undertake scholarly pursuits, to encourage them in creative work and to promote a fellowship for free men.

The Annual Meeting

David E. Todd, Thomson, Ill.—My impressions of the Anniversary meeting of the Institute are those of fine fellowship, inspiring and stimulating discussions and renewed convictions concerning the

ideals for which the Campbell Institute stands. My thought was especially challenged by Dr. Morrison's paper which should certainly lead us to reconsider the problem of properly emotionalizing the new ideology. Any suggestions I have for improvement are found in the report of the committee on recommendations of which I was a member. Yours for the growing influence of the Campbell Institute.

C. M. Smail, Valparaiso, Ind.—Forty years of the Campbell Institute is an important sector of Church History—most gratifying to its six remaining founders, and as rich with sentiment as that expressed in the poem "Forty Years Ago." The membership now speaks in terms of "400" who believe in applying intelligence to life's problems. Being characterized by open mindedness, unselfishness, and determination to meet the human needs of the times, the organization has the promise of many more anniversaries. It is always a happy coincident to have sessions parallel the Pastor's Institute of the University of Chicago and the International Convention of the Disciples of Christ.

Walter B. Zimmerman, Chaplain, U. S. Army, Jefferson Barracks, St. Louis, Mo.—In general, Campbell Institute program impressed me as more moderate and constructive in tone than some previous ones; that is, questions moot were set in the pattern of "things as they are," in my opinion. I was pleased to see that the militancy of ultra-pacifism was somewhat ameliorated by the seriousness of world situations and that the tendency to think of problems in the light of practical outcome rather than visionary idealism was in evidence, though enough difference of opinion was manifest to add spice to the intellectual menu. Specifically it was a program and fellowship of deep inspiration.

Charles F. McElroy, Chicago, Ill.—The impressions of a layman may not be what you want, as I cannot keep up with the high-brow discussions I listened to. However, I greatly enjoyed the two sessions I attended. The men seemed determined to get at brass tacks, and were not timid at uncovering their thoughts—perhaps I should say souls, if any.

Paul E. Becker, Des Moines, Ia.—Both in content and in fellowship the recent meeting of the Institute was most stimulating. I particularly enjoyed the Fortieth Anniversary Dinner. Perhaps we are now all sufficiently indoctrinated in the mission of the Disciples so that we may omit that topic from programs for sometime to come.

A. LeRoy Huff, Chicago, Ill.—The spirit of the Institute was the finest yet. The Institute's chief danger is the "pull" to become "just another meeting." Its function is not "theological manicuring" but rather "religious civil engineering." If it will perform this well it need never apologize for its existence.

Wilford H. McLain, Norwood, Ohio—The fellows here in Cincinnati who are interested in the Institute are enjoying THE SCROLL very much. More power to you!

O. F. Jordan, Park Ridge, Ill.—Aside from one speech I thought the addresses of the Campbell Institute were vital and interesting this year. The forum discussion is a valuable method for we discover men that might otherwise remain undiscovered. My most vivid memory, however, is of the attendance and spirit of the group. No one questions the value of the Institute any more. Younger

men have come in in large numbers. The attendance was larger than I have ever seen, and I am by now an old-timer. The significance of four hundred men bent on the quest of a reasonable and vital religion adapted to the needs of the masses is very great.

Fred Helfer, Hiram, O.—It was a glorious gathering worthy of a 40th Anniversary. The "Pistol Arrangement" of the Banquet Session should become a continuing policy. It is remarkable how much a speaker can do when he is "under fire."

A. C. Gray, Eureka, Ill.—The 40th annual meeting of the Campbell Institute was my first attendance and I can assure you that I thoroughly enjoyed it. I have no suggestions for the improvement of the program, but I must say that the hospitality of the Disciples Divinity House is perfect. I am glad for this opportunity to express my sincere appreciation of the courtesies shown me. The dinner and the speeches at the dinner were excellent.

V. W. Blair, Chicago, Ill.—Our "40th Annual" was good but possibly not the best. Some speakers had not prepared as the occasion warranted. Many of the finest contributions came from the floor, as usual. I like "panel" discussions by experts and we have 'em. Three party "conversations" ala "West Garth," if you know what I mean, would be fine. That combined general "Institute" and our C. I. series of so many and so much gave me mental indigestion and I have not yet recovered. Let's remember—"Life Begins at Forty" and go ahead with our fine, new officers.

William H. Erskine, Uhrichsville, O.—Enjoyed to the full the meetings of the Campbell Institute.

The subjects and the personalities all had their appeal. The emphasis of loyalty to the Disciples churches and scoldings for some who went Congregational will have its effect. The absence of Open Membership discussion on all occasions was pleasing to me for it is creating a disloyalty to the best interests of the brotherhood. *Would suggest that we eat every lunch together and have one speaker right after and then adjourn about 2:00 for the afternoon.* It is killing, at least fatiguing, to attend three lectures in the morning, have afternoon sessions, Institute lectures, and then meet until 11:00. Thanks for the inspiration of the fellowship.

Carroll N. Odell, Camp Salt Creek, LaGrange, Ill.—It is my feeling that association with the leadership of the Disciples is a fine broadening and deepening experience. We do stand for certain principles which can only be demonstrated in a united body of thinking workers. The 40th annual meeting of the Campbell Institute was a careful review of the past and a quiet look into the problems of the future. It is unfortunate that this body is not able to reach more people from greater geographical distance, particularly the West. Might an auxiliary group be formed at a convenient point in the West as an experiment?

Harvey M. Redford, Arlington, Tex.—The sessions of the Campbell Institute this year, in my opinion, certainly came up to their usual high standard I believe that the subjects presented were timely and that we grappled with real issues. While nothing was settled, some of the fog disappeared, permitting me to see the problems and at the same time the possibilities of our day. I believe more emphasis upon the individual in his relation to all of these numerous problems would be a profitable

emphasis for next year. How can the individual achieve abundant living in the midst of a disintegrating society?

Doyle Mullen, Rensselaer, Ind.—We made the trip out here (Pullman, Wash.) without an accident other than a cracked wind-shield. (Broken by a rock thrown up by a fellow who “shot” around us on a rough S. Dakota road.) Mother is certainly enjoying her trip and visit. I took quite a few movies, but the light was unusually poor—even rain in the Bad Lands, the Black Hills, and the Big Horn mountains. In Yellowstone the opposite condition prevailed, and the sunshine was almost too intense to permit well balanced color pictures. I just shot and hoped. If the results are really good—a doubtful hope—I’ll let you see them sometime. We will be home by September 1, or slightly before. Thanks a lot for putting up with a C. I. president who did little and enjoyed it much.

A. D. Harmon, Cable, Wis.—I regard the recent meeting of the Campbell Institute one of the best in its 40 years. The Institute serves a splendid purpose as a clearing house for Disciple thinking and general acquaintance with drifts in current thinking. Sharpen these two features ever more and more that those of us who are from the sticks may know what “it” is all about.

Ernest L. Harrold, Wauseon, O.—The 40th annual meeting of the Campbell Institute was challenging, as tremendous and pressing problems were presented for our brotherhood and the universal church of Christ; and inspiring, as consecrated and thoughtful men wrestled with great problems. We need more meetings of this kind to give opportunity for mutual understanding and fellowship.

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“John Locke and the Campbells”

William E. Moore, Bloomington, Ind.

Three famous Declarations have been vouchsafed to us from the past—John Locke’s “Essay on the Human Understanding”, the declaration of intellectual freedom; Thomas Jefferson’s “Declaration of Independence”—the declaration of civic freedom, and Thomas Campbell’s, “Declaration and Address”—the declaration of religious freedom. Locke’s declaration of intellectual freedom, no doubt, greatly influenced both Thomas Jefferson and Thomas Campbell in the penning of their respective declarations.

I.

John Locke was born in Wrington, England in 1632 and died in 1704. He lived at a time of intolerance and fanaticism, in both church and state, and dedicated himself to the causes of civic, religious and philosophical liberty. He is spoken of in the following manner: “gentle disposition, lover of friends, an honest seeker after truth,—firm believer in the importance of personal and political freedom—these are the traits most remarkable in Locke as we know him from his books and letters”. His masterful writings grew out of the burning and challenging issues of his day. For instance his “Two Treatises on Government” were written in behalf of civic liberty; his “Letter on Tolerance” and “The Reasonableness of Christianity” were written in behalf of religious liberty; his “Essay on the Human

Understanding" was written in behalf of intellectual, philosophic liberty.

Macaulay said of Francis Bacon "he moved the intellects which moved the world." John Locke was one of the intellects moved by Bacon and he applied to psychology Bacon's inductive tests and methods. His "Essay on the Human Understanding" was written over a period of 17 to 20 years, from 1770-1790. It was published in 1790. It grew out of informal discussions held with intimate friends and was an attempt to discover "the limits of human understanding", to investigate the "origin, certainty and extent of human knowledge". In this essay, *reason*, for the first time in modern thought turned in upon itself, and philosophy began to scrutinize the instrument which it had long trusted.

Locke does two things of paramount importance in his essay. He rejects the theory of Innate Ideas; and he builds up a theory of knowledge and constructs a new psychology.

First—He rejects all innate ideas. To quote him: "it is an established opinion among some men that there are in the understanding certain innate principles stamped upon the mind of man, which the soul receives in its first being and brings into the world with it". But he could not accept this supposition that ideas were inborn in the soul, and contends at length, that all knowledge arises from experience, through the senses of hearing, seeing, smelling, tasting and touching. To quote him, "there is nothing in the mind except what is first in the senses". By "innate ideas", so some of the interpreters of Locke think, he meant the tyranny of traditions, beliefs, dogmas that were unverified by sense-experience facts.

Second—He builds up a theory of knowledge

and constructs a new psychology. The mind, according to Locke, is as a clean sheet, "tabula rasa", and the senses convey into the mind perceptions of external things and write upon the mind in a thousand ways until the sensations beget memory and memory begets ideas. Then, introspectively, the mind *reflects* upon its own perceptions, so that, while the person does not have ideas except as they come through the senses, yet through the processes of reflection and meditation these ideas beget an expanding number of ideas through thinking, believing, reasoning, et cetera. The mind all the while is free to judge of the truth or falseness of its experiences. Thus, we have an empirical psychology, namely, that knowledge comes through experience, bound by observation and freed from metaphysics and theology. Indirectly, he is the sponsor of pragmatic methods that are based upon the search for truth and reality within the experience of the individual.

Now whether I have presented enough of the "Essay on the Human Understanding" to be fair to Locke, is for the philosophically-minded to determine. You see, I am not a philosopher but just an ordinary preacher. It may be, however, that the very fact that I am not a philosopher, has enabled me to present, at least what I have, in simple enough terms to be understood by the laymen-preachers!

II.

Now, what about Locke's influence on the thinking of the Campbells and the Disciples? I have heard all of my preaching life that the Campbells (especially Alexander) were tremendously influenced by Locke's writings and have taken what others have said about it, without making a personal effort to find out for myself if this were true.

Recently, in the process of preparing this paper, I have satisfied myself by going back to Locke and coming down to the Campbells and spending many hours with these intellectual giants.

Here is what Dr. E. S. Ames in a recent issue of *The Scroll* says about Locke's influence on A. Campbell. "It is doubtful whether any protestant leader of a great popular religious movement has been so clearly influenced in his main ideas by one great philosopher as Alexander Campbell was influenced by John Locke. We do not think of any philosopher impressing his mental patterns so definitely upon Calvin, Luther or Wesley as Locke did upon Campbell. This may be well or ill for the Disciples, but it is an indisputable fact. This influence was not due merely to the circumstance that Campbell read the writings of Locke. It was due still more to the way in which Locke dominated English and American life in the 18th and in much of the 19th centuries". One can easily see from this that Dr. Ames believes Alexander Campbell to have been a confirmed disciple of John Locke.

In 1900 Dr. W. E. Garrison wrote as a Doctor's thesis "The Theology of Alexander Campbell", in which he pointed out as no other Disciple has, the unusual influence of Locke on Mr. Campbell's theology.

In my own laborious search I have been both surprised and disappointed. Disappointed that Locke was not referred to and quoted more by the Campbells; surprised that they used some of his materials that they did when referring to or quoting him. Of course, we cannot estimate the influence of the great philosopher on Alexander Campbell or any other of our leaders simply by the quotations or lack of quotations. The fact that Mr. Campbell referred to him numbers of times means something.

I found that Thos. Campbell and son Alexander, studied together the "Essay on Human Understanding" the year before Thomas Campbell came to America, when Alexander was only 17 or 18 years old. Then, Alexander, in all likelihood studied the philosopher when he spent his year at Glasgow University and studied philosophy under Prof. Young.

In 1825 there appeared in the Christian Baptist Locke's notes on "Four of Paul's Epistles". In 1836 Mr. Campbell delivered an address before the College of Teachers at Cincinnati, Ohio, on "The Importance of uniting the moral and intellectual culture of the mind", in which he quoted at length Locke on the importance of "learning" in the educational process. In 1836 there also appeared in the Millennial Harbinger John Locke's reply to the Bishop of Worcester on the Resurrection. The letter was sent to Mr. Campbell by J. A. Waterman, and Mr. Waterman in it referred to Locke as "our philosopher" (both of them claimed him)—and then followed Locke's reply to the Bishop.

In 1838 in an address on "Literature, Science and Art" at New Athens, Ohio, Mr. Campbell quoted from Locke and referred to him as "our eminent Christian philosopher".

In 1844 Mr. Campbell published in four or five issues of the Millennial Harbinger Locke's "Letters on Tolerance". Here is what Mr. Campbell said by way of introduction—"Few compositions of so humble dimensions as Locke's Letters on Tolerance have exerted a mightier influence in the cause of human liberty and civilization, than this brief but most puissant production of the great Christian philosopher. Its views of the church and its institutions are as valuable as the argument in favor of tolerance. Believing it will be both useful and agreeable

to many of our readers, we shall furnish a few extracts from it".

From the citation of these references and from the fact that all of us possess some familiarity with the Declaration and Address of Thomas Campbell and the sermons, essays, addresses, debates and editorials of Alexander Campbell, what shall we say about Locke's influence on the Campbells?

Some say the influence was tremendous; others, that the influence was inconsequential. I doubt that either position is right and am of the opinion that no one can say what degree the influence was. Surely it has been over-emphasized by some and considerably minimized by others. I should think it safe to say, from what study I have made, that the Campbells (especially Alexander) were familiar with many philosophers who were dominating the thought patterns of their day, but that Alexander was more influenced by Locke than any other philosopher and gave more study to him than to any other. Mr. Campbell was a cultured, prosperous, wealthy farmer, and had plenty of time in the hills far away from the main roads of life, for study. He made out his schedule of study as follows "8 to 9 o'clock, one hour to read Greek; 11-12, one hour to read Hebrew; 12 to 1, one hour to read Latin; 2 hours to be spent in committing to memory 10 verses of Scripture each day and read the same in the original languages; 4 hours for reading and studies in divers other subjects". He was familiar, no doubt, with other philosophers—Plato, Des Cartes, Kant—but was considerably influenced by Locke and in this sense that Locke influenced him more than any other, we can say "he was a Lockean".

III.

Whatever the influence was—was it good or

bad? I should say, both. I shall speak of the bad influence first. Mr. Locke's infallible, dogmatic, and literal interpretation of the Scriptures perhaps influenced Mr. Campbell's early interpretation and use of the Scriptures. Thomas Campbell's slogan "Where the Bible speaks, we speak; where the Bible is silent, we are silent", served a much needed purpose for a limited number of years. It was a time of denominational authority, extreme emotionalism, when creeds, confessions and traditions played a stellar role in religious finalities. The standard of measurement "Where the Bible speaks, we speak; where the Bible is silent, we are silent", called people back to a "thus saith the Lord", to Biblical authority as final. But after a while, this slogan became a mere fetish in the hands of some of our leaders (and has remained such with some, lo, these many years) so that a mere citation of a verse of Scripture proved or disproved everything, and the real purpose of the Bible was almost lost. Preaching, with some of these men became a cold, intellectual exercise of citations of proof-texts to bolster up the doctrines which they espoused and which made them a separate and peculiar people. I think Alexander and others were lead into this misuse of the Bible because of two things, first, in order to have a final authority besides the creeds and confessions of their day; second, because of Locke's crude and exact interpretation of the Bible as disclosed in his "Reasonableness of Christianity". In Mr. Locke's discussion of "The Reasonableness of Christianity", we can see the same cold arguments of "works versus faith", "law versus grace", as we see in the early ministry of Alexander Campbell; we can see from Locke's, "what we lost in Adam's fall and what we gained by Jesus Christ". So, he said in as many words "here it is, take it or leave

it"—the same cold and exact procedure of some of our early leaders, "here is the exact gospel—believe, repent, be baptized or be damned!" But Locke wrote his, "Reasonableness of Christianity", to silence the atheists and creed-makers, as he points out in his "Vindication of the Reasonableness of Christianity", and on the same basis I suppose we can justify our early leaders in their exact, literal and dogmatic positions, requirements and attitudes.

But the influence of Locke over Alexander Campbell was mainly good. In-as-much as Mr. Campbell published Locke's "Letters on Tolerance" I am inclined to believe that the tolerant spirit which he manifested in church, religious and civic life, especially in his later years, was due largely to the influence of Locke's plea for tolerance within and without the church.

Mr. Campbell, in his early ministry, revealed an intolerant and impatient attitude toward leaders of other religious groups. This was aggravated, no doubt, by the narrow and intolerant attitude manifested by those leaders toward him. It was a time when there was little "take" and no "give" in religious attitudes. But in later years, when his life was calmed by the gentle and gracious spirit of Walter Scott; when his life was sobered and sweetened because of sorrows occasioned by the deaths of immediate loved ones; when his life was seasoned by representing the cause of Christianity against the skeptic and free-thinker, Robt. Owens (no narrow denominationalist could have represented, as Mr. Campbell did, Christianity for the Protestant as well as Catholic people of America)—he revealed a depth of understanding and broadness of tolerance becoming a great religious prophet. He made a distinction between faith and opinion and was tolerant toward those who held sincere opinions con-

trary to his, such as—universalism, doctrines of the atonement, so long as such opinions were not pressed to the fore and made a test of fellowship. In his much quoted "Lunenburg Letter" he put himself on the spot, and it was not a very popular spot, namely, that he believed that the Kingdom of God was bigger than any particular church and that there were Christians in all churches, among all sects, regardless of their mode of baptism.

Again, Mr. Campbell's contention for freedom in the realm of the intellectual, civic and religious life must have been due, to a considerable extent, to Locke's writings, especially his "Essay on the Human Understanding". In 1815 Mr. Campbell set forth the religious conditions of the times in the following letter to an uncle in Ireland. Remember this is as early as 1815, when he was not more than 27 years old. "I am now an independent in church government, of that faith and view of the gospel exhibited in John Walker's seven letters to Alexander Knox, and a Baptist in so far as respects baptism. What I am in religion I am from examination, reflection, conviction, not from 'ipse dixit', tradition or human authority. . . . I have explored every inch of the way hitherto, and I trust, through grace, I am what I am! Though my father and I accord in sentiment, neither of us are dictators or imitators. Neither of us lead, neither of us follow". In all this we discover a most pronounced influence of Locke's. While Locke was a literalist in dealing with the Bible, and bottled himself in with miracles, supernatural revelations and exact infallibilities when writing on religion, yet he let himself loose when dealing with the human mind in its search for knowledge. Mr. Campbell seemed to have applied the principles and inductive methods of the "Essay on the Human Understanding" as evidenced

in his preface to the New Testament of Drs. Campbell, MacKnight and Doddridge, which he published. In his "apology for a new translation" he says, "a living language is constantly changing. Like the fashions and customs in apparel, the words and phrases, at one time current and fashionable, in the lapse of time become awkward and obsolete. But this is not all: many of them, in a century or two have a signification very different from that which was once attached to them". This is certainly bordering on the scientific method of interpretation, if not a disclosure of the method itself. He was a textual critic and studied the Bible in the historic spirit attempting to get its real meaning out of its setting. He distinguished between the Old and New Testaments, and did not believe them equally inspired in all portions. He refers to the ages of revelation as the star-light, moon-light, and sun-light dispensations. His sermon on the "Law" implied progressive revelation, although the term was not in vogue at that time.

We, as a people, as Dr. W. T. Moore points out, have sought as far as possible to use the inductive method of interpreting the Scriptures. Mr. Campbell's plea for the freedom of the mind and for a belief in the realm of religion based on rationality, for the freedom of the individual to interpret the Holy Bible as one's intelligence affords, for the freedom to stand for just causes within the civic-state (such as anti-slavery)—were due largely to Locke's Essay. Mr. Campbell, in later years, emphasized the spirit of Christianity and not merely the cold formula "where the Bible speaks, we speak; where the Bible is silent, we are silent". This is observed in his attitude toward establishing Colleges, Missionary Societies and cooperation with other reli-

gious groups in some universal work, such as with the American Bible Society.

The protestants of his day opposed the theory of an infallible church and accepted the theory of an infallible Bible with additional creeds and confessions that weakened and retarded their progress. But he insisted, as well as later leaders, on lifting themselves out of such tradition (innate ideas) as John Locke puts it, and returning to Jesus Christ as the object of faith, a faith that comes by hearing, and hearing by the word of God verified out of the personal experiences of Christ and the apostles. In other words, through processes of human reason, to examine the word of God and bring into one's life the idea of Jesus, the one who had actually walked and lived among men.

Locke's great contribution, then, was that the idea of knowledge comes through experience (human). He held that the idea of God, for instance, is given through revelation rather than through the senses, thus regarding both reason and revelation as means of knowledge divinely given to man—but even here he made sense—knowledge primary, for he asserted that the authority of the revelation was provided through the senses. To quote him, "God, when he makes the prophet, does not unmake the man. He leaves all his faculties in the natural state, to enable him to judge of his inspirations, whether they be of divine origin or no. When he illuminates the mind with supernatural light, he does not extinguish that which is natural". He made human experience the final test of authority. This is the main contention of all liberalisms and free religion today. That knowledge comes through human experience, coupled with the freedom of the mind to read, interpret and act upon the Scriptures as the individual is honestly and conscientiously lead to do,

has had in the past, and will in my judgment, have a tremendous effect upon the present as well as future leaders of the Disciples of Christ.

Incidents and Channels*

B. Fred Wise, Chicago

At the end of the last century we felt secure in our knowledge of the world of nature and in our understanding of the ways of life. If men prepared for a career, worked and saved a little, were good and kind, they could be assured of financial security. They felt that they were not mere incidents in a chaotic world, but rather, were channels of influence in an orderly world. We were indeed a self-satisfied people; democracy and "Manifest-Destiny" assured us of leading roles in the affairs of men.

Yesterday we felt confident—today we feel less secure. To use an expression which has become somewhat dignified through its use by a presidential candidate, we live in a cock-eyed world. Today uncertainty is rampant, democracies are tumbling, we are being prepared for war, unemployment stalks the land. We find ourselves submerged in a world fraught with fears, jealousies, and deceptions. For a sensitive soul, and no truly religious person is insensitive, it is difficult to maintain poise, and to keep alive and fresh, attitudes that are distinctly religious.

In this disorganized world we are affected by conditions; we are affected also by ideas. Thoughtful individuals are confronted with psychological observations which are discouraging, observations which describe impulses that cause us to act in an uncivilized and primitive manner. They tell us

*Sermon in University Church, Chicago, September 20, 1936.

there are drives which compel us to be fundamentally selfish and thoughtless of others. Even great heroes whom we have idealized and worshipped, they tell us, now, have been influenced by these same drives. If this is true, far from being noble and benign, they were but puppets, acting on a stage as mechanized as themselves.

Further, the very nature of our democratic system makes problems for the individual. In a static caste system one takes his place because he is born to it. This fact makes the problem of success comparatively simple. This is not so true here. We are alleged to have opportunity to do anything we like, and some few do. It is becoming increasingly obvious, however, that there is not equal opportunity for all, and that we have a sort of caste growing up on the basis of wealth. This fact makes a rift in our thinking. What we thought was a nice scheme of equal opportunity is in reality not quite true.

Dismal as this picture is, it seems necessary that one other discouraging statement be made before we examine the more optimistic elements in the relationship of the individual to his world. It is this: Many thinkers feel that the whole competitive scheme contributes to the meaninglessness of the individual. Based on a kind of dog-eat-dog idea, man becomes a sort of flea-bitten atom, jumping around, keeping out of the way of someone competing for his business or for his soul. War and unemployment are the best examples of the results of this conflict set up and rationalized and blessed by the best people. We fight each other for bread and kill each other for oil and then salve our consciences by giving money to the Red Cross to bind up our wounds, and a dole to the hungry who have not fought hard enough.

And so again I say the individual seems so small, so puerile, so insignificant that it is small wonder that he at times is driven to despair and has not the courage to face adequately these great overwhelming odds. Ill-will becomes so well organized that it crushes out the kindness of man. Wars are made because many individuals think that such conflicts are inevitable. Yet fighting countries are made up of individuals who are kind to their children, their parents, their neighbours. We concoct classes, such as Capitalists, Mormons, Communists, Laborers, Catholics, Protestants, all set against each other, but like nations they too are made up of friendly individuals. Reinhold Niebuhr has written a book with this point plainly stated in it, "Moral Man and Immoral Society". He says in effect that "man is a nice person when alone or with a few friends, but becomes a beast when acting in large groups or in a mob." As one looks at the scene there is much to substantiate his observation.

I wish now to make a statement that is important to the consideration of either the dark or bright side of the problem, namely, the significant relationship of the individual to his larger world.

Man as he searched for certainties and eternal verities has looked for them in ideas and customs. These ideas and customs such as the dogmas and creeds of the church, ideas of governments delivered to us by the fathers, many ideals themselves, all tend to become static, to atrophy and ossify. Many inner conflicts of individuals are brought about by trying to live up to some old ideal when facts and experience point to something else. But a new spirit is abroad which holds that life in all its manifestations is in flux. That change is growth. That life, rather than being fixed and static, is energized and teeming with vitality. Even rocks are expressions

of tremendous vital life. It is well then, that we find our security and our inspiration in this idea of change. Life in all its proportions moves onward. Each fraction of a second might end in chaos. The world, the universe, the stars, the galaxies might at any moment crash. But time and experience have taught us that this ceaseless, restless energy is held together in mighty forms that operate actively, and it is in that surging, hurtling onward surge of life that we find confidence both for time and eternity. It is in this surge of life that I wish to set those forces that give the individual person the feeling that he is not alone in the world, that others have worked for him, and that he can carry on in an interesting and vital manner these activities and attitudes that have been handed him from the past.

What are the forces in our society today that can feed the life of the individual as such, and offer him a place in the sun? What are the institutions and activities and attitudes that go to make the individual large and rich, but still harness him, as it were, to something that will give him balance, but still leave him the feeling of being untethered?

Four things I think contribute to a solution of these problems so far represented. I have named them Religion, The Democratic Principle, Cultural Interests, and Expansive Attitudes.

Religion, through her institutions, has always preached the significance of life. If it was thought that this life was insignificant, Religion preached an abundant life beyond. If life was hard and incomplete, a holy city was dreamed and a fairer world was planned. Out of religion has come the Utopian dream. The religion of Jesus and the theology surrounding his person is replete and abundant with references to the importance of the individual. The hairs of your head are numbered, his eye is on the

sparrow and I know he watcheth me; consider the lilies of the field how they grow, they toil not neither do they spin. If God so clothe the grass of the field shall he not much more clothe you, O ye of little faith?

But the most important tenet of all in our religion is that of love, generous love, forgiving love, love that not only goes out to our intimate friends and relatives but a love that goes to the far boundaries of the whole world. It is love that makes us important to each other and when we fail to love to that extent, love fails, and when love dies the light of the whole world dies. And so, to the extent that we carry and practice intelligent and sensible love to that extent we become saviours of our world.

The second force to contribute to the solution of the problem is Democracy. Today Democracy needs defenders. There are many who feel that Democracy is a failure. We in the Middle West still believe in it. Some claim that we are blind in our belief and that if we had been born and reared in Africa we would just so surely have believed in a tribal form of government. Such an assertion is part of my point. We believe in Democracy, even though blindly, consequently we have the possibility and opportunity of carrying on that belief as over against other political beliefs. I am not thinking here of any particular form of Democracy but rather of the Spirit of Democracy, which I think of as a group of cooperating individuals working for a good, a just, a rich, a satisfying and an interesting life. Democracy in its formal organization will change—has changed. The Democracy of the Greeks was one thing, that of the French Revolution another, conceived by Hamilton as bad; by Jefferson as good. The democratic organization was one thing immediately after the American Revolu-

tion, another thing today, something else tomorrow. The important reason, of course, for the existence of democracy is the belief and faith in the average individual. Political Democracy in the United States says that every man is important, has a vote whether he is rich or poor, wise and not too foolish. Fascism, the Nazis, the Communists in their present practice believe the individual is important only as he serves a mystical super-individual, the State. He lives for the State, women bear children for the State, he dies for the State. Such a condition does not allow for the fullest kind of expression and is consequently autocratic. Within the confines of our own political Democracy we have many autocratic practices, in business, in finance, in education and in the formal institutions of religion. Great vistas beyond our dreams open up as we envisage the application of the democratic principle to these other areas of our common life. It will be individuals, challenged both to think and act, that will carry on this spirit of democracy to other fields.

I turn to Cultural Interests. There are theories of Art that say "All things pass, Art alone remains." There are theories of Art which make it abstract, formal and static. So we have church buildings standing still, we have pictures in art galleries, we have music printed in books, we have poetry in libraries, we have formal courtesies. But what good are pictures unless seen, of what use is music unless heard, of what purpose a cathedral unless used. It takes people to use, see, hear, to speak and to act. From my point of view all art dies unless seen or heard or felt by individuals. If this observation be true each of us even though only appreciators becomes important to the longevity of any art or cultural expression. I am not advocating that one appreciate any of our cultural forms that

he may keep that cultural form alive but I do say he keeps the pictures, or the music, alive for himself and society by his understanding. If one observes the fact that our culture is growing and adding new accretions he realizes that it grows creatively by the activity of energetic, routined and effective individuals. Think of the experiments in painting from the time of Giotto to Van Gogh, think of the turning and twisting of musical thought from the time of the Greeks down to a Stravinsky; think in your imagination of the slow, laborious thinking of judge after judge as they developed the Common Law of England. Think of the marvelous mechanism of trade and finance in this country, consider the complicated and elaborate technique worked out by patient scientists as they delve into the mysteries of our natural world, think of the organization of labor, of education and of religion, all depending on individuals, all giving importance and significance to men and women who might otherwise be counted and counting themselves for naught. In our society it takes individuals acting devotedly and sincerely and with some abandon to maintain this tremendous structure which we call our culture.

And lastly I am maintaining that if we wish to feel that we are significant in a world so large that we are unable to comprehend it all, we must develop an expansive attitude. There is good will and bad in the world, good nature and bad nature, expansive and inhibitive habits, generous and ungenerous attitudes, and whether one takes one or the other as a habitual point of view depends on glands, cultivation, background, and experience. One should watch himself as to which way he goes. Certainly the ungenerous, inhibitive, critical attitude does little for the world. And certainly good nature and generosity do much. Both are contagious and it

becomes largely a matter of choice as to which side we take. I would not be understood in this connection to be advocating that one become a Pollyanna. Still in the face of our difficulties we may be good natured and by so doing, carry on in a very practical manner a natural spiritual attitude of good will in the world. It is the kind of thing that reacts on the perpetrator, generosity begets generosity, unkindliness begets unkindliness, faith begets faith, and love is returned. And it behooves us all in spite of these suffocating times to develop these attitudes. There are great things to be done. Man has cultivated and created many societies and cultures through the long march of history. Somewhere, sometime, better kinds of society will emerge. Man will so study his own needs that he will find the kind of organization in which he can operate with the greatest freedom and with the fullest imagination. Each man's skill is important and fundamental, but no person if his life is to be significant can stop just at his work. These great currents of thought and activity must necessarily be understood by each individual. Each man must have some understanding of his relation to these historic efforts in building a society. Each man must give some of his time and effort to the carrying out of the larger currents of thought and action which operate to free the individual.

We all know from our own experiences that when we are active in thought and action, when we are expansive and friendly, when we are carrying on the work of the world with will and imagination we feel happy and secure. It is at such times that we know that we are not just specks, just incidents, but we know that we are channels of influence, channels of energy, channels of culture, connecting a long past with a greater future.

Fiction for Church Folks

Orvis F. Jordan, Park Ridge, Illinois

For a good many years after I entered the ministry, I affected to despise the fiction literature of the time. I preferred learned tomes, whether I always understood them or not. Perhaps one subtle influence in getting me to read stories again was the fact that it was embarrassing to have some one ask me about a popular book I had never read. But as time went on, I had the same need of recreational reading as other tired Americans. At last I began to see that fiction is one of the big influences that shape the minds of my parishioners along with the newspaper, the movie and the radio. I can hardly know what is in the heads of my Sunday morning audiences unless I know the forces that create ideas and prejudices.

So I confess without shame that I read a good many novels in a year. Back in the days of disillusionment following the war this was a trial to my spirit. I waded through novels of Sinclair Lewis, one by one, to see how far the cynical mood can carry a man. There was many a good hit. "Babbitt" seems to me the best of his creations, though perhaps my business men would prefer "Elmer Gantry." I read the books of this era in a mood of protest. Surely the human race made up of doctors, preachers, business men and women idealists is not so vile as he sees it. This muck was supposed to be "realism." I insisted in those days that true realism sees the good in life as well as the evil, the heroism of humanity as well as its cowardice.

Where are the literary cynics of that period? My public library does not circulate the Sinclair Lewis books very much any more. H. F. Mencken and all the tribe of traducers of the human race seem to have retired from the public stage.

I am not a literary critic nor the grand-nephew of one. But for me the greatest piece of fiction in ten years is "The Forty Days of Musa Dagh," by Franz Werfel. An exile from Germany, this Jew Werfel has pondered long and deeply on the racial problem. The racial minorities of all the world have a champion in him. The reader is carried from one vivid moment to another. As a few thousand Armenian refugees make their final stand against the Turk on a mountain top determined to fight it out to the bitter end, communism is forced upon them. One after another of humanity's greatest problems are sketched with the boldest strokes. There is a hero, and the world is not done worshipping heroes yet.

The understanding of races enters into a number of our greatest novels. Pearl Buck's trilogy made her famous in a very short period. I still like "The Good Earth" the best of her novels, for it sets forth with such dramatic power China's greatest problem, that of poverty, and China's greatest loyalty, that of a man to the earth he cultivates.

Robert Rylee in "Deep, Dark River" takes us into the deep South. He is himself a Southerner, but has been educated in a northern university. Emancipated from his prejudices, he makes us love a negro preacher who has but little of the white man's morality but who has a real love of humanity and spiritual truth. A greater novel is Margaret Mitchell's "Gone With the Wind." One sees the Civil War from a woman's view-point. It was brought on by hot-headed politicians north and south. One sees why the South never had even a chance to win without access to the world's markets and without factories. The wrongs of the reconstruction period are made vivid to northern readers, and help us to understand why the "rebel yell" has never been forgotten in the South.

The problem novels of Josephine Lawrence seemed rather tedious to me in spite of my sympathy with her view-point, but they are socially useful. In "Years Are So Long" she talks of the sorrows of old age, before we had an old-age pension act. An old couple are separated, and boarded around among the children in such a way as never to see each other. "If I Had Four Apples" is an indictment of instalment buying. Believing, as I do, that this way of securing household gadgets had much to do with our big depression, I hold with her, but could wish she would entertain me more as I travel along.

Of stories written against war, there have been many since the days of Tolstoi's "War and Peace." By far the most vivid is Arnold Zweig's "Education Before Verdun." If goose pimples will keep us from going into another war, this book should do the trick. It shows the horrible intrigue of war-time with men getting revenge on their enemies by putting them in the trenches. One smells the odors, and hears the hiss of the shrapnel. Not even a movie could fill one's mind with such terrible pictures. But will such books keep youth from thronging the recruiting offices? Perhaps the more the dangers of war are exploited, the more a certain type of youth will want to be a hero.

Books that carry me to distant parts of the earth and show me alien cultures never cease to be interesting. "Arctic Adventures," by Peter Frenchen, is a non-fiction book, but it beats most of my fiction. Its presentation of life among the Eskimos is vivid and realistic. D. Manners Sutton in his "Black God" shows me the heart of tropical Africa. A native sits on a river bank for almost a generation seeking revenge on a white man for a wrong. What happens in that generation, vividly portrays the epochal changes on the Congo. I see into the mind of the Congo country. Surely the

man who wrote it must have been there. I compare it with a section in "Anthony Adverse" where the hero succumbs to the spell of the tropics.

Some philanthropist might well have made a tract of Ellen Glasgow's "Vein of Iron" in the worst of the depression. I quite fell in love with the old heretic preacher who lost his church, and then his village school, and stood in a soup line when the great philosopher of Germany called to praise him for his latest book of philosophy. Nothing the depression could do could conquer his Promethean spirit.

Professors have been trying to write novels lately. I was mildly entertained by Goodspeed's "The Curse in the Colophon," which is a very gentlemanly mystery story with no murder in it. Santayana's "The Last Puritan" is not much of a novel, but quite a book of philosophy. His characters all talk like Santayana, and there is little of literary artistry in it. I am not enough of a philosopher to appraise the book. Is man shut up to a choice between being a prude or a libertine in his morals? Must one be a shameless individualist dying in one's own sins, or on the other hand, a frustrated victim of social conventions? I refer the question to the "chamber of philosophy" of the Institute.

In all this period where is the great religious novel? The one that got into the "best-seller" class is Lloyd C. Douglas' "Green Light." It is good after the days of "Elmer Gantry" to have some one draw so lovable a figure as that of the old Dean who is the ideal pastoral counsellor. He is a human substitute for Divine providence, and pulls the strings until everybody gets married and lives happy ever afterwards. It is amateurish, but of wholesome human feeling there is a lot, and I am glad the book went over,

Ordination Statement*

Roy O'Brien, Chicago

“Do not enter the ministry if you can be happy in any other work.” These were the words of counsel given me by a clergyman with whom I first talked about the ministry as a vocation. I believe I could be happy in another vocation; nevertheless, I want to be a minister. I must confess my attitude in this regard has altered as I have pursued my studies in preparation for the task. When I consulted that clergyman and when I first began my studies, I felt I should never be quite satisfied with myself without making the effort. I am glad I was led to make the decision I did; however, I face the future and the task that will be mine not with a sense of inner compulsion but in the spirit of challenging adventure and constructive discovery. I believe I have known in my own experience something of the very differing motives of both George Fox and John Bunyan. George Fox was driven to preach by a terrific inner compulsion while John Bunyan began his ministry only upon the insistence of friends. I formerly felt a certain necessity for entering the ministry. Now, I anticipate the work with a sense of its allurements.

I believe I understand the basis for the counsel that was given me and under what circumstances it might be considered sound advice. Ministers have held a unique office and stood in a special position in the eyes of people. In his own conception of his singular function, the minister has often freighted his life with sorrows and frustration, with enemies and opposition. He has thought of himself, and asked others to think of him, as one set altogether apart, with a sacred as distinct from sec-

* September 6, 1936, in the Chapel of the Holy Grail, Chicago.

ular function, to proclaim an inerrable message from an infallible book.

Because he has held such a view of himself, or because other people have held such a conception of him, the minister's life has often times been one of lonesomeness. "Strange," some will say, "that the minister's life should be one of lonesomeness when he is always with people." One has only to walk the streets of a large city to experience how alone one can be in the midst of a crowd. In the crowd, one is lonesome because of the indifference of others. The minister may be lonesome because he is set apart from the homely and common incidents in the natural human experiences of those with whom he lives.

Again, the minister has frequently held for himself and for his people ideals which were impossible to achieve; consequently, he has invited constant frustration. The attempt to define ideals for oneself is not an easy undertaking. It is even more difficult to communicate them to others in such a way as to establish mutual purposes and a community of important meanings. It must be exceedingly painful for those ministers who are satisfied with nothing short of "perfection" to wage such a struggle, knowing full well they will never reach the mark. Although he may achieve certain ends, he never reaches the goal where he can say, "I have arrived." Holding the conception of an infallible message and holding the conception of an absolute standard of perfection, these have not been conducive to understanding and tolerance; they have made for an absolutely uncompromising attitude which invites opposition and hostility.

It is not difficult to understand why such a ministry would be filled with lonesomeness, sorrow, frustration and opposition. It may be necessary under such circumstances, in order to continue in

the work, to feel that it would be impossible to be happy in any other vocation. I do not expect to escape all trials. I shall expect to make some sacrifices. I shall, however, hope to avoid some of the difficulties suggested, and principally for these reasons. The minister will not be conceived as one set entirely apart from his people; I shall think of myself as being one with them, trying to understand them, and sharing with them in a mutual quest for the highest meanings in life. And I shall not hold a philosophy of perfectionism whereby one must achieve a consummate and final end in order to be at peace; instead, I shall find my peace and joy in the consciousness of growth and the increasing realization of the values of the good life for myself and others.

In the course of my studies, I have gained some insight into the nature and function of religion. I have become more deeply and more appreciatively cognizant of the great human quest for fulfillment. I have been privileged to become acquainted with some of the great prophets and seers of the centuries. I have reached some understanding of the long, hard march of common folk who have sought in lowly and sometimes misguided ways the high values of living. In both groups I have discovered a common element of devotion to the highest, a hungering and striving to discover and achieve the purposes of God. Together they have established a community of saints. Through the countless generations it has been upon the shoulders of these religious souls that civilization has marched forward. In my studies I have become more aware of their company. I now want to join their fellowship in a more active and significant way. Through it one is led into the fellowship of the Eternal. I want to continue in that experience with increasing fullness, and I want to share it with others.

I believe in the church as the greatest agency for the preservation and enrichment of that fellowship, as the one agency above all others in which a company of believers with like minds and devoted hearts discover for themselves the rightful dignity and possible worth of man, viewed in the perspective of the Eternal. Today certainly, as perhaps at no other time, there is need for the consciousness of the Eternal and an appreciation of oneself as an individual. Our period of accentuated activity and transition carries us in a torrent which threatens the loss of the first. The confusing complexity of modern life threatens the second with the sense of the futility of individual efforts and achievements. Deprived of the consciousness of the Eternal and appreciation of individual worth the possibilities are few for discovering the higher values. If individually discovered, there is still the danger of an absence of that mutual devotion and community of purpose necessary for their fulfillment.

Through its treasury of values, acquired through centuries of unceasing effort, the church with its traditions, its ritual and hymns for the celebration of life, and its fellowship of kindred spirits, ministers to this great need for a religious perspective of life. It stands, furthermore, above all other institutions in the freedom it possesses for the expression of inclusive ideals around which we may strive for a higher reorganization of our personal and social life. Religion is as broad and as deep as life itself, and the church gathers up within itself the otherwise segmental experiences of the individual and the group and unifies them into a dynamic whole. I want to identify myself with such a ministry.

May God grant that with increasing worthiness and firmer step I may walk in that fellowship

of saints through which we gain a vision of the Eternal, and that through their lives and especially the life of Jesus Christ and in the ways too manifold and profound for my comprehension be led to discover for myself and for those to whom I minister the meaning of religion for this day and generation. It is in the spirit of these words and with faith in God who makes possible their fulfillment that I seek ordination into the Christian ministry.

Ordination of Roy O'Brien

E. S. Ames

Instead of giving you a charge as to what you should do as a minister, I wish to offer you congratulations on this occasion of your ordination. I think it is an interesting time in which to take these vows and to dedicate yourself to this great vocation. Some people may be inclined to pity you for entering upon such a life, but I feel that they do not understand the modern minister's outlook or his opportunities. But you will understand me when I congratulate you on the view of religion you have gained as a student in college and university. Here you have found religion to be a matter of the living and vital values of men and women in the present time and under the actual conditions of practical, daily experience. You have found that men are living in a new world of science and machines, of cities and of world relations. Much of the old stage setting and scenery of the religious traditions has been discarded, but the heart of religious idealism and natural piety remains. People have not lost their respect for Jesus even if they have outgrown many dogmas and forms long cherished, by his followers. One of the most important opportunities you will have will be that of helping

people, old and young, to see the greater perspectives of human life. Many individuals live upon the surface, and in the moment. Consequently they are carried about by every wind of doctrine and by every new pretense of men. But there are words of ancient wisdom coming down to us from a long past which show us the wisdom of the wise and the folly of the fool. These warnings and counsels are proven over and over again in each generation. There is no escape from the law that as a man soweth so shall he also reap.

It is part of your task as a minister to cultivate reverence for this wisdom of the ages, and to make clear the dignity and meaning of life when lived in the light of the long past and the opening vistas of the future. If we endeavor to make the best of life then we can trust it, and this trust in life at its best is trust in God. Working to make the best of life is the highest devotion to the kingdom of God.

As a concrete expression of this will to live the good life, the character and words of Jesus continue to be the most powerful and appealing influence in human history. To make his life effective in the moral and spiritual adventure of today it is necessary to free that life from the superstitions, myths, and magic which have gathered round it in the past. Jesus taught two essential things, first, that love is the fulfilling of the law and the prophets; and second, that ye shall know the truth and the truth will make you free. Human sympathy and intelligence are the two primary resources for the religious life. Kindliness and reasonableness are the two things the Christian religion should cultivate. Love, implemented by intelligence, is the only sure safe-guard against the evils that afflict the human world. It is the cure for war, for class hatred, for narrow selfishness, and for the reform

of old customs and institutions which enslave and debase man's existence.

This old message of Christianity, if set forth with imagination and sincere devotion will renew the churches as well as society itself. If religion will proclaim this message by word and deed, it will find a response in the hearts of many people who still think of religion in terms of the old creeds, and mysteries, and forms.

One-half the people of the United States are not members of churches. New kinds of churches are needed, churches which carry a simple, yet profound message to the heart and to the will. It is the responsibility of churches more than of any other institutions to create faith in a friendly universe, for men and women are certain to feel about the whole world very much as they feel about the immediate circle of the groups in which they live. If they find in the churches comradeship, sympathy in suffering, impulsion to create a better society, unwavering faith in the noble and beautiful things of life, they will believe in God and in significant meaning for their own life and for the great causes of humanity. There are signs that a new age of religion is dawning. It will be an age of the integration of individual and social personality, an age in which the secular and the sacred will blend in the natural, basic values of life. It will be an age of vision and hope for the triumph of the things of the mind and heart, an age which will employ the material powers and goods for the realization of human welfare and of spiritual maturity.

I congratulate you on the dedication of your life to these great ends, and I congratulate you on the inviting opportunity which has come to you to serve in a church which has emancipated itself from much of the old bondage and which will doubtless be willing to face with you the challenging

task of making religion vital for its own members, for the community, and so far as may be, for the city and the world.

Kansas City Auditorium

Burris Jenkins

The Municipal Auditorium in Kansas City, where the International Convention of the Disciples will be held in October, holds the top place among great halls in America, perhaps in the world. It seats 15,000 persons, covers an entire city block, and cost six and a half million dollars to build. Much marble is manifest in the halls and entry ways; mural paintings adorn the walls of the lobbies; the color scheme throughout the interior rests the eye; the lighting is all indirect; and the acoustics is perfect. One does not need to lift his voice, but speak quietly in a conversational tone and he can be heard in the remotest gallery. The amplifying system is the last word.

In a small room entirely away from the auditorium is a victrola of the latest make, so connected up with the amplifying system that music can be poured out into the big arena and made to sound just as if a huge band were playing there. Another beautiful feature of the main auditorium is the changing light system installed in the ceiling which can be shaded off from one to another color in all the shades of the spectrum. The huge room is egg shaped and the galleries run clear round. Recently a choir of a thousand voices occupied the gallery at one end. An electric organ and a piano furnish the instrumentation. The chairs are comfortable to the highest degree; and since it is so easy to hear, the auditor is never on a strain but feels the utmost comfort in his seat.

The music hall of the Municipal Auditorium seats 2,586, and will doubtless be of use in the convention for certain smaller meetings. It is just about the most beautiful theater in the country. It is done in wine red, with strips of gold running parallel round the room. The chairs in the music hall are so luxurious that one has the inclination to go to sleep and speakers will have to bestir themselves to keep their listeners awake. The lobby to this music hall is the most beautiful portion of the building, with all its marble and mural decorations.

Numerous small rooms stand adjacent to these larger auditoriums. One can get a familiar room with seats for twenty or he can get one with seats for two hundred. We are to have a room seating two hundred or more for the sessions of the Campbell Institute, which will be held after the evening sessions of the convention and will run up toward midnight.

The auditorium is two blocks' walk from all the leading hotels. For all visitors who are lodged in the hotels, cabs will not be necessary.

All arrangements are being made for the great communion service at 7:30 on Sunday night, October 18; and as usual, it will proceed like clock-work, though with the utmost dignity and decorum.

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Editorial Notes

THE KANSAS CITY CONVENTION meetings of the Campbell Institute marked the real celebration of the fortieth anniversary of this organization, for it was at the convention of 1896 that the beginning was made. Little could the most hopeful of the fourteen charter members dream that they were originating a fellowship that would continue with such an interesting life through so many years, and have more than four hundred members in 1936. It is important to realize also that forty years ago there were scarcely a score of men among Disciple ministers who had done graduate work in the great universities. Today there are hundreds besides those belonging to the Institute. The Kansas City Convention bore evidence in its program of a far higher order of learning and of outlook, and of a more irenic and cultivated spirit, than characterized the conventions of four decades ago. The Institute has lived through more than a third of the whole history of the Disciples, and through more than half the period since the death of Alexander Campbell. It came into being in the decade when evolution and higher criticism were new and just beginning to be "answered" in the church papers and preached against in the pulpits. The reception of the "pious unimmersed" into one church in Cleveland and one in New York City was regarded as freakish and as a departure which needed no serious consideration. It is interesting that all three—evolution, higher criticism and open-membership—are now accepted. At least they are accepted in the

sense that little is said against them, and in the sense that no churches are ostracized because of countenancing them.

IT WAS PARTICULARLY SIGNIFICANT that many members of the Institute in the "midnight sessions" in Kansas City wanted every one to agree that open-membership need no longer be discussed since it is now so widely practiced without embarrassment. Others probably wanted the question silenced so that they would not be put on the spot as to their own procedure. There seemed to be a general feeling that the matter has made such progress that it does not need to be defended, and will not be attacked. Let us therefore allow the matter to take care of itself and thus avoid any further disturbance of the peace of the brotherhood over the question. This is characteristic Disciple psychology and it may be the best way to advance. It is, however, doubtful whether it is as wholesome in the long run as more explicit avowal of convictions. Perhaps it is just another illustration of Alexander Campbell's declaration that his companions in the ministry might hold heretical views as matters of personal opinion but should not teach them. How far this encourages men to think one way and proclaim another by their actions, becomes an interesting but delicate question.

THE PROSPECT FOR UNION is greatly brightened by this tacit understanding that we are now really free to practice it. This acceptance of the logical and practical basis of union in the local church clears away the last formal and legalistic barrier to the fulfillment of the true and important mission of the Disciples. We are now able wholeheartedly to proclaim the full Christian character and status of all Christians of whatever denomination. We can conscientiously accept individuals

from other churches if they seek fellowship with us and can equally well encourage Disciples to unite with other churches when usefulness or desire dictates such action. We shall now no longer hold ourselves aloof as possessing some superior method of induction into the church, or imply that other Christians lack something vital in their experience because they have not taken precisely the same steps in their religious conversion.

EVERY DISCIPLE CHURCH BECOMES A COMMUNITY CHURCH now and henceforth, for the essential principle of a community church is that it shall receive all Christians, and of whatever name or sign, into its fellowship, if they desire to unite. Many Disciple churches already exemplify this practice. They do not consider themselves any the less Disciple churches because they seek to serve the whole community or at least all who desire to be served thus. What more need a Disciple church do to become a community church than to relax its insistence on immersion? How many sincere seekers would have found their home among us in the past if we had adopted with conviction this inclusive hospitality long ago? Every pastor remembers fine Christian people who wanted to be in this fellowship but were denied it. They responded to the idea of union, they believed in a reasonable religion, they could not subscribe to any of the creeds, but they no longer cared to submit to external forms and to arbitrary authority either of man or God. But they could not be received under the old legalistic practice and often went away puzzled and sad, for here was a church so fine in its purpose and so catholic in its appeal, yet prevented from full consistency in the cause of union by one requirement. All other denominations, save one, had abandoned or modified that requirement, but they did not plead for union, while the one body that had a history, a

plea, and a conscience, on union, allowed that requirement to thwart its practice of union.

CHURCHES OF ALL DENOMINATIONS should be encouraged by this same method to become union and community churches. Each group may then continue special forms and emphases but without making them divisive. Out of the different traditions there may be cherished appealing practices without bigotry or contention. Churches do in the nature of the case adapt themselves to a variety of temperaments and social levels, and this happens within every particular body and will continue to do so. When churches get beyond exclusiveness in local congregations, then and then alone they can vigorously and sincerely unite as denominations for practical enterprises.

THE REAL DISTINCTIVENESS OF DISCIPLES is not lost by this practice of vital union in their local churches and by the fullest interdenominational accord. It is greatly enhanced, because only then can they really become leaders in the cause of union, without inconsistency or divided allegiance. The significant distinctiveness of the Disciples lies in the fact that they are the offspring of nineteenth century liberalism, rather than of sixteenth century Calvinism and Lutheranism. It is this basic liberalism that led them to discard creeds, mystical conversion experience, biblical legalism, and ecclesiastical authority. It is this liberalism which has made them congregational and democratic, and that has pushed them forward to the acceptance of scientific thought, as in appreciation of evolution, higher criticism, and uncompromised union. Liberalism in religion, as in politics and economics, is insistence upon the rights, freedom, and welfare of man, above everything else.

THIS LIBERALISM WAS IN EVIDENCE at the special meetings of the Institute, and was signalized by free discussions, by attention to social problems of peace, social security, practical efforts toward union, and by the heartiest fellowship between men of differing points of view. Some visitors evidently were looking for some striking radical pronouncements, and failed to sense the importance of this growing spirit of liberalism. Some members fail to see the principle in the illustrations, and tend to become irritated by the illustrations taken by themselves. A better understanding of the history and genius of the Disciples is needed. This operation of the spirit of liberalism has overcome the formal, legalistic use of the scriptures, and made possible the use of instrumental music, salaried ministers, missionary societies, social life in churches, church federation, gothic architecture, publishing houses, colleges, degrees of bachelor and doctor of divinity, endeavor societies, district, state, and national organizations, directors of religious education, commissions on union, on abolition of war, on restudy of the Disciples, Pension Fund, Unified Promotion, National City Church, and many other things now in process!

NEW PLANS FOR INSTITUTE MEETINGS AT CONVENTIONS will have to be made. They have outgrown the size where adequate and fruitful discussion is possible. If attendance is limited to members next year we shall probably hear the old cry of being an esoteric group. But perhaps we have as much right to some limit on attendance as the Committee on Recommendations. That degree of limitation, however, would of course admit representatives of the societies, officary of the convention, and reporters for our journals.

So What?

Charles Clayton Morrison, Chicago, October 28, 1936
The Christian Century:

SIR: John Ruthven, Washington, D. C., insisted on your *Yes* or *No* answer to the question, "Was Jesus *immersed* in the Jordan river?" Your answer is "Yes." As a born-and-raised Baptist, I ask either of you, "So what?"

Detroit, Mich.

W. P. LOVETT.

I take it that by "So what?" Mr. Lovett means to ask whether it follows from the fact of Jesus' immersion that his disciples must also be immersed. My opinion is that it does not. We do not have to do everything that Jesus did. We do not have to wash one another's feet, though he washed his disciples' feet and explicitly said that they were to wash one another's feet. We do not have to celebrate the Lord's supper in the way Jesus or the early church celebrated it, and as a matter of fact there is very little similarity between either the Catholic or Protestant mode and the primitive mode. No more do we have to be baptized in the exact form by which he was baptized. The important thing in baptism is the *baptism*, not the immersion in water—just as the important thing in the inauguration of the president is not the kissing of the Bible, or in marriage is not the giving and receiving of a ring. To be baptized is a Christian obligation, but there is no obligation to be immersed. Those to whom there is a poetic or symbolical appropriateness in being immersed—as there is to me—should be free to signalize their initiation into the church (that is, their baptism) by this particular physical act. But they falsify the mind of Christ if they refuse to fellowship or in any way discriminate against those whose initiation (baptism) has been

administered by any other physical act. It is ethically monstrous to think that God, or Jesus Christ, or the Bible, or the Great Commission, would make a particular physical act, no matter what "symbolism" the Apostle Paul or we ourselves may read into it, obligatory upon any Christian. Baptists and Disciples and all such immersionist sects are in the wrong in their traditional conception of baptism. Their error consists in a verbalistic obsession by which *baptism* and *immersion* are made identical terms. But baptism is not immersion; nor is it affusion; nor is it raising your right hand; nor is it writing your name in a book, though it may, conceivably, be performed by any one of those modes. It is the spiritual (or social) act of becoming a member of the church of Christ. Baptists and Disciples have a right to practice baptism by immersion if they wish to do so, but they will continue to falsify Christianity so long as they let their practice of immersion stand in the way of the practice of Christian unity.

C. C. M.

Religion in the City

Sterling Brown, Norman, Oklahoma

Four years ago I received my first view of the city of Chicago. What I saw was in sharp contrast to that which had been my boyhood environment on farm and ranch in western Texas. Instead of the broad rolling prairies the apartment houses, row on row and block after block, greeted my inquiring gaze. No rough and ready cowmen greeted me with friendly gesture; only vast throngs of hurrying human beings who seemed to be going everywhere and nowhere at the same time. I was appalled by the very bigness of the city and bewildered

by the rapidity with which life moved on. Even the sky failed to reveal the expected blue for it was hidden by the polluted smoke coming from industrial enterprises. A ride on the Elevated Line from the South Side to the Loop gave me my first back-alley view of a city.

In these first views of an urban center I realized something of the relentlessness of life which Vicki Baum pictures in "Grand Hotel." But even more devastating was the sudden realization that I had come to this city to study religion. The thought left me with little courage and slight hope, and I felt that well of loneliness which so often comes to the uninitiated person midst the complexities of life in a great city. I did not realize what a great laboratory Chicago could be for the study of that field of human endeavor which seeks the ultimate meaning of life and which we call religion. **And I could not know that four years hence I would have a finer sense of appreciation of the soul of the city itself, and could say with sincerity that I love "the glamour of lights, the tangle of browns and greys, the thunder and dazzle of things alive and the magic of misty ways."**

I have learned that from earliest times the slow and painful march of mankind has been by the beaten path of village, town, and city. In early civilized times Memphis, Thebes, Ninevah, and Babylon were the great capitals of the world—"the fireplaces of civilization whence light and heat radiated out into the dark cold world." In America during the last quarter of the nineteenth century the city became for the first time a controlling factor in national life. It was the supreme achievement of the new industrialism. In its confines were focused new economic forces: vast accumulations of wealth, intricate business enterprises, spreading

railroad yards, giant smoky mills, and the motley wage-earning population. The city was the "mighty heart of the body politic, sending its streams of life pulsating to the very finger-tips of the whole land." Following the rumor of the city's fascination and opportunities a townward trek set in which was not checked until the present economic crisis dulled and falsified the dreams of the people of the countryside who desired to seek their fortunes in the city.

Our cities today are intensifications of the urbanization process which began half a century ago. The confines of the modern American city encompass, in addition to economic forces that have been in many ways intensified, new and more complex cultural changes—the secular is more popular than the sacred, science more acceptable than institutionalized religion, transportation has been speeded up by streamlined trains, high-g geared automobiles and powerful aeroplanes, class distinction is more definite with the idle rich on one extreme and the millions of unemployed on the other. Thus the city is a study in contrasts. It is humanity compressed, the best and the worst combined. Both evil and good are shown in bold relief—the children of darkness as well as the children of light congregate in the city. Labor and leisure are pictured together by the poet:

"The golf links lie so near the mill
That almost every day
The laboring children can look out
And see the men at play."

But the city is the dominant force of all those impulses and movements which make for a more humane civilization. Education, literature, science, invention, social reform, public hygiene, the fine arts, the creative use of leisure, and the search for

the good life—all these are given lift and direction by those who live in our cities. Traditionally it has been believed that the best characters are always produced in rural areas. Today the process is reversed and our greatest personalities are city-bred.

In sharp contrast are the forces of darkness. Vice and crime are rooted in the slums, sheer inability to find honest work drives young girls into a ghastly means of earning their living, those with plenty flaunt their riches while the underprivileged cry for bread, racial antipathy breeds a jungle ethics which issues in the most barbarian of practices. And over it all broods the spirit of moral cynicism, a kind of apathetic chill which dulls our faith and destroys our hope. The questions then arise, What shall we do with our great cities? What will our great cities do with us?

Religion has been confronted for half a century with the need of adapting its teaching and method to an urban rather than to a rural constituency. Our religion is still cluttered up with the vestigial remains of a frontier mode of life. Many Protestant churches are now engaged in a death struggle for an adaptation to a shifting urban culture. With something like one hundred and fifty denominations from which to choose, "we exemplify well Frederick the Great's principle that everyone should be allowed to go to heaven in his own way." The fact that so many do not choose to go at all leads me to modernize the reflection into "everyone should be allowed to go to hell in his own way."

But we cannot afford to grow frantic and pessimistic under the impact of a diagnosis which reveals a cancerous order of life in the city. To do so would be fatal. "We might burn the barn in order to find our penny in the hay." We must keep the proper perspective. And it is just at this point that

religion should enter the scene. For religion seeks to know and understand the ultimate meaning and worth of human life. It orients us in a precarious world and bids us look at the whole of life. Operating as an orientational function religion may be said to be a third dimensional aspect of experience. It gives depth and perspective to an otherwise shallow and meaningless existence. This religious perspective is especially imperative in the complex maze of city life, for it enables us to look at things through the eyes of the eternal.

In its institutional forms it is sometimes difficult to see religion as an activity which gives perspective to life. From the outside our churches may appear as means of escape—cold dark stones that draw men apart from the process of living. But not so for those who participate. Something significant happens to those who go there. In these citadels of faith life really goes on. Here people lay bare their souls. Here they learn the meaning and reverence of life. And they go back into the home, the shop, the market place, the factory, and the office seeing life as it is and as it should be.

People crave something more than the material gains only half guaranteed in a mass-production age. Fundamentally people desire the practical values of life—an enriching faith in the order of life, a sustaining hope for the future, and the reassuring love of their fellowmen. It is precisely these practical values which religion seeks to cultivate. The human aspects of these values we see and admire in the characters of religious people. They are human beings endowed with a readiness to face discouraging dilemmas with intelligence and creative imagination. It is this latent religious impulse, when brought into play, that makes life worth living. It is the dynamic by which man may implement love

for the reconstruction of our urban civilization. Religion touches cold reason with the spirit of love and enthralles the realities of science with the radiance of human fellowship. This is the task of religion in our cities.

If the church as an institutional form of religion ever attains a creative and progressive adaptation to its urban environment it will depend upon the people themselves. The enhancement of life in a city is a gigantic task which demands a combination of intelligence and love—a union of mind and heart. It falls alike upon the head of the academician, the hand of the artisan, and the shoulder of the workman. They must all know and understand what a richer and fuller life implies. Religion must interpret to them the fine art of living. And no shouting from the sidelines will suffice. We must go down into the streets where play the gangs of ragged children with blistered feet and sallow faces, into the factory lanes where life is hard and men must toil. But we go not to condemn, but to understand. We go not to weep, but to work.

We dwellers in cities are walled away from many of the beauties of life. With relentless energy bottled up in urban centers, constantly excited by noise and the rush of the crowds the friendly hand of religion becomes a cherished value. It is well to remember that it is in the church that we feel the sustaining comradeship of our fellowmen in its noblest form. But religion is more than this. In the church as an institution we share the fellowship of the saints. We are part of a long historical movement which began with Him who found and taught the values of a higher life. In this fellowship we seek to cultivate the practical values of life, to integrate our souls, to see the stars even though it be through the haze of factory smoke.

The Campbell Institute in Kansas City

E. E. Elliott, Kansas City, Mo.

The Campbell Institute has been in session in our town this week and there are evidences on all sides of midnight indulgence. Which is another way of explaining that its meetings were stuffed in between the night sessions of the convention and the usual late bedtime of convention attendants. And such sessions! The speeches were no worse than usual, and probably no better. This writer has sat through many such, eagerly awaiting the catapulting of a new or brilliant idea, like a little bird which never comes out of a box at the camera shop. The Kansas City meeting was no exception. If there is anything new under the institute's sun, it did not show up in the proceedings. But the old things were much in evidence.

For example, there was Dr. Ames, keen eyed, fluent, the father-confessor of the institute, in all of his pristine glory, presiding with his usual dignity. Dr. Willett seemed to be the guiding genius, bringing the thought of the institute back to its original and undying purpose, whatever that may be. Perry J. Rice, the secretary, since the history of the institute runneth not to the contrary, and gentle, mature members of the alumni, gave repeated voice to the history of the effort begun nearly half a century ago, to bring the Disciples movement out onto a broad highway of theological usefulness in a divided, not to say failing Christendom. There was Jenkins, our very own Burris, born, reared, and initiated into a long and sensational ministry in our city. Space limitations makes mention of other worthy person-

alities of the past impossible. And there were new faces, mostly with timid voices, wishing they knew enough of the purposes of the institute to stand on their feet and give voice to mighty ideas that are doubtless pent up within them.

The attendants at the star-chamber sessions in dimly lighted quarters of a sky-scraping roof garden were there from senses of loyalty or curiosity, or both. Reactions to the more or less extemporal addresses indicated they were more interested in prophecy than history. Unfortunately, the institute appears to be constituted more of priests than of prophets. There was no particular interest manifested in results of priestly experimentation, such as open membership or the Community church movement. Testimony of brave souls who have run the gauntlet of criticism and brotherhood expulsion went in at one ear and out at the other, much like water runs off the back of a duck. The newer element of the institute wishes for something more thrilling than that. They seem to want to undertake a program that is more devoid of ecclesiastical controversy, something that has elements of successful experimental comity in which they and their neighboring churches can engage. Such suggestions came only by way of intimation throughout the meeting.

The institute partook of embarrassment in a local identification of the brotherhood in the matter of name of our people. The one-time popular nickname "Campbellite," inadvertently written into a newspaper headline, revived that old impolite appellation. It is likewise incorrect from a historical standpoint, in that this region was evangelized by Barton W. Stone (in person) and a group of his farmer-preacher followers from Kentucky, and not by the Campbells or their followers. Yet, in searching for the institute meeting place, a reporter in-

quired for the "Campbellite Institute." So that is another thing the institute may have to live down.

The most hopeful item of the institute's gatherings here was the attendance of a great host of young people of both sexes. They came as seekers after truth, rather than as those who already possess the truth (in their own estimation). The hundreds who came to the meetings stayed until the close. The size of the group precluded intimate conference, and the extent of the undirected program seemed to cover entirely too much territory. This criticism was overheard by this writer in the lobby after one of the long meetings was concluded.

It was good to have the institute and its members and friends in our midst. The city and its environs are in no wise reactionary, theologically speaking, yet I should say as one fairly well acquainted with the situation, that we are also not liberal enough to be thoroughly sold on the institute. This is doubtless due to the general situation applying to the brotherhood's ignorance of the institute's aims. There are some here who would draw and quarter the institute and all its members on general principles, but there are other receptives who keep the windows of their minds open toward truth. The time may come when the institute may properly seek a place for itself and its meeting well within the sun of convention programs, whereby the brotherhood as a whole may be made acquainted with its worthy aspirations. Indeed, it was openly suggested in one of the sessions of the institute that the hour of the institute's meetings might well be exchanged with those of some of the purely perfunctory sessions of the constituent parts of the convention itself.

The Kansas City Convention

C. A. Earsom, St. Louis, Mo.—The convention fellowship was splendid; the forward look is commendable; the program lacked inspirational messages; the business sessions were mechanical; the attendance was disappointing.

H. Parr Armstrong, Kansas City, Mo.—I think the missionaries on the foreign field touch reality more than we ministers here at home, and mean far more to the Kingdom than some of us here in this land of milk and honey. Thus I would like to see them on the convention programs more in the years to come. The convention didn't hit reality enough to suit me. I wasn't stirred enough—at least the way I would like to be pepped at an international convention.

Richard Dickinson, Eureka, Ill.—In reply to your letter, Kansas City had a good convention. As usual, the informal discussions and visiting were more interesting, and helpful too I think, than the formal programs, but the entire convention, in spirit and program, was quite an improvement over those of a few years ago.

C. M. Chilton, St. Joseph, Mo.—I believe all will agree that this was one of our best conventions. There was a quiet confidence among the people and the spirit of the convention was admirable in every respect. The meetings of the Campbell Institute were a real feature of the varied program of meetings. Their open discussions of live questions and jovial good fellowship were most enjoyable.

F. H. Groom, Cleveland, Ohio—The Kansas City convention was about the best for fellowship that I have attended. The auditorium was perfect in all its appointments. The program was interesting throughout, altho I was compelled to miss part of it in committee work. I wish that we might have had more of the great prophetic messages like that of Dr. Goldner and Dr. Gilkey, but the reports from the field were in themselves inspiring. Certainly it was good to see the brethren of all shades of opinion enjoy each other's company and apparently find that they had so much in common.

W. A. Shullenger, Indianapolis, Ind.—All sessions at Kansas City were exceptional. The *content* of the Christian message was more to the front than machinery. The contributions of Mr. Charles K. Green of England were significant elements. The speakers at the Institute put up any number of "pegs" strong enough to hold a thought.

Roger T. Nooe, Nashville, Tenn.—Our Convention was atmosphered in a spirit of friendliness and genuine worship. It came to grips with life. Christ, not as a problem but as a power, was the central fact, and a Christlike world was envisioned as our one way forward. I am encouraged by the spirit and attitude of the Convention.

H. Austin Smith, Coffeyville, Kans.—As "the tumult and the shouting die" two figures emerge symbolizing the Kansas City Convention. They are Riley B. Montgomery, with his scholarly New Testament platform for social security and Charles K. Green with his ringing challenge to action on behalf of a virile Christianity. Let's have more of this social and economic emphasis. Open membership is

a dodo. I would not lift a hand for or against it. *Participation* in Kingdom building, always more important than membership, will be determined on the basis of social and economic issues rather than on doctrinal and organizational points.

Charles W. Riggs, Mount Carmel, Ill.—It seems to me that the Kansas City Convention may in truth be called a Christian Convention. The fellowship was excellent. There were no tests of fellowship set up against any one or group of persons. This was heartening. I noticed no cliques, and observed no spirit of clanishness. It seemed as if everyone showed a happy spirit all the time. A spirit of genuine good-will prevailed. After-meetings were the high spots of the convention. The Campbell Institute meetings were of high quality and were worth the trip to Kansas City to be a part of them. I believe our people as a whole are going deeper, higher, and becoming broader in their religious vision and practice, for which I thank God.

J. W. McKinney, Wichita Falls, Tex.—If the straws are not leaning into the wind, I would say from my observations at Kansas City that Disciplesdom is moving mightily toward social emphasis, world peace and Christian unity. I never enjoyed a finer fellowship than we had there. Although the open meetings of the Campbell Institute were too large for mental stimulation and spiritual comfort, I enjoyed them. Under the convention's present loose rules of eligibility (a dollar a delegate) the meeting always takes on much of local color. Remember Oklahoma City? If we go to Los Angeles next year, is it not likely that a pall of drab orthodoxy will hang over us? Or has liberalism become orthodox?

Perry E. Gresham, Fort Worth, Tex.—I returned from the Kansas City convention with a sense of satisfaction and a feeling that the convention had accomplished as much as a Disciple assembly could. Fellowship was good, speeches were tolerable, and the institute was excellent. The facilities for entertaining the convention were the best of any place it has been my privilege to attend. One of the most interesting things to me was the evidence of an awakening social interest among the Disciples. Tempered with understanding and judgment this interest will relate the rich Disciple tradition to current problems. Misguided and erratic it will result in confusion and futility. It occurs to me that there is an urgent demand for some clarification of the function of the Church in social change.

Henri R. Percy, Tipton, Ind.—I too think we had a grand time all through the week of the Kansas City Convention. There seemed to be more common sense in evidence both in the addresses and in the business sessions. Our people seem to have got past their fear of intelligence as represented by trained leaders. It was delightful to find our men and women of the convention trying to get at the heart of issues; there seemed to be little of the childish quarrelsomeness of former decades. The sessions of the Institute were refreshing and stimulating as always. It was heartening to realize that the Disciple leadership of today is dominantly an educated leadership with that fine humility which calls for still better preparation for the tasks of the church in this yeasty time.

William Gay Eldred, Lawrenceburg, Ky.—As I think back on the Kansas City Convention, I have three distinct impressions of a general nature under

which I think all particular impressions may be classified.

First, I believe we are increasingly aware of the great responsibility that is ours, along with other Christians, to solve the complex problems of our civilization in a Christian way.

Second, I think that there is an interesting sense of mission among us, as advocates of Christian Unity. A conviction that along this line lies our fundamental problem, and that along this line we shall make our greatest contribution to the Church Universal.

Third, I believe that our young people are not only acutely aware of the world's deep need of the Christian message, but they are also deeply desirous of that unity without which there can be no final victory. Perhaps they will recapture the "lost radiance" of Christian Unity.

Seth W. Slaughter, Lawrence, Kans.—The Kansas City Convention reached several high points of distinction. In electing A. W. Fortune to its presidency it paid tribute to a man who will bring great honor to our people through his leadership and what he represents in the religious world. It is a hopeful sign when a great communion can come to recognize the greatness of one of its foremost pioneers during his life time and elevate him to its highest office. Also the overwhelming sentiment in favor of speaking clearly on the question of world peace was very gratifying to all peace lovers. And then the beauty of the hall in which the Convention met aided much in making it a Convention of dignity and quiet. A quality sometimes lacking in our conventions.

Ernest L. Harrold, Wauseon, Ohio—The International Convention at Kansas City was epochal in its

spirit and its commitment. Great problems were conscientiously considered with at least an apparent unanimity. Faction was not arrayed against faction, but all were seeking to discover ways of implementing the Christian ideal and of ministering to the vital needs of humanity. In its commitments the Convention started a new era, if the Brotherhood will follow commitment with consecrated action. The shackles of the war system, the entangling alliances through the chaplaincy, the regimentation of human thought and expression, these and many other things were dealt mortal blows in an attempt to release the human spirit for the service of God and man. If those in all our churches who are interested in the ongoing of the church will use these implements which are placed in their hands, the Convention will have served its purpose.

Raymond F. McLain, Eureka, Ill.—Because of other responsibilities I had the privilege of attending only a few sessions of the convention at Kansas City. I was impressed however, with the degree of interest that was evident in those sessions and I know that from the consistent way in which the people maintained their attendance that the programs must have met a real need. Without doubt the Kansas City auditorium is the finest location we have had in years for such a convention. I thought that the meetings of the Campbell Institute were almost too well attended and have a feeling that a lot of people were there simply because of curiosity. One reason for this may be that a larger percentage of our church people have caught up with the position of the Institute. Perhaps this group will need to find more "frontier issues" around which to build a program.

Charles Franklin Stevens, Denver, Colo.—I thought it was a great convention, one of the best, if not the best, I have ever attended. The program was excellent, the fellowship unsurpassed. The frank, free, informal speeches and discussions of the Campbell Institute rested me.

I was very much interested in our fraternal delegate from England. It is not easy to believe that he is only twenty-eight. His wisdom indicates a man of mature age. Of course, he has not thought his way entirely through on some of the questions he discussed, or rather that he was asked to discuss; but he is certainly on the way. No doubt he will mean a lot to the Disciples of England.

This convention more than any other has convinced me that we are not a "disappearing brotherhood." My clock says that it is six in the morning for the Disciples. Are we sufficient for our new day? Let us pray that we may be. Through more than a hundred years of the preaching of Christian unity some fields are prepared; let us now plant.

Harry G. Parsons, Fort Collins, Colo.—I agree with you about the convention that we had a grand time, all through the week, especially since Kansas City is my former home, and I saw so many old friends. The magnificent auditorium in which the convention was held was something at which to marvel in itself, and contributed much toward our having a splendid convention. Among the many fine speeches, those delivered at the evening sessions were the best in my estimation.

The business sessions of the Convention were more interesting than usual this time. Part of the credit goes to Dr. Wells as a chairman, I am sure, for he knows how to get at the will of the majority in spite of formality and committee records. I was

glad to have our brotherhood go on record as it did to part company with the whole war system as far as possible. Its stand for democracy and the right for minority groups to be heard was heartening, too.

With all due respect to the convention proper, I must say that I got as much or more stimulation from the meetings of the Campbell Institute. All of its sessions were fine, and while the larger attendance made for more restraint, I felt that the most vital issues were struck upon and fairly discussed as far as time permitted. Although we couldn't hope to settle everything then and there, we certainly got an abundance of food for thought over which we can mull for some time. I'm glad I didn't miss a single session of the Campbell Institute at Kansas City.

O. A. Rosboro, Chicago—The Disciples' Convention at Kansas City set another high mark in attendance, fellowship, interest and inspiration. Apparently the Disciples have now decided that nothing has been accomplished by wandering around in the theological fog, particularly at conventions, and are now ready to demonstrate a living religion in both theory and practice.

At the Missionary Breakfasts, attended by more than 400 each morning, the returned and outgoing missionaries presented the needs and the work being done with a new emphasis on the social implications of the Gospel as adapted to the different foreign fields. The Peace question and other social phases involved in our local and national life were discussed fully, resulting in the adoption of definite resolutions by the convention. There is real significance in the fact that large numbers of outstanding Disciples, without inhibitions of doctrine or creed, have been called into prominent places of Inter-

Denominational leadership. This would seem to be a definite forward step towards practical Christian union.

Throughout the entire convention there seemed to issue a continual challenge to both churches and individual membership for loyalty and progress, which can only be expressed and delivered by regular church attendance, sacrificial giving, personal service, and a reverential tolerant attitude in and towards all things that go to make up real religion.

Sterling Brown, Norman, Okla.—I enjoyed my brief stay of two days and nights at the Kansas City convention. I think I detected a note of sturdy assurance and resolute optimism in the spirit of the gathering which was not so apparent in the meeting of the previous year. The financial reports of practical operations were encouraging, and most of the speeches were touched with a note of firm conviction and faith in religion as an important phase of life. To be sure there were a few “prophets of doom” who called us back to “dogmatism” and “fundamentals,” but members of the convention merely said that they expected this from the men who spoke thus.

The machinery of the convention was well oiled and it operated with precision and exactness. Speakers were kept within time limits and that in itself is something. Credit for this is no doubt due to the work of the president.

The meetings of the Campbell Institute were, as usual, more lively than the sessions of the convention. These gatherings presented an opportunity for the discussion of vital issues raised in or omitted from the regular sessions of the convention. All the members of the “Old Guard” were present—Ames, Willett, Morrison, Jenkins, Jones, et al. And many

of the younger men were also there. The large attendance in some ways reduced the value of the Institute sessions and made them unwieldy. As members of the Institute we might establish ourselves next year at some convenient place near the convention hall and maintain "open house" all day and all night, for the free exchange of ideas and the fellowship with one another are the value sustaining aspects of these conventions.

J. Barbee Robertson, Mexico, Mo.—It is not enough to say that the registered delegates to the Kansas City convention exceed the number for any convention since Washington, D. C., in 1930. With less than 3,000 registered delegates in the midst of the Kansas City area we have a statistical picture of what has been happening for some time. Within the period since 1920 our Disciple strength and influence in Kansas City has slipped from first to fourth place. And that counts in the great Linwood Community Church as a Disciple Church. A similar slip from first place has occurred out over the State at large. We stand today with no very vigorous program.

The Music Hall sessions left much better impressions, for the delegates more nearly filled it. But we rattled around like peas in a pod in the night sessions in the vast arena with 14,000 seats. Since public address systems not only have to be used, but are no longer novel, there is less excuse for the blasting and blaring voices. A woman soloist used it so well that it could not be told that the mechanical device was there, so it can be done.

We seem to have lost a sense of destiny. There is no crusading spirit or program. Christian Unity, once a passion with us, now holds memorial lunches and nurses rebuffs to its overtures. Unity is usually

referred to in the past tense. We view it as though it were an Egyptian mummy in the Oriental Institute Museum.

The agencies of the Brotherhood report to the convention. This gives the impression that the convention is operated by its officers. However, the program is largely, if not entirely, determined by the agencies and not by the convention officers. We used to be known for great preachers. The opportunities for great preaching are not given at the convention as they should be.

W. Elbert Starn, Cleveland, Ohio—I went to the Kansas City convention without much enthusiasm concerning the privilege of attending. I came away with a strong desire to go as far as Los Angeles, if need be, to be at the convention next year, where one is able to feel so distinctly the pulse of the Disciples of Christ.

I was interested in the business sessions—particularly those parts which led to debate from the floor. It was surprising to see the peace resolution supported by such a large majority, even though there had been considerable negative criticism about it. It was interesting to have a convention reject the recommendation of the Recommendations Committee and vote the chaplaincy resolution up when we were told to vote it down!

It was good to hear an address such as Prof. Cameron from Butler gave on our responsibility towards rural communities and their churches. There was a cumulative effect of power given by the workers on the home and foreign mission fields when they struck out at us for a challenging two hours one morning. One came away amazed from a luncheon sponsored by the evangelists of the brotherhood where Robert M. Hopkins was asked to be the chief

orator. And it was heartening to drop into the Music Hall Monday morning when the evangelistic convention was in session and hear a man in his twenties, scheduled as a pinch hitter for Jesse Bader, tell the pulpit pounders some of his ideas about the work that a true evangelist ought to be doing.

Then it was a bit surprising to attend some of the Campbell Institute sessions and find old issues being rehashed that were presented supposedly for our enlightenment. It took a man like the young British fraternal delegate, Charles Green, speaking on "non-religious" subjects, to stir the crowded room to a response. From seven o'clock breakfasts till midnight roof garden sessions the convention was stimulating—if you took a siesta in the afternoon.

O. T. Mattox, Bloomington, Ill.—Among the most interesting things at the Kansas City convention I include, meeting friends, the entire convention program, which I feel was unusually good, seeing and hearing President Roosevelt, the Campbell Institute, the wonderful auditorium in which the convention was housed. Kansas City was a good place to go with the convention, and both liberals and conservatives exchanged ideals in a genuine spirit of true friendship. May I briefly refer to three things that stand out among the achievements of the convention I feel.

1. The session dealing with the ANNIVERSARY of RELIGIOUS EDUCATION was easily the best we have ever had in that field. At least it was the best I have ever witnessed and I have been attending our conventions since 1922. The fine statesman-like address by Mr. T. T. Swearingen, the new National Secretary of the Department of Religious Education, was so impressive that it was the topic

of conversation all through the lobbies of the convention halls and hotels. We are fortunate in having Mr. Swearingen for our leader in this important work.

2. World Peace also scored a victory in the convention. The convention passed a recommendation that only lacked three votes of being unanimous on "*Dissociating ourselves from the WAR SYSTEM.*" Then to be consistent we had to pass the recommendation dissociating the Disciples from the Chaplaincy, as long as it is considered a part of the militaristic system. The recommendation requests the Federal Council of Churches of Christ in America to devise ways of appointing Chaplains that will leave them on church paid salaries and free to minister as Jesus would to men in uniform without endorsing the war system. This was one of the greatest things the convention did.

3. Last but not least, it seems that those who attended were more than delighted with what went on between 10:00 and 12:00 P. M. on the 22nd floor of the Kansas Citian Hotel each night. Real genuine interest marked the first night and ran higher each evening throughout the week. Interest in the Campbell Institute ran higher this year than I have ever seen it before at the convention. Our constituency has learned, it seems, that members of the Campbell Institute do not have horns, but all that we are seeking is the promotion of greater fellowship and the ideals of scholarship.

Charles A. Stevens, Olathe, Kans.—It has been my privilege to attend four of our great conventions. The first was about 1880, in Cincinnati, Ohio; the second in 1897, in Indianapolis, Ind.; and the other two were in Kansas City. Each of these cities is

surrounded by territory in which the Disciples are strong. The increase in attendance gives a fair idea of the growth of the Disciples in the United States. This is also emphasized by the fact that our cities do not have a church large enough to hold the attendants.

The general spirit of the convention was congenial. Each seemed to feel that he or she was a member of a great family in a happy reunion. Groups of persons in more or less heated controversy were not in evidence as in some of the earlier conventions. All seemed to be hopeful, good natured and happy. It was good to be there. The increase in activities and the wonderful expansion of the older activities was discernible in the large number and variety of exhibits. A few decades ago two or three tables held about all that any branch needed. What an enormous contribution is now needed to conduct all these activities properly and successfully! These activities are a great challenge to Disciple generosity.

The condition of my hearing forbids my giving any impression of the various topics as presented by those to whom these were assigned. But judging by the topics listed in the program the Disciples are slowly moving afield. They are gaining a sense of the needs of the times and conditions and their own responsibility in improving these conditions. The address by Dr. Gilkey (which, I am thankful, I was able to hear) was instructive and compelling.

There is a difference in the impressions of a religious meeting in an auditorium dedicated to the use of all kinds of public affairs and one held in a church dedicated to the worship of God and other sacred purposes.

Our conventions would be much more enjoyable and helpful, especially to such as are attending for the first time and have no friends to meet, if we could lay aside to some extent the usual conventions of society and feel more free to speak to one another as members of the great family of God.

W. C. Bower, The University of Chicago—It seemed to me that the 40th meeting of the Institute was the most significant in many respects of any since I have known the Institute. This significance, to my mind, lies not only in the greatly increased attendance, but chiefly in the fact that the Institute was thinking close to the central issues that have been and are determining the essential spirit of the Disciple movement.

F. L. Jewett, Austin, Tex.—My impression of the 40th Campbell Institute meetings is a conviction that the meetings are more than worth while, and must be continued. Not having attended for many years prior to this meeting, my feeling is very clear that the Campbell Institute is facing new problems with new men.

Ramond Morgan, Oakton Community Church, Evanston, Ill.—The 40th annual meeting of the Campbell Institute was a most enjoyable and profitable occasion. The only suggestion I have for the future is that our annual meetings ought to be kept up to the record obtained this year. The founders are to be congratulated upon the achievements of these 40 years.

Perry J. Rice, Chicago Disciples Union, Chicago—As I reflect upon the 40th annual meeting of the Campbell Institute I am impressed with the conviction that it has made very definite contribu-

tions to the cause the Disciples have sought to promote, and that with its membership so widely scattered and of such varied character it is possible for it to make still greater contributions in the future. Improvements are important but I trust the Institute will continue to function very much as it has in the past.

Books

THE PROMISE OF AMERICAN POLITICS.

No minister, can fail to take an interest in politics this year. But all of us need help in understanding the issues, the issues not merely of the moment but of the long perspectives of our national life. I have just finished reading a very helpful and illuminating book on this subject by Professor T. V. Smith, of the University of Chicago. For several years he has taught Social and Political Philosophy, and is now an Illinois State Senator. This combination of theoretical knowledge and practical experience, together with an unusually keen mind, enable him to speak with understanding on the political problems of the world. The book, *The Promise of American Politics*, published by the University of Chicago Press, devotes chapters to Individualism, Liberalism, Fascism, Communism, and Americanism. The style is brilliant, humorous, and incisive, and furnishes much concrete and authentic material for discussion of these questions.

THE EXPERIMENTAL LOGIC OF JESUS, by Ralph W. Nelson, of Phillips University, is published by Revells. This book is the fruit of many years of study and reflection. It is a contrast of the Aristotelean "absolute logic" of traditional philosophy and theology, with the recent, scientific, empirical logic as applied in the field of religion.

Many readers will feel that the thesis of the book might have been developed in other terms than those of "logic." It would have been more persuasive for many minds if it had elaborated the idea that Jesus formulated his teaching upon observation of the world and human conduct, rather than upon metaphysical and theoretical principles. But whoever will patiently follow the argument will find that the author believes that God has given man freedom to experiment and even blunder along toward the good life, rather than laying down authoritative commands, or establishing innate ideas, by which salvation is achieved. The book contains much radical and revolutionary thinking, but it also contains ideas of God, Christ, the Bible, Revelation, Miracles, and the Church which will satisfy the most conservative. If what is said about experimental logic were printed in one volume and applied to religious problems, without the assumption of a traditional idea of God standing back in the shadow, directing the whole drama, it would present a significant statement of an empirical view of religion. As it is, the book gives the impression of trying "to ride two horses going in all directions at once!" It is therefore a very interesting and amazing book.

MRS. EDDY PURLOINS FROM HEGEL, by Walter M. Haushalter, published by A. A. Beauchamp, Boston, is another blow to Christian Science, "revealing amazing plagiarisms in *Science and Health*."

THE LIVING BIBLE, by Professor W. C. Bower, published by Harpers, adds another significant volume to the long list already produced by this vigorous and rewarding author. This also will be reviewed when read!

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Editorial Note

This number is almost entirely devoted to the subject of Christian Union. We are publishing all the replies received to sixty letters sent mostly to active pastors asking this question: What is your ideal and plan for union in the local church, in the community, and between denominations? The fact that only one-third of those asked have replied is some indication of the interest in the subject. While the replies received are favorable to union they are not very definite as to any plan. This bears out the impression that since the traditional idea of the Disciples on this subject has weakened there is general vagueness as to any plan whatsoever. The original plan was that of seeking agreement concerning the conditions of membership in the local church. That plan was based upon the New Testament teaching concerning individual salvation, the well known "steps" of conversion. The particular step involving the sharpest differences was baptism. On this subject the Disciples did not reach agreement even with the Baptists. Neither have the Baptists and the Disciples together made any appreciable progress in winning other bodies to the practice of immersion. The largest measure of agreement is on behalf of denominational cooperation. The Disciples recognize to the fullest extent that people of other denominations are good enough Christians to work with in national and local federations, and this fact is rapidly pressing them toward the realization that members of other bodies are also Christian enough to have full fellowship in local churches of Disciples.

Fundamentals of Union

David E. Todd, Thomson, Illinois

It has recently been pointed out that people can get along very well together, even though there be very extensive diversity of opinion, if they agree on fundamentals. The present turmoil in Europe is an indication of this principle. Democratic nations can live peaceably, but Fascism and Democracy are fundamentally opposites and cannot exist in the same country. For either one or the other will prevail and wipe out its opposite.

Even so a religious body, passing through a period of re-adjustment, in which wide diversity of opinion exists, may maintain stability and unity if agreement is maintained on fundamentals. That the Disciples of Christ are in a situation where wide diversity exists is no secret. It is pertinent, therefore, that diligent inquiry be made into the history of our movement to determine what is really fundamental.

The tendency in searching for fundamentals is always to confuse portions of the superstructure with the foundation. Webster defines fundamental as "Of or pertaining to the foundation; essential; basal. Anything that serves as the groundwork of a system." What we shall attempt to do in this article is to set forth those things which serve as the groundwork or foundation of the Christian union movement inaugurated by the Campbells.

First and foremost among these is the original purpose of Thomas Campbell "To unite the Christian Churches of all denominations." Fortunately the leaders of all shades of thought recognize this essential "without which we have no excuse for existence," only cluttering up the field with another denomination. The recent revival of interest in union is a very heartening trend.

The opposite of unity is division. We have already

suffered one schism. Those who divide because they have a different opinion concerning a manner of worship have repudiated the fundamental principle of unity. They have said to themselves and to the world that their views of worship are fundamental; all must agree to the exclusion of instruments and unity will come afterward. This type of logic turns things topsy-turvy. It confuses the foundation with the superstructure. Other portions of the superstructure now occupy the attention, but the confusion over fundamentals continues, and the danger of further division is not a dream. We ought to have sense of humor enough to see how funny we must appear in the eyes of the rest of the world to talk of unity, but in practice to divide and subdivide.

A wholesome fear of further division is a powerful stimulus to clear thinking and a strong deterrent to hasty withdrawal of any group. The focusing of attention upon our original purpose, the union of Christendom, will do great things toward re-vitalizing our people with a holy passion to unite the forces of a divided Protestantism in its life and death struggle against sin, selfishness, and the wholesale murder we call war. The desire for union when it becomes a passion will cement the bonds of internal unity.

A second fundamental principle is a practical loyalty to Christ and the Bible. Belief in Jesus as the Son of God is the only fundamental doctrine of the Disciples of Christ. An Illinois court in 1868 and another in 1935 upheld this historical fact. And such a belief is not a theological one. It is well known that Alexander Campbell rejected both trinitarian and unitarian formulas, and even rewrote some of the great hymns, making substitution for the trinitarian phrase. Again, most fortunately, on this point practically everyone agrees.

And our loyalty to the Bible has also been a practical loyalty and a discriminating one. Very early Alexander Campbell saw the wide differences which exist between the Old Testament and the New. In his Sermon on the Law he pointed out many of these differences and advocated the New Testament only, as authoritative for Christians today. We have been further discriminating in that we have never attempted to enforce some scripture teachings which were obviously reflections of the customs of an oriental civilization such as feet washing, greeting one another with the holy kiss, veiling the faces of women, forbidding the women to teach, and enjoining them to keep silent in the churches.

The Disciples have carried forward the common Protestant principles of liberty in interpretation of scripture, which would certainly rate as another fundamental principle. It is another concerning which all agree, however much they might try to persuade others to accept theirs as correct. It was Martin Luther who broke the bonds of a single interpretation of the Bible and enunciated the right of every man to read it for himself and arrive at his own conclusions. It is a common heritage of all Protestants, of the Disciples along with the rest.

According to it, no man can be bound to a certain conclusion unless he wishes to accept it for himself as true. This being so it is worth remarking that no agency, no editor, no secretary, no minister, no "ruling elder," has the right to pass final judgment on the orthodoxy, or lack of it, concerning the views and conclusions of any other person or group. The only valid question that may be asked is, "Is he honestly seeking the truth?" Certainly this allows for the widest divergence of opinion. It even tends toward anarchy—complete individualism. Against this eccentric tendency every Protestant church has had to set itself, and by one means or another

(usually indoctrination into one view or another) bring about some degree of conformity and agreement.

But Alexander Campbell was a long step ahead of this crude method. He sought to bring about agreement on principle, and that principle was that the Bible should be sensibly and reasonably interpreted. In order to understand any text or any book, one must ask who wrote it, to whom it was written and why, and to find out all the circumstances of the situation. It is known as the historical-literary method of interpretation. By means of such an orderly and systematic method, he hoped to bring men into substantial agreement as to the correct interpretation of the whole Bible.

This then is another fundamental principle of the Disciples. And it is not the least of them in importance, for our continued happiness and usefulness rests upon it. Not only was this a great discovery on the part of Alexander Campbell as concerns our own Brotherhood, but as J. H. Garrison points out in his "Reformation of the Nineteenth Century," it is our great contribution to the whole protestant world. It can, I think, be now truthfully said that every important Protestant Church has adopted this principle. With the Campbells it was original and fundamental. No group can reject it and long remain happily in our Brotherhood. It is so deeply ingrained within us that most of our people use it without realizing it. And it should be noted that the newer development of this method, known as *Formgeschichte* or "form-history" is really a development and consistent in principle. If discrimination is exercised at all, we are justified in carrying it to its logical conclusions. The pertinency of the data and the accuracy of the logic are the only fair subjects of criticism. Unfriendly criticism of the *Method* as "destructive" is evidence of a repudiation

of a fundamental principle and if pursued will lead to schism.

Another point in this regard is the article on inference and deductions incorporated in the "Declaration and Address." Every one who interprets scripture draws certain inferences and makes deductions from the information he has secured regarding the historical conditions enumerated above. According to this principle, as Thomas Campbell stated it, no one was to be bound by the inferences and deductions of another person unless he followed the logic and came to the same conclusions himself. Certainly the faithful adherence to this principle would do much to allay any divisive tendencies arising out of different conclusions in the interpretation of the Bible. Such a principle of interpretation allows for the greatest liberty and diversity of opinion yet provides a constant and effective check against false conclusions and a powerful stimulus toward a common body of meaning.

Finally, there is one more principle which all agree upon as fundamental. It is the autonomy of the local church, its complete independence. It may unite with other equally free congregations in furthering their mutual concern for missionary and benevolent purposes; it may create an agency or a society to administer the affairs of its benevolence; it may send delegates to a State or International convention; it may produce publishing houses to supply it with materials for worship and study: but in every case such unity of action is purely voluntary with the local church; it may cooperate with any given agency or not as it sees fit; and the pronouncements of any convention or other group is simply advisory in capacity; they have no authority over the local congregation. The majority decision of the local congregation is the final authority in all things pertaining to its own government.

Here then are the principles which have formed the groundwork of the Christian union movement. And it seems that there exists substantial agreement upon them. We have shown how in the one instance of division in our ranks, those who withdrew had repudiated the fundamental principle of unity by placing their inference concerning musical instruments in worship first. Furthermore, they have rejected the historical-literary method of interpretation and Thomas Campbell's principle of toleration as to inference in insisting that all agrees with their deductions as to the interpretation of I Cor. 1b:7. The conflict here was not so much over instruments as it was a difference as to fundamentals. It would seem evident, therefore, so far as our history thus far discloses, that no church or group can advocate principles which are contrary to or regardless of these fundamentals without division following. The road to unity is, then, the road of agreement in fundamentals with the widest room for diversity of opinion in anything else.

A Symposium on Union

Herbert L. Willett, Kenilworth, Illinois: The historic purpose of the Disciples of Christ is the promotion of Christian unity. All other interests of evangelical Christianity we share with other communions, but this one of unity has been our testimony from the beginnings of our history, and is our sole reason for existence. To forget or neglect this is to fail in the essential purpose of our mission. Among the means for the fulfillment of this obligation are the bearing of witness to the Master's hope and prayer, to the desperate need of greater unity among the Christian forces, the cultivation of every form of fraternal contact among the churches and the

individual Christians of local areas; the interchange of pulpits and of pastorates, and union services wherever and whenever possible; the fostering of instruction on the sin and scandal of division, in Sunday school classes, in pulpit messages, and in colleges and universities where men and women are preparing for Christian services; the inclusion of the theme of Christian unity in church conferences, conventions and institutes; the holding of special lectureships, conferences, forums and discussion groups for the consideration of the subject in local communities; the promotion of the union of local congregations in localities that are over churchd or where two or more congregations can unite with advantage to themselves and the Christian enterprise; and a similar concern for the merging of denominations of kindred spirit and history in whose life separation has ceased to have significance. This major form of Christian cooperation and union will no doubt be the most impressive, such as takes place in the uniting of communions and the ministry of such instruments of united Christianity as the Federal Council, the Home Missions Council, and other similar cooperative bodies. But a still more effective form of Christian unity will be the growing discovery that the religious interests of a community are essentially one, like those of education, business, and public welfare. The patent and increasing break-down of the denominational system, witnessed in many examples, is indicative of the fact that the community will be the most vital and effective area of the movement for unity among the churches.

In the realization of such a hope the Disciples of Christ have a basic and perennial concern. Without it they have no valid reason for existence. No other Christian body has ever dedicated itself to this holy cause. The leadership of the Disciples in

its promotion in every community where they have representation is an obligation which they cannot evade and be loyal to their history and ideals. Some of their leaders have been genuinely and eagerly devoted to this cause. All of our ministers, teachers, missionaries, editors and laymen ought to be. By prayer, conference, the wise use of literature, and the unfailing spirit of appreciation and good will toward all who belong to the sadly sundered body of Christ, much can be done. The progress made along the pathway to unity during the past half century is amazing and heartening. But much yet remains to be done. We do not have to decide the final form which a united church will take. That will come in the realization of the divine purpose. The spirit of Christ will form for itself a body fitted for its purpose. It is ours, in this the only generation in which we have the opportunity of working at the design, to make proof of our calling and consecration to it.

H. R. Percy, Tipton, Indiana: My basic ideal for Christian union is a North American Christian Fellowship incorporating the best features of all Protestant churches. I believe in representative, not higgledy-piggledy, democracy in church and in state. Employment of the minister, type of worship, and all local matters should be determined by the people of the single congregation in any neighborhood. The faith of the Fellowship should incorporate adaptation of pristine Christian faith, careful appropriation of the best Christian thinking since Christ, and a search for further truth always. The "good confession" is an adequate, although embryonic, expression of faith for the beginner. I should like a vow of fealty added. Faith must grow and feed upon truth ever unfolding in experience.

The problem of mode of baptism should be solved by the single congregation in the community. The practice of "open membership" is no final solution. Either the use of immersion is absolutely imperative because Christ commanded a baptism originally performed immersively, or it is relatively unimportant because its use grew out of mere custom in the early Christian milieu. Scholarship has shown that Christ left no blue-prints for a Church; he left no ordinances in a Church. His Church is emergent in society; initiative baptism was wrought into the procedure of the Church only as the latter took form and evolved organization and dogmata: baptism is consuetudinary, not mandatory in a sense of being required by Christ. Logically, as the minister of a local church one should administer baptism as the local church directs. Any minister should adapt himself to the congregation he seeks to serve. I have tried to teach my people and my denominationally varied audiences in the community the truth about the emergent Church of Christ. I leave to the Spirit of that Church the consequences.

(We think Mr. Percy in his contribution to the symposium on union has given us the word long needed to complete and close the discussion of baptism. That word is *consuetudinary*. It is a nice long word. It is a latin word such as schoolmen appreciate. There is meaning in the word, just the exact and pertinent meaning, suitable as the final pronouncement. What a service Mr. Percy renders by this contribution. If this word is allowed to yield its proper fruit it will be for this subject, the last word. *Baptism is consuetudinary!* EDITOR.)

George A. Campbell, St. Louis, Mo.: I will not attempt to give the ideal plan for Christian Union, for that is a little too hazy for my mind; but will

simply give you the plan of our cooperative work for a couple of decades.

We thoroughly cooperate with the Church Federation, supporting it liberally financially and encouraging our laymen to have active participation. The same plan has been followed with regard to the Board of Religious Organizations, a women's society, the outgrowth of the war which included Protestants, Jews, Christian Scientists, etc.,—a dominant force in our city. The same hearty cooperation pertains to the interdenominational Protestant women's missionary society and to that of the young people. In our local group of churches, including several denominations, we frequently have meetings together and unite in the common causes of the Universal Church. Perhaps better than all this is the intangible camaraderie of ministers and of laymen and the unity of spirit possessing the church today which augurs a possible organic union for the future.

W. J. Lhamon, Columbia, Missouri: I am glad to comply with your request. You ask, "What is the ideal plan of Christian union which you advocate in local churches, in neighborhoods and between denominations?"

The ideal is to forget all about denominations and seek simply the kingdom of God. Though this ideal is of the first magnitude, it is unfortunately a small and distant one to most people. Old names stick; old creeds die hard; and old prejudices are the quick-sands where good will and clear thinking are lost. So there must be a long wait for the ideal.

Meanwhile there are some practical ways that may be worked in some localities. There are places where two or three or more denominational churches may be federated into what is virtually a neighborhood church. This brings earnest Chris-

tians into a larger and more cosmopolitan fellowship while it permits them for the time being to retain some connection with their respective denominations. There is in this a tendency toward union and where all goes well time and experience bring that result.

But better than this, as it seems to me, is the out and out community church in which denominations are forgotten and devout believers work together for the cause of Christ. This is Christian union locally conditioned. And it is a step toward the ultimate union of larger denominational units.

In order to reach such union there must be the elimination of doctrines as dogmas though they may be entertained as individual opinions. And likewise there must be a large degree of liberty relative to sacraments. The rule must be a major emphasis on the fellowship of believers and a minor one of dogmas and sacraments.

The condition of rural churches is pitiable. There are those who seek to remedy it by organizing pastoral supervision of groups of denominational congregations, groups of Disciples, of Baptists, of Methodists, etc. At best this can do no more than offer crutches to a crippled and decadent denominationalism. The rural church problem can never be solved by offering canes and crutches to a senile sectarianism. Some form of union must come or the larger units of the kingdom or our Master cannot come.

Paul E. Becker, Des Moines: In the famous prayer of Jesus regarding the unity of his followers he put the matter upon a pragmatic basis. He prayed that his disciples might be one so that the world would be convinced of his divine leadership. Disunity and disharmony always result in loss of prestige and general ineffectiveness. That this is

true of present-day Christianity is too evident to be disputed. Any plan of union must, like Jesus, put the matter upon a pragmatic basis. Theological and organizational questions should not get in the way of the total effectiveness of the Christian program. The local church must have as its primary interest an adequate ministry to all the people in the community. If the churches in that community are doing that and are in friendly and brotherly relations with one another, they are possibly measuring up so far as the neighborhood is concerned. If, however, the community is overchurched and spiritually demoralized, the churches should endeavor to form a federation, i. e., a community or federated church, so administered as to make a practical Christian appeal to every person in the neighborhood. As an immediate step toward the union of Protestantism I favor something in the nature of E. Stanley Jones' proposal. Ultimately I should expect that such a federation would spontaneously move toward a closer union. Any union, however, that preserves the pragmatic emphasis must necessarily grant the local church a large measure of autonomy in matters of administration and liturgy, in order to meet the needs of all classes of people and all kinds of communities.

F. E. Davison, Oak Park, Ill.: Thank God, we have quit preaching about Christian Union. The Christian Union sermons I heard when a boy, delivered by our pulpit giants, did more to agitate and divide the community than they ever did to unite the Christian forces. I am not greatly interested in what Alexander Campbell, or Alexander the Great, may have said about Christian Union, but I am tremendously interested in what 1936 Christians are going to do about cooperation in the united tasks

of Christendom. The slogan I would suggest for present day Disciples would be, "Fewer pleas and more practice."

M. E. Sadler, Austin, Texas: I do not have time to write an article in response to your invitation of November 5, but I do want to voice a growing conviction which I have had during the past few years. It seems to me that we would get much further if we would emphasize practical ways of understanding and cooperation than we do in having our lengthy and scholarly dissertations on Christian union. I have wished many times that instead of having our traditional Christian union speeches in our International Conventions, we might have someone to discuss such agencies as the Federal Council of Churches, the National Conference of Jews and Christians, and the International Council of Religious Education through which we might work in developing understanding and cooperation. I am following this conviction in my local church and community. Now and then I preach on the value of united effort in religious work, but I try to emphasize practical ways in which we may cooperate. I am also trying to help establish local units of the National Conference of Jews and Christians, of the International Council of Religious Education, etc. I am not much interested in abstract discussions of Christian union, but I am tremendously interested in the agencies through which Christian people can develop understanding and appreciation, and through which they can cooperate in worth-while enterprises.

Hugh D. Darsie, Brooklyn, N. Y.: I have just been reading William A. Elliott's message to our International convention, as Baptist fraternal dele-

gate. He emphasized, as you remember, that we continue to cultivate understanding and good will and begin to magnify agreements rather than differences. Then perhaps as friendship ripens, "marriage" may result.

I was a guest last week in the home of a Baptist minister friend. During the evening I brought up the subject of the joint proposal to both of our Brotherhoods that we get better acquainted with the objective of possible union. I asked him why the Baptists rejected this proposal. This was his explanation. "You Disciples are not a spiritually minded people." (Implying I suppose that the Baptists are.) "Furthermore, we are suspicious of you. We remember how Alexander Campbell was put out of his Baptist Association." I related an incident of two Baptist friends who moved to Brooklyn from a town near Boston, and have become fairly active in my church. Recently they wrote for a letter from their New England church. Immediately they received replies from their pastor, from friends and relatives, taking them severely to task for any such proposal, especially when there were Baptist churches in Brooklyn. I asked my friend what he thought of this procedure on the part of the church. He said that he thoroughly agreed and would do the same thing himself. Now we are good friends. We served for awhile together in the army during the World War, so it was not a personal reaction. We were just friendly enough to be frank.

Before we can make progress for union among our local churches, we really will have to begin with the ministers, or even with the Seminaries, since my friend comes from Newton Seminary, where Dr. Anderson teaches. We really will need to cultivate understanding and good will. We will need to avoid wide generalizations such as "an unspiritual people." Really, we will need to read our church

histories aright and above all forget our narrow denominationalisms.

Clark Walker Cummings, Springfield, Illinois: To me Christian unity must be predicated on a two-fold basis. First, there must be recognition of the validity of the Christianity of those with whom we do not altogether agree theologically and whose religious practices are somewhat different from ours. Second, it will not mean uniformity either theologically or in form of worship. Christianity demands real liberty and freedom and is always more than tolerant for it is the spirit of real brotherhood.

This means of course that more emphasis will be placed upon Christian character than upon theological or ecclesiastical uniformity. We must see the oneness of Christian character in all religious bodies the world over. The very real way in which the community church, which is based upon the parish idea, is practicing Christian unity is revealing. Our denominational organizations can here find a greatly needed lesson and should have as their goal as long as they continue to exist, the meeting of the spiritual needs of men and women rather than the multiplication of congregations. We must come to see that neither the church nor the congregation is an end in itself but that both have the right to exist only as long as they serve in the promotion of the Kingdom of God.

L. Ward McCreary, East Orange, N. J.: For me Christian Union does not begin with an objective ideal or plan; but in the cultivation of an unselfish heart. Until I can honestly think of my religious neighbors at their best, and am ready to decrease, if need be, that Christ's spirit may increase, any plan or preachment for Christian Union is hollow

mockery. Christian Union will always remain an abstract sentiment, until I can exercise the principle of the "Golden Rule" and put myself in my fellow Christian's place, not to ask "What would I do if I stood where he does?" but "Why does he hold to his view of religion?", which is an altogether different approach.

Christian Union does not need so much to be preached as to be lived. Most Disciple preachers were born into a tradition that they were called to be a kind of John the Baptist voice, crying in the wilderness of Denominationalism for Christian Union. In our unconscious dogmatism on this subject, our ministers would do well to consider that perhaps the Christian world views us, in much the same light as Emerson saw one of his contemporaries when he said, "What you are thunders so loud I cannot hear what you say." I have never yet known a young man who desired marriage with a young girl until he had first greatly admired her. Much as I believe in it, I long ago determined never to preach more Christian Union in my community than I was willing to practice. If each minister would resolve to make his life a living expression of the unity that is altogether Christian, such a spirit would become contagious like disease.

F. W. Burnham, Richmond, Va.: First, it seems to me, if the International Convention would take back into its own corporate functioning the Association for The Promotion of Christian Unity and make it again what it was originally designed to be, namely, a Commission on Christian Union appointed by and responsible to the International Convention, and then implement it and provide it with sufficient funds so that it would function like, for instance, *The Friends' Service Commission*, that would get us started again along the lines projected at Topeka in 1910. This would arouse fresh inspira-

tion within our own ranks and set our faces, which for a quarter of a century have been too fixedly upon denominational machinery, once more toward the sun-rise. Then, when our own people had been aroused, if we could do something commensurate with our numerical strength and ability, as Dr. Idleman has suggested, to set up a department on Christian Unity in the Federal Council of Churches of Christ in America which should serve as a watchman on the wall for all those, in all the denominations, who are "looking for the consolation of Israel" we might thus give further justification for our existence as a people and definitely contribute to that holy cause which called us forth.

If the above could be accomplished in a decade, then we ought to propose to the Foreign Missions Conference of North America that it set up a department of unified mission service, and that, progressively as the transition could be made, we would scrap our mission board and its machinery and transfer our entire foreign mission service to such a union mission agency. We should do the same with our Home Missions through the Home Missions Council. Our colleges should be consolidated into about six; one on the Pacific coast, two in the central west, one in the East and one in the South. Of course trust-funds would have to be conserved and legal technicalities would have to be ironed out; but there is nothing inherently impossible in this proposal. If the Disciples took the lead in such an endeavor, others would follow and something tangible would be accomplished for Christian Unity. My conviction is that conferences on Faith and Order which exhaust themselves in endless discussions of propositions which cannot possibly be true, offer no hope of progress toward Christian Unity. I submit that our history and our mission warrant us in attempting to do something constructive.

Harry G. Parsons, Ft. Collins, Colo.: Most men who write for this symposium on Christian union probably feel as I do that it is impossible to adequately express one's ideal and plan regarding it in so short a space. Nevertheless, I'll venture an idea or two.

The practice of "operative unity" in local communities and through such organizations as the Federal Council of Churches and the state and city branches, and the International Council of Religious Education and the state and city branches will eventually lead us to Christian union. In the main, denominational names, creeds and practices will sink more and more into the background. Forms will seem less important and vital, and we will emphasize all the more the essentials implied in what Jesus pointed out as the two great commandments. In our local community here, and I am sure it is true in many others, we unite on many different enterprises during the course of a year. For instance, next week we have our annual union men's brotherhood dinner and program one evening and our annual union Thanksgiving eve service on another. It seems very satisfactory for the present stage of development.

Here's an interesting thing. The local Congregational-Unitarian Church, which has a Universalist as the pastor of this union congregation, on its weekly bulletin has a statement quoted from "The Calendar" bulletin of the University Church of Disciples of Christ, Chicago. In case some who read this are not familiar with it, I give it here. "This Church practices union; has no creed, seeks to make religion as intelligent as science, as appealing as art, as vital as the day's work, as intimate as home, and as inspiring as love." While this universalist pastor is known as a radical in the community, and I, a "middle-of-the-roader," I find myself having

much in common with him, and I wouldn't mind putting that quotation given above on our own church bulletin.

George V. Moore, The College of the Bible, Lexington, Ky.: I have your letter concerning the symposium on this question: What is the Ideal and Plan of Christian Union Which You Advocate in Local Churches, Neighborhoods and Between Denominations?

I seek to help local churches to cultivate the spirit and practice of unity in their work. I do this by suggesting that the various organizations in the local church learn to work together in the interest of the whole task of the Kingdom. This practice suggests also that when the local church has an opportunity, or can provide one, to practice fellowship in work with another church, it is prepared by experience to participate. I think the type of effort toward Christian union in a local community must necessarily depend upon the local church and community conditions. In some instances, it is possible to work toward the federation of the local churches, while in others, it is more practical to help the churches of the same denomination to unite their efforts. The matter of Christian union of churches must arise out of the local situation rather than to be foisted upon the community by outside organizations or efforts. Of course, I do not mean to suggest that there should not be cooperation and federation of outside organizations, but I do mean to indicate that if the local community is to get far in its efforts at union there must be a definite stimulus that comes from the needs of that local community.

Bob Preston, Greystone Park, N. J.: The November SCROLL arrived propitiously, in a number of ways. Your mellowing letter plus the stimulating contents of the magazine appearing on the day before pay day was a fitting reminder to show material appreciation, as I should have done some months ago. More significant is the convincing evidence in this convention number that THE SCROLL is now an expression more and more of clear and critical perspectives of the Brotherhood, representing at the same time men who are in the main stream of Disciple activity; and one who is not in the midst of the current becomes highly appreciative of these interpretations which go deeper than the outward description of events.

Having just returned from visiting a number of eastern seminaries, I found THE SCROLL heartening in a yet more vital way, as regards some growing trends in the east which are yet new enough to be elusive of exact definition. It seems that many students and professors, as well as ministers, are allowing a social concern which should be vigorous and far-sighted to become an unwholesome social anxiety, approaching jitteriness, which sometimes magnifies immediate events out of proportion to the general trend. This attitude, which we are all prone to share at times, is then rather abortively placed against a background of a dogmatic metaphysical dualism. In its emphasis on the pragmatic matrix and implications of social concern, THE SCROLL is a refreshing spring. We who like religion to be mentally and emotionally hygienic believe there is considerable evidence from the scientific study of the individual and the group to indicate that a frantic dualism grows out of an unstable emotional situation. There is a vast need for mature contemporary religious interpretations built on unifying forces consistent with growing life attitudes. I look

to Chicago and THE SCROLL for the development of antidotes for the acids of neo-Calvinism.

J. W. McKinney, Wichita Falls, Texas: Perhaps the Disciples' plan (among both liberals and conservatives) of extending all the privileges of worship and fellowship in the local church to those of other communions should be elaborated and stressed sans formal membership—the tyrant! In neighborhoods too small and weak to have strong congregations of all the leading churches, the community church should find a definite place and become the center of community life—as of yore.

In larger cities a closer interdenomination federation of the churches should be effected and employed until bigotry assuages and a united front of Christians becomes a reality. Then the “jungle beasts” of social evils can be caged and the children of God can cross their Jordan of hopes for a new world. Then the still small voice of God may become a thunderous roll in the mighty struggle against wickedness in high places. Then will the weakness of the present disunited groups disappear and the organized agencies of darkness will be broken. In the larger phase of national and international relations between communions, a stronger Federal Council should suffice until the day when the voice of the united church will become indeed the voice of God.

Claude E. Cummins, Athens, Georgia: The world of thought in the days of Alexander Campbell was still bound by the idea of fixed systems of thought. Having accepted largely the philosophy and psychology of John Locke and the scientific approaches of Francis Bacon, Alexander Campbell sought a “*Christian System.*” Having found this

system, he asserted that the results of its application were almost if not quite infallible. I need give only one illustration of what I mean. Having discovered and laid down his rules of Bible interpretation the interpretation arrived at was final. It is true that he was perhaps a higher critic for his day, but it is also true that he continued to assert that there was one and only one sure method of interpreting scripture and when that method was carefully applied there was no appeal from the result. The only possibility of finding a different interpretation lay in making a more careful or more accurate application of his rules of interpretation. I refer you to two books that especially make this clear, "The Theology of Alexander Campbell," by Garrison, and "The Christian System," by Alexander Campbell.

Barton W. Stone has been grossly neglected especially by the Campbell Institute leaders if not by our whole brotherhood. Dr. E. E. Snoddy of The College of the Bible, than whom the disciples have produced no greater interpreter, said in the introduction to Charley Ware's book, "Barton Warren Stone": "To Stone belongs priority in time, priority in American experience, priority in evangelism, priority in the independency of his movement, priority in the complete repudiation of the Calvinistic system of theology, and finally priority in sacrificial devotion to his cause." Barton W. Stone broke with the idea that a closed system of thought was needed. Exactly here is the true genius of that body of people known as Disciples of Christ. I give just one quotation that indicates the open future toward which Stone looked when he said in 1903 that he "would not be bound to such explanation of the word of God as precluded all further inquiry after truth." I cannot conceive Alexander Campbell saying this. I can conceive him saying, "Let us find

the true method for interpreting the Divine Oracles, and having found this method let us eternally abide by the truths thus discovered." The difference in attitude of mind and heart is as wide as two opposite approaches to truth and to the understanding of the universe and the quest for truth.

Here is exactly the issue that Mr. Campbell set forth in his iron bed-stead parable. Ironically enough he drew the pattern for a more modern bed-stead—though he would deny the accusation. On the other hand, Barton W. Stone seems to have been the forerunner in religion of the "open" world. For him there would eternally be the possibility of "further inquiry after truth." Stone not only broke completely with ecclesiastical and theological system but also refused to even attempt a system of his own. There are those of us today who believe that it is possible to live in an open world of growing and developing persons, growing in all the relationships and developments of life.

A. T. DeGroot, Spencer, Indiana: 1. The ideal: obviously, a united church means just what the words indicate, without interpretation. One church serving its own community in the country, or its own town, if a small town, or its own neighborhood, if in a larger town or city. This is the ideal.

2. The plan: obviously (again), the plan must be such as will accomplish the above ideal. The New Testament's historical materials do not present us with parallels to our present day conditions, with the result that our brotherhood's traditional desire to restore essential Christianity is significant only for the spiritual ideals and purposes of the church.

Our community of 2200 people tries to support eight churches, five of which have full time resident ministers. It will do no good simply to say "there

ought to be only one." These churches are here because, in the main, they serve the people on different levels of interest—varying types of worship, etc. Two or three churches make their appeal on much the same level, with services similar in the main, but the fact remains that a united church *must* serve the people in *all* of their religious needs and interests, or become reconciled to seeing new denominations appearing, world without end. People can be disinherited spiritually as well as economically. A united church waits upon a ministry willing for and equal to the task of reaching and serving all the people. My ideal for the church includes a building, or combination of buildings, designed to provide for services applicable to known types of behavior—and a ministry (probably multiple) ready to use this equipment.

C. R. Piety, Kingsport, Tenn.: To promote Christian unity, I think it will help, if we do three things in our local congregations: First, we must create a desire for unity. Now many do not desire it. Second, we must build real brotherly love. Many communities have different denominational churches to accommodate neighbors and relatives who cannot get on together. Third, I think the basis of church membership should be changed to include all who want to worship and serve God. Our judging of one another is the root of our divisions. Disciples judge those unfit for church membership who have not been immersed in water. They take in water baptized knaves oftentimes, and exclude spirit baptized saints. I think we ought to quit judging one another, and invite everybody to put his own name on our church roll, if he wants to worship and serve God with us. Teach what we think is right, but let God judge about baptism and everything else. Many congregations are not ready to consider

these things, and will condemn any preacher who advocates them.

L. A. Brumbaugh, Salina, Kansas: A number of the Institute members are now classifying "Open Membership" with the dodo. Does this mean that they consider it an extinct experiment? Certainly, it has not become a common practice in Kansas. Or do these members feel there is little more to be said about it? Without passing judgment on the merits of the practice, we must agree that the discussion was of value in causing us to consider the deeper question of what constitutes a Christian. Wrestling with this question has not been without its effects upon the scholarship of our older and honored members of the Institute.

We are gratified by the increasing emphasis being given social Christianity. The recent International Convention in Kansas City made history in this regard. At least two of the convention addresses, the resolutions, the mass peace meeting and many of the sessions of the Institute revealed it. When one session of the Institute was given over to the younger men to discuss the "Future of the Disciples," the "historic mission" was dismissed with the single statement that the most vital Christian Union was to be found in a united expression of the social gospel. In other words, a church does not need to be distinctive in mission but its right to exist is determined by the ethical fruit it bears. When one young man asked concerning the real essence of Christianity or "What did Jesus have that we seem not to have?", tongues formerly eloquent became dumb.

Being engrossed in social interests, are we not in danger of becoming shallow in our thinking? Does not the breadth of our thought tend to deprive it of depth? Are we certain that a world socially Christian is the ultimate concern of Christianity?

Do a warless world and social justice constitute the ultimate Christian end or are these but the means to the development of finer persons? Putting ourselves on our social hotspots makes us contemporary but does it not tend to make us lose sight of more ultimate ends?

Some feel the sessions of the Institute, at our conventions, are too largely attended. This increase in attendance follows rather closely upon the increased emphasis given to social questions, questions which every High School boy is discussing. We would not imply that Institute speakers do not transcend this level but too often the sessions close about the time a real intellectual hurdle is reached. When the convention and the peace group are taking over these social interests as popularly conceived, may it not be well for the Institute to give more consideration to the deeper philosophical aspects of our Christian interests? This would constitute a return to the earlier concept of the Institute's mission and might create insurmountable, intellectual hurdles for this writer but it would be in the interest of scholarship and of progress. Incidentally, a smaller room might be adequate.

Osborne Booth, Bethany, West Virginia: For me, the ideal of Christian union is that it should be a union of the spirit before it becomes a union of the organizations. No institutional amalgamation will be in the least effective unless it is the result of an overwhelming sentiment on the part of the membership involved. The creation of that sentiment is the first real step toward Christian union.

Because young people are more easily re-made than their elders, and because a common experience in the schools tends toward an intermingling of acquaintanceships, the logical plan is to begin with

the young people of the congregations. Joint meetings of the young people's societies, socials, work in the Christian Endeavor unions should be encouraged. Especially should we uncover common tasks for the various young people's groups, for genuine service, rendered by divergent groups working side by side, has a remarkable unifying influence. As the plan progresses, men's organizations and women's societies in the various churches should be similarly employed upon common projects. When churches work together they appreciate each other, and appreciation is the cement which will make the union possible.

I believe there are many communities where the true Christian spirit would insist upon merging various churches into community churches, but I do not feel that, in large cities, absolute unity of organization is either necessary or desirable at the present time. There is too great a variation in the worship needs of individuals to attempt to satisfy them all in a single communion. But I do believe that there should be an effective organization of the churches of each community, with occasional mass meetings and a concerted attempt to create a Christian opinion on important issues. Two of the brightest ideals of the Christian Commonwealth are unity and service; they will not be achieved separately.

Perry J. Rice, Chicago, Ill.: None of us can know the form the united church will take, nor the exact procedures that will be followed in its attainment. But we do know that as we work together in brotherliness and good will we shall find increasing satisfaction and new ways of expressing our essential unity. The spirit will make its own body if we do not attempt to rush it too fast. Of course we must preach on unity and we must practice it too as we go along.

Letters from Members

C. M. Sharpe, Orono, Maine: I have just read the November issue of THE SCROLL and have enjoyed every page of it. The reports of the Convention at Kansas City were especially interesting as showing that the old wagon of Discipledom does seem to be moving. I fear the Campbell Institute is becoming entirely too popular, just as in the old days I often feared that it was going too far away from the brotherhood. But really I see nothing much just now for the Institute to do but to get in the lead of the new social passion which seems to be capturing the disciples more than some other religious bodies. A well tempered and stable social radicalism such as Henry Wallace represents seems to me the tack upon which American religion might well stand at the present juncture. (The foregoing sentence should be interpreted from a nautical point of view.) Taken literally, standing on a tack is not an intelligible, and certainly not a comfortable position to take, besides there is no point in doing it. But I meant only to say, "Here is my cheque for two dollars as long as they will last for my copy of THE SCROLL." I am having a good time as a community churchman, a name which, by the way, I do not wholly like.

S. G. Inman: One of the best things about the Kansas City Convention was seeing the editor of THE SCROLL and other friends. Another was the refreshing breeze that swept in from the Atlantic with the coming of our brilliant young English friend, Mr. Green. The program in general was a bit tame and seldom came to grips with the great issues that are threatening our civilization. But, as an experience in Christian fellowship, it was inspiring!

Warner Muir, Marion, Ill.: The Kansas City Convention was the most successful fellowship meeting the Disciples have held for many years. The overtones were those of hearts united in splendid comradeship. But in many instances the Convention was strangely anachronistic. We were presented with the spectacle of a forward-looking, progressive audience whose leaders were frequently far behind in their ideas or plans. There were too many speeches by "the old guard" who fought for the U.C.M.S. in 1920 and who are still thinking in terms of that atmosphere. A similar feeling pervaded many of the younger minds with reference to the Campbell Institute meetings. We had good attendance, fine fellowship—but the "kick" was wanting. Aren't there some pertinent modern problems to challenge us?

Herbert Martin, Iowa City, Iowa: I enjoy THE SCROLL, reading every issue of it as it comes. Most of the articles are worth while. I should like to see more personal news, a very few lines telling of their interests and activities. Of course, if you do not receive them, you can't publish them. If you do receive them, I hope you will have a place for them other than the scrap-basket. I am interested in my fellow human-beings.

H. LeRoy Kinser, Newton, Iowa: The Convention at Kansas City rather outdid itself in the forward look. The trend from the social to the individual, and its attitudes toward military training in the high schools and colleges, and war, were very wholesome. The fellowship was great.

Hampton Adams, Frankfort, Ky.: The courageous leadership of the Campbell Institute in more

difficult days accounts largely for the social vision that characterized the recent Kansas City Convention. All Disciples are in the debt of the early leaders of the Campbell Institute.

Oreon E. Scott, St. Louis, Mo.: The action of the Kansas City Convention in its determination to employ a permanent Secretary and its decision to appoint its own semi-continuous program committee marks the greatest advancement the Convention has made in recent years towards a more successful, worth-while and influential Convention. I certainly agree with you that we all had a good time through the Convention Week and I was delighted at the progress THE SCROLL is making among those whose influence really means something to the Brotherhood.

Ray E. Hunt, Lincoln, Nebr.: I had a wonderful time at the convention, fine fellowship, and orderly procedure were outstanding elements. We might have attacked certain contemporary problems more wisely. I believe that day will come soon.

W. Garnet Alcorn, Fulton, Mo.: Dear Fellow of the Institute: Yes, I knew that this word "Fellow" is the official greeting among members of the Institute. I am inclosing a one dollar bill, "good, sound money" with which to pay the printer. I enjoy THE SCROLL. Have an aristocratic feeling as the post-man hands it to me and read it from "kiver to kiver."

Charles O. Lee, Wichita, Kans.: Enclosed please find one of Franklin D.'s 59 cent dollars to help grease the machinery for THE SCROLL. Enjoy

THE SCROLL very much. Sorry I could not get up to Kansas City during the Convention and mingle with the gang. Religion is pretty conservative down in this here "Gospel Town" and I need a "shot or two" of real heresy occasionally to keep my spirits up. Assuring you of my continued interest in THE SCROLL and the Institute.

Raymond McCallister, Shelbyville, Ill.: The Convention is well worth while if the only thing offered were the high moments of meeting old friends and the making of new ones. Too, I appreciated a new effort on the part of the convention officers in trying to run the convention on time. While a good banquet is always in line, especially when coupled with a grouping of kindred minds about common fields of endeavor, I am glad to see them reduced to a minimum. They invariably encroach on the time of the convention proper. Personally, I would rank the address of the fraternal delegate, Charles Green, very high in the list were I preparing one such. I am a lover of good preaching. I felt the absence of more of it on the program. We have many great voices and minds among the Disciples, and they have a message! I should like to hear more from them on the convention platform.

EDITOR'S APPEAL FOR NEWS

Professor Martin wants more news of the Fellows in these pages but he admits we cannot print it if we do not receive it from the members. Now let every member who reads this spend a penny for a postal card and send the truth about himself, and some gossip about some one else! Or, if he prefers, let him tell the truth about the other Fellow, and the gossip about himself. But at any cost, let us have news, and let us have it by December 15.



THE SCROLL
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AUTHOR

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